

SERMONS
of M. John Cal.

upon the Spirit
of Sanctification
in the Church
of Christ

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SERMONS

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of the Church of England

of the City of London

of the County of Middlesex

of the Parish of St. Martin

of the City of London

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of the Parish of St. Martin

of the City of London

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TO THE RIGHT HONORABLE
Sir William Cecill knight, Baron
of Burleygh, Lord high Treasurer of En-
gland, Mayster of the Queenes Maiesties Courtes of
Wardes and Lineries, Knight of the most noble order of the
Garter, and one of hir highnesse most honorable
pruie Counsell, continuance of health, with pro-
spérité and increase of honour.



Our Lordships great good-
nesse diuerse times shevved
towards mee, abiding still
fresh in my remembrance, to
my no small comfort, calleth
vpō me continually to shevv
some token of thankfulnessse
for the same. For needs I
must confesse that it hath vt-
tered it selfe many and sun-
drie vvayes, and that, (if I
may vvith your Lordships

good leaue say as I think,) not vvithout a certaine freendly
or rather fatherly care of my vveldoing, specially in that lōg
cōtinued sute of mine in the Exchecquer, vvhere your iust
fauour (I meene in respect of the iust case, and not of any
desert of mine) procuring mee credit and helpe to the fur-
therance of my matter, hath bin the very maintenance and
safetie of my right, vvich else had bin troden vnder foote
by the ouermightinesse of mine aduersaries. And heere it
behoueth mee also too acknowvledge, the vpright admini-
stracion of Iustice extended vvith fauour in that so intri-
cate case, both by the Iudges and Chauncelour, and by all
other the Queenes maiesties officers of that Court. For

The Epistle Dedicatorie.

after many heerings of the matter vvith great patience and circumspection, and vvith shewing of suche recordes for both partes, as vvere knovven or thought to make for the manifesting of the cace: at length vvhen the matter could not grovve too speedie end by reason of certain difficulties and incidents falling thereinto: about the first enterance of your honour into the office of high Treasurer, it vvvas by consent of the Court put in cōprimise to such persones as both parties are very vvell contented vvith. By meanes vvherof being discharged of my former continuall cares, trauels, expenses and troubles, I had the freer libertie to follove this mine accustomed exercize of translating, vvwhich mee thought vvvas too mee a singular benefite. And my rehering of these things is not to diminish the thank vvwhich I ovve to your honour, by interlacing of other mens doings: but to shew to hovv many I am beholden through your goodnesse, and that I am loth to be vnmindfull of my duetie tovvardes you or them, so farre as oportunitie may vvell serue to vvitnesse the same. Novv then, to the intent I might the better accōplish this my desire tovvardes your honour, I bethought me of the counsel of the vvise Philosopher *Seneca* in his bookes of Benefiting, the effect vvherof consisteth chiefly in these three poynts: namely, that the thing vvwhich is done or bestovved too vtter thankfulness vvithall, ought to be very good, very durable, and very acceptable to the partie that is to receive it. That the tivo former poynts are in this vvorke, vvwhich I (vpon trust of your Lordships former goodnesse and accustomed fauour) do take vpon mee to dedicate to your name, and that the third poynt also shall accompanie it: the reasons that persvade mee are these. The things that of their ovvne nature tende only to the vvelfare and benefite of man, must of necessitie be very good: and of the things that are good, those are alvvayes

The Epistle Dedicatorie.

vvaies best, vvhich may redound to the cōmoditie of most persones, and vvhich being once possessed, cannot be taken avway against the vvill of the possessor: Seing then that the foundation of this vvorke is a parcell of holy scripture, and that (as sayeth S. Paule) all Scripture giuen by inspiratiō of God is profitable to teach, to reprove, to amend, and to furnish men vvith rightuousnesse, that they may be perfect and forevvard to al good vvorkes: in somuch that it is the povver of God tending to the vvelfare of all that beleue, both Ievves and Gentyles: and therervvithall conteyneth promises not only of this present life, but also of the life too come: it cānot but be of the self same nature, proprietie and operation that the rest of the scriptures are, bicause (as sayeth S. Peter) the scripture came not by the vvill of man, but holy men of God spake as they vvere moued by the holie Ghost. And herevpon springeth another cōmendacion to the prooffe of the goodnesse of this vvorke, that the Author therof is God the souerain goodnesse it selfe, and not man. To be short, the same reasons may serue also to proue the durablenesse thereof. For besides that God him selfe protesteth that his vvord shall indure for euer, and that the very heauens shal perish before any one iote of his sayings take not effect: in as much as this booke cōteyneth not vvorldly yncertaine and perishing, but heauenly, assured and cuerlasting benefites: nor things auaylable to fevve, but profitable to all vnlesse they theselues be to blame: and moreover that God is the Author thereof: it must by all likely hood needes continue vvith other of the same sort, at least vvise among the godly, not for a day or tvvō, but so long as men shall haue neede to be edified and strengthened in Christ. VVhich thing vvill appeere yet more plainly, if besides these generalities vvvhich it hath cōmon vvith all the residue of holy scripture, vve consider the vvorke more peculiarly

2. Tim. 3. d.

Rom. 1. b.

2. Pet. 1. d.

Esa. 40. b.

1. Pet. 1. d.

The Epistle Dedicatorie.

and neerly in it self, vvhich consisteth of tvvoo partes, too
vvit, of Text, and of exposition of the Text. The substance
of the text of this vvhole Epistle to the Galathians, is this:
that vvhen God hath once vouchsafed to inlighten men
vvith the true knowvledge of his gospell, it behoueth them
to stand stedfast in the truth vvwhich they haue imbraced, &
to shew by their godly conuersation that they be the chil-
dren of light, so as they nother turne backe againe as re-
negates or as svvine to the myre, nor be caried too and fro
vvith euery blast of doctrine like vvauering reedes, or like
little children that are soone vveerie of the things that they
haue, and fond of euery nev thing that they see. Hereout-
of spring other more particular poynts, concerning free
iustification by fayth, concerning Christen libertie, concer-
ning the abolishing of Ceremonies, concerning the force
and effect of the lavv, and concerning the pure conuersatiō
of christian lyfe. For the order vvwhich the vvriters of holy
Scripture obserue vvell neere in all their Preachings and
exhortations, is first to lay the foundation of faich in our
Lord Iesus Christ, and aftervvard to build vp the vvorkes
of charitie and true holinesse of life, vvithout the vvwhich,
faich is not onely naked, but also dead. Thus much con-
cerning the Texte and the contents of the same. The ex-
position vvhereof being vvtered in Sermons by that lear-
ned and godly minister of Christ Maister Calvin (vvhose
ovvne doings tending alvvayes too the benefite of Gods
Churche, may yeele him farre more credite than any
commendacion of mine can doo) containeth not any di-
uerse or contrarie matter, but the same things layde forth
in more ample and plaine maner, applied to common ca-
pacitie, euen of suche as are of meanest vvnderstanding:
by meanes vvhereof a greater number may reape profite
and commoditie by them. In respect vvhereof they bee
right

The Epistle Dedicatorie.

right necessarie too bee set before our eyes, and to be beaten intoo our mindes at all times, and chiefly in these dayes, vvherein it is to be scene that many, yea, and vvhich is the more pitie, too manie, being after a sort ouergluttet vwith the long continuance of the heavenly Manna, begin too loth the svvete foode of their soules, and to long againe after the flesh pottes and garlike of Egypt. In somuch that some thinking it ythought to be bare hecrers or idle professers and disputers of the Gospell, vvithout yeelding any frute be seeming their profession, verifie the saying of the Prophet Esay in honoring God vvith their lippes, vvberas their hart is farre of from him, and sievve themselves to bee but sovvers vnto corruption, as sayeth S. Paule in this present Epistle. Some not professing onely, but also glorying in Papistrie, the sinke of all sinne and vvickednesse, thinke themselves vvell apayd that they may bee enemies in hart and religion, too God and all godlinesse and godly men: And othersome being as it vvère of no religion, and therefore imagining all things too bee lavvfull vvhich they like of, are caried headlong intoo all manner of loocenesse by their blinde and vnbriyled affections, and like brute beastes coulde finde in their heartes that all cleannesse of minde and bodie (vvithout vvliche, no man shall ever see God) vvère so vutterly abolished, as the verie name of it might never bee herd of: vvhereas in the meane vvhile those fewve vvhom the feare of God and the desire of heavenly immortalitie drawveth too a more heedefoll vvarenesse of eschevving the things that may impeache Gods glorie and the free proceeding of his Gospell, or hinder and offende their neighbours, are in the eyes of some persones not onely despized but also blamed: verily as vvho shoulde say it vvère a faulte too indeneer too bee faultlesse. For asmuche therefore as this
vvorke

The Epistle Dedicatorie.

vvorke (like as all other of the same authors) tendeth to the benefite of the Christen cōmon vveale, by putting vs in remembrance of our ducie both to God and man, the continuall minding and practizing vvhērof is the ground of all good order, and the very pathvway too perfect felicitie: I doubted not but it should be the better accepted of your honour, vvhose vvhole care and trauel is cōtinually imployed to the vvfare of this Realme, through the maintenance of sound Religion and the conseruation of publike tranquillitie, by the protection and appoyntment of our moste gracious soueraine Ladie Queene Elizabeth, vvhom as God hath made the Moother of his Church amōg vs, the comfort of all Christendome, and the very piller, life, and soule of our English common vvealth: so I beseeche him that vvee and our posteritie may long inioy hir blissed reigne, To the furtherance of vvhich things I haue heere presently bestovved (and by Gods grace shall not cease hereafter to bestovve) my faithfull trauell, that the vvauering sorte may in all goodnesse be confirmed, the vveaklings strengthened, the ignorant instructed, the negligent vvarned, the forevvard incoraged, the slouthfull prieked forth, the corrigible amended, and the vvilfull and stubborne sorte leste vvitely vvithout excuse. And so praying too God for the long and prosperous continuance of your good Lordship: and of all other noble Counsellors and men of Honour, by vvhom God aduanceth the glorie of his Gospell amōg vs: I referre this labour of mine vvith all humblenesse too your fauourable acceptation. VVritten at my lodging in the forestrete vvithout Cripplegate the. 14. of Nouember. 1574.

*Your honours most humble
alwayes too commaund,
Arthur Golding.*

The Argument of Saint Paules Epistle to the Galathians:

IT is wel inough knowne in what part of the lesser Asia the Galathians dwelt, and how farre their Countrey reached, but as concerning their originall, and the place from whence they came first, the auncient Authors are not all of one mind. They all agree that they were Galles, yea and thereof they bare their name: for they were called Galgreekes, of a word compounded of Gal and Greeke. But the thing that hangeth in doubt, is out of which quarter of Galland they came. The Geographer Strabo thinketh that those Galles whiche were called Tectosages, came out of the Countrey of Prouince, and other some say they came out of Gall Celtike; which is the commoner opinion. Howbeit for as much as Plinie maketh the people of Aemienens to be next neighbours to the Tectosages: and all Authors well-neare agree that the Tolistobogians were their companions which dwelled about the Rhyne: I take it to be most likely that they were of Gall Belgiike which is the lowest Countrey vpon the riuer of Rhyne towards the English Sea. For the Tolistobogians hilde the Countrey that is now called Cleuelande and Brabant. The common errorr (in mine opinion) grew vpon this, that a companie of the Tectosages being cast vpon the Countrey of Prouince, tooke possession of it, and reteyning still their olde name, conueyed ouer the same to the Countrey which they had conquered. And that is the thing which Iulianus the Poet of Burdeaux meeneth when he sayeth, vnto the Tectosages, which were first named Belgians. For hee called them Belgians, and dooth vs to vnderstande that they were earst named Tectosages in sted of Tectosages. VVheras Caesar placeth them in the black Forest, which in those dayes was called Hercinia, or Hertswald: I beleue is happened by shifting of places, bycause they were retired thither out of their owne Countrey: which thing may be gathered by Caesars owne saying, where he maketh mention of them. But we haue spoken ynough of their originall for this time. Plinie reporteth of the Galathians which dwelt in that part of Asia, which was called after their name, that lyke as they were deuided into three principall peoples

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The Argument vp on the

ples, that is to witte, the Tethiages, Tolistobagians, and Trismannes: so also they had three head Cities. Now for as much as they were there among neighbours of small prowesse, and nothing well trayned too the warres: they spedde their businesse so well in times past, that the greater part of the lesser Asia became tributarie too them. But in the ende they grewe out of kinde, and by little and little lost their courage, giuing themselves ouer to pleasures and wantonnesse. By meanes whereof Cneus Manlius the Romane Consull vanquished them in battell without any great ado, and subdued them too the Empyre, vnder the whiche they were in the time of Saint Paule. Nowe although he had taught them the Gospell faithfully: yet crept there in false Apostles in his absence, which corrupted his good seede by their false and wicked doctrine: for they taught that the keeping of Ceremonies was still necessarie. It might haue seemed at the first blushe too haue bene a matter of no greate importance: but Saint Paule debateth of it heere as of the cheefe article of the Christen fayth. And good reason, for it is no small mischeefe, when the light of the Gospell is quenched, when mennes consciences are clogged, and when all difference is taken away betweene the olde and newe Testament. Furthermore, he sawe there was a wicked and mischeenome opinion interlaced with those errors: whiche was, that menne maye deserue or earne righteousness: and that is the cause why hee contendeth with so great vehemencie and force. ¶ Herefore seeing wee bee warned what will follooe vpon the matter that is treated of heere: let vs reade it with diligence. If a man shoulde iudge the case by the Commentaries of Saint Ierome and Origen: hee woulde maruell why Saint Paule was so whole for any outward Ceremonies. But if a man looke too the wellspring, hee shall finde that the things were well worthie too bee handled so sharply. And for as much as the Galathians suffered themselves too bee turned out of the right way through ouergreat simplicitie or light beleefe, or rather through inconstancie and fondnesse: therefore dooth hee rebuke them the more sharply. For I am not of their minde which thinke that Saint Pauls rough handling of them, was bicause they were naturally dull witted, and hard
of

Epistle to the Galathians.

of vnderstanding. The Ephesians and Colossians had bene tempted as well as they. Now if they had lightly giuen place too the trumperie of the false Teachers, as the Galathians did, thinke wee that Saint Paule would haue spared them? Then was it not the peoples nature that made him so bolde as too be in that chafe with them, but rather the vntooshtinesse of the matter compelled hym too doo so. Nowe that wee vnderstande the cause why thys Epistle was written, let vs come too the order and maner of proceeding whiche hee keepeth in it.

In the two first Chapters, hee indeuereth to mainteyne the authoritie of his Apostleshippe, saying that towards the ende of the seconde Chapter, hee entereth by occasion intoo the cheefe poynt, that is too witte intoo the question of Iustification, howbeit that the peculiar place where hee handleth that matter of sette purpose too the full, is the thirde Chapter. And although that in those two Chapters, hee seeme too treat of many things, yet his drift is but too proue himselfe equall with the greatest Apostles, and that there is not any default in his owne persons why hee shoulde not bee taken for an Apostle, and bee as highly esteemed as the rest. Neuerthelesse it is good too vnderstande too what purpose hee laboureth so muche too mainteyne his owne reputation. For what matter makes it whither hee bee greater or lesser than Peter, or whither there bee no oddes at all betwixte them: provided that Iesus Christ reigne, and that his doctrine abide pure and vncorrupted? Seeing that all other must bee diminished too the ende that onely Iesus Christ may growe: it is in vaine to strine about the prerogatives of men. Furthermore it may also be demanded, why hee compareth himselfe with the rest of the Apostles? For what oddes was there betwixte Petr, James, and Iohn? What needed it then to set one agaynst another after that maner, where ther was so good vnitie and agreement? I answer, that the false Apostles which had abused the Galathians, had shrowded themselves vnder the names of the Apostles, as though they had bin of their sending, so the intent to be the better welcom, and to worke their masters the easyer. It was a trim way too winde themselves in, and too

The Argument vpon the

purchase authoritie, to make them beleue that they represented the Apostles, and that the Apostles spake as you would say, by their mouth. And in so doing they defaced the name, power and authoritie of the Apostle Saint Paule. For they alledged that hee had not bin chosen by our Lorde for one of the twelue, nor bin acknowledged for such a one by the rest of the Apostles, and that hee had not receyued his doctrine, not onely not of Iesus Christ himselfe, but also not of any of his Apostles. By this meanes not onely Saint Pauls authoritie was diminished, but also he himself esteemed much inferiour to them, as one that was no better than one of the common sort. If the matter had touched no more but their persones: it had bin al one wish Saint Paule to haue bin counted among the least disciples. But seeing that the doctrine was by that meanes discredited: he ought not to hold his peace, but rather to crie out agaynst it. To what the wiliness of Satan is: when he dares not assaile the doctrine openly, hee labourerh too deface the Maiestie of it by ouerthware wayes. Therefore let vs remember that the truth of the Gospell was assayled in Saint Pauls persone. For if hee had suffered himselfe to haue bin bereft of the honour of Apostleship, it had followed that he had thitherto taken more vpon him than became him: and so, that false bragging of his shoulde also haue made him to bee suspected in all other things. Againe, vpon that verie poynt depended the authoritie of his doctrine, for so much as it had not bin receyued as a thing proceeding fro an Apostle of our Lord Iesus Christ, but as from some common disciple. On the other side it had bin darkened and defaced by the brightnesse of the names of great persones. For the false Apostles glorying of the tytles of Peter, Iames, and Iohn, tooke Apostolicall authoritie too themselves also. Now if Saint Paule had not withstoode such boasting earnestly and stoutly: it had bin a yeelding vnto vntrust, and a suffering of Gods truth to bee oppressed in his persone. Therefore hee stryuerh in good earnest to shewe both the one and the other: that is too witte, that the Lorde had ordeyned him to be an Apostle, and also that he was not inferior to any of the others, but had the like dignitie and authoritie that the rest had, according to the name which he bare as well as they.

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Epistle to the Galathians.

He might well haue denied that those Gallants were sent of Peter and his fellowes, or that they had any charge or commission from them. But this defence is of farre greater weight, when he sayeth that he himselfe is of as greate authoritie as the verie Apostles. For if he had spoken any loselier, it would haue seemed that he had not bin well assured of his case. Ierusalem was at that time the moother of all Churches, because the Gospell flowed from thence intoo all the world, and it was as the chiefe seate of Christes kingdome. All they that came from thence too other Churches, were honorably receiued, and good reason. Howbeit there were a number which were puffed up with pride because they had beene familiar with the Apostles, or at leastwise had beene trayned up in their schoole: and therefore they could away with nothing which they had not seene at Ierusalem. All other maner of dealings which had not bin vsed there, they not onely reiectted, but also boldly condemned. Such waywardnesse and peeuishnesse is a dangerous plague, when wee will needes haue the custome of any one Church too bee receiued for an vniuersall Lawe. And that proceedeth of an vnadvised Zele, when wee bee so affectioned to some maister or place, that without any iudgement we will bind all men to that one mannes minde, or all places too the ordinances of that onely one place, as to a common rule. Soothly there is alwaies ambition mingled with that maner of dealing, or to speake more rightly, suche ouer great waywardnesse is alwaies full of vainglorie. But too returne too these false Apostles, if their foolish fondnesse had led them no further than onely to assay too bring in the vse of the Ceremonies euery where, which they had seene kept at Ierusalem: they had done ill inough already: For there was no reason why they should of a custome make by and by a common rule. But there was yet a further mischief: namely their wicked and harmefull doctrine, whereby they ment too bind mennes consciences, and to ground rightuousnesse in the keeping of Ceremonies. Nowe wee vnderstand why S. Paule speaketh so earnestly in defence of his Apostleship, and wherefore he setteth himself against the other Apostles.

He pursueth that matter till towards the latter end of the second chapter, where he openeth a gap to treat of his peculiar matter: that

The Argument vpon the

is to wit, that wee be iustified freely before God, and not by the workes of the Lawe. For the reason wherevpon he groundeth himself, is this: If the Ceremonies bee not able too iustifie a man, then is not the keeping of them necessarie. Howbeit, he treateth not only of Ceremonies, but of workes in generall: for otherwise it were but a very colde discourse. If any man thinke that this is a drawing aloofe from the matter: Let him consider twoo things. First that the question could not otherwise bee resolved than by taking that generall principle, that we be iustified freely by the only grace of God: which principle excludeth not onely Ceremonies, but also all other workes. And secondly that S. Paule stoode not so much vpon the Ceremonies themselves, as vpon the wicked opinion that folowed them: that is too wit, of purchasing saluation by workes. Therefore let vs marke that the holy Apostle dealeth not impertinently, in beginning his matter so farre off, but that it stoode him on hand too touche the wellspring of the whole matter, so the end that the readers might vnderstand, that the thing whiche he dealeth with heere is no trifle, but of most importance aboue all others: too wit, by what meane wee obteyne saluation. They then doo mistake their marke, which imagine that the Apostle standeth vpon the particular point of Ceremonies: for that could not be well delt with alone by it self. VVee haue a like example in the fifth of the Actes. There fell a contention and debate about Ceremonies, too wit, whether they were needefull to bee kept or no. For the resolving of this question, the Apostles set downe the vntolerableness of the yoke of the Lawe, and the free forgiving of sinnes. To what purpose doo they that? For it seemeth too be an impertinent digression, and that they leape out of the propounded matter without reason. But it is not so: For the particular errorr could not be lively disprooued, but by taking a generall proposition. As for example: if it behoued mee too reason in defence of the eating of flesh: I should not onely make mention of meates, but I should also arme my self with the generall doctrine, and shew whither mennes traditions ought to binde mennes consciences: and by and by I would take this ground. That there is but one Lawe giuer which hath power too saue and too destroy. To bee short S. Paule conueyeth his argument heere from the generall to the particular negatively, which is

Epistle to the Galathians.

a very ordinarie manner of reasoning, & most agreeable to nature that can bee. Furthermore if we go to the bodie of the Epistle, we shall see by what textes and reasons he proueth this sentence, that we be iustified by the onely grace of Christ. This matter he handleth too the end of the third Chapter.

In the beginning of the fourth, he treateth of the right vse of Ceremonies, and wherfore they were ordeyned: and there he sheweth also that they be abolished. For it behoued him too prevent this absurditie which would haue run by & by in euery mans head, To what purpose then were the Ceremonies ordeyned? Were they vtterly needlesse? did the fathers lose their labour in keeping them? Hee dispatcheth both the one and the other in fewe woordes, saying that they were not superfluous in their time, but that they be now abolished by the coming of our Lord Iesus Christ, bicause he is the very truth and ende of them. And therefore he sheweth that we must rest vpon him. Also in that place he sheweth wherein our state differeth from the state of the fathers. VVherevpon it followeth that the doctrine of the false Apostles is lewde and daungerous, bicause it darkeneth the brightnesse of the Gospell with the old forworne shadowes. He intermedleth certaine exhortations with his doctrine, too moue mennes affections: and towardes the end of the Chapter he beautifieth his discourse with a goddly Allegorie.

In the fifth Chapter he exhorteth them too keepe the freedome purchased by the blood of Iesus Christ, too the ende they should not yeeld their consciences in bondage too mennes traditions: Neuerthelesse he therewithall admonisheth them also wherein that freedome consisteth, and which is the true and right vse of it. And too the same ende he sheweth whiche bee the true exercises of christenfolke, too the intent they should not lose their time in musing vpon Ceremonies, and in the meane while leaue the chiefe things vndone.

FINIS.

A necessarie Table to this present worke
gathered by order of the Alphabet, where note
that the first number signifyeth the Page, the seconde
the Line, and the letter (a) signifies the first side,
the letter (b) the second side of the leafe.

Abraham.

Abrahams house, a figure and Image
of the Church. 215. a. 30. b. & 216.
a. b.

Of what valew Abrahams vertewes were
before God. 129. a. 11.

Abrahams mariage with Agar was whor-
dome. 215. b. 1.

A discription of the true children of Abra-
ham. 123. a. 12. b. & 124. a. b. & 126. a.
22. b.

Abuse.

All abuses as well small as great are to be
remooued vnterly out of the Church.
76. b. 24. & 77. a.

The bringing in of Abuses and other Su-
perstitions into Baptism and into the
Lords Supper by the Papistes, and the
cause thereof. 181. a. 2. & 182. b. 19.

Of bearing wyth Abuses. 133. b. 10. and
Looke more in Beare and Flatter.

Adde.

VVee must neyther Adde any thing too
Gods worde and ordinaunces nor take
any thing from them. 148. b. 6. & 149.
b. & 150. a. b. & 151. a. b. & 152. a. b.

They that Adde too Gods woorde accuse
him couertly eyther of vnaduizednesse
or of nigardship. 62. b. 13.

VVhatsoever is Added too the Gospell is
but vanitie and wickednesse. 32. a. 1.

Looke more in Mingle.

Aduowtric.

VVhat is conteyned vnder the worde Ad-
uowtric. 269. b. 35.

Affection.

The cause why we overcome not our af-
fections. 263. b. 14.

All.

VVhat is ment by the woord All. 165. b. a.

Allegorie.

The peril of seeking Allegories in the scrip-
ture. 226. b. 1.

Ambition. Looke Vaine glorie.

Angell.

VVhat the woorde Angell betokeneth.
205. b. 16.

VVhat the glorie and dignitie of the An-
gels is. 26. b. 33.

Antiquitie.

Of following Antiquitie and mens opi-
ons. 193. b. 20.

The Papistes alledging of Antiquitie. 225.
b. 24.

In what wise the Papistes and their ad-
herentes mainteine the traditions of
Antiquitie. 210. a. 9. b.

Apostasie.

Of Apostasie or slyding back, and the pe-
rils thereof. 194. a. 29. b. & 112. a. 17. b.
& 113. a. b. & 116. b. 29. & 117. a. & 119.
b. 16. & 120. a. b.

Looke more in Newrier, Newfangled and
Vnconstancie.

Aptnesse.

All our Aptnesse too any charge or office
and all other giftes both of body and
minde come of Gods mere grace. 41. a.
12. b. & 42. b. 4.

Atonement.

VVee must haue none Atonement with
Gods enemies. 256. a. 11. b. & 257. a. b.

Authoritie.

THE TABLE.

Our faith must not bee grounded vpon the excellencie or Authoritie of men, but only vpon God and Christ 31. a. 13 b. and 33. a. b. and 34. a. b. and 35. a.

The Authoritie and maiestie of the lawe 159. b. 11. and 160. a. b. and 161. a. b.

The Authoritie and maiestie of the Gospell 24. a. 22. and 27. b. 8. b. & 28. a. b.

Christes Authoritie and maiestie ought not to bee the lesse esteemed among vs bycause of his bodily absense. 8. a. 25. b.

The Authoritie and reuerence of me must not preiudice God 5. b. 18. & 6. b. 22.

No man hath Authoritie to appoint any thing in the church, which is not ground- ed in Gods word 80. b. 28. & 81. a. b.

The inconueniences that come of our leaning to the Authoritie and credite of men 43. a. 15.

After what maner the preachers may stand in defence of their Authoritie 4. and 5. and 7. b. 35.

Looke more in Credite and Person.

¶ Babe.

Who be little Babes 210. b. 6. & 211. a. b.

Looke more in Child.

Backsliding. Looke Apostasie.

¶ Baptism.

The right vse and meaning of Baptism 84 b. 35. and 85. a. and 114. b. 8. and 240. b. 22.

The signification frute and effect of Baptism rightly receiued, and what it is o- the wize 172. a. 21. b. and 173. a. b. & 174 a. b. and 175. a. b.

¶ Battell.

The continuall Battell betwene the flesh and the spirite and the meanes too get the vpper hand 264. b. 11. and 265. a. b. & 266. a. b. and 267. a.

Looke more in warre.

¶ Beare, and Beare with.

Inconueniences that come of Bearing with faultes and errors too much or too

long 76. b. 24. and 77. a. and 78. a. 10. b. & 79. a. b. and 80. a.

VWho be borne before their time 211. a. 1. b.

How and when we be borne in Christ.

213. a. 5.

The meane and way to make vs gentel in Bearing with ot her mens offences 287. a. 2. b. and 288. a.

No man is to be Borne withall too the im- peachment of the Gospell 73. a. 19. b. & 74. a. b. and 75. a. and 76. b. 28.

Of Bearing and forbearing mens faultes and who are to be Borne with & how farre forth 75. a. 3. and 283. a. 27. b. and 284. a. and 285. a. b. and 286. a. b. and 287 a. b. and 288. a. b. and 289. a.

Looke more in Flatter.

¶ Beleef.

The true preparatiue to make vs Beleue in Iesus Christ 91. b. 10.

After what maner Abraham Beleued God 124. a. 34. b. and 125. a. b.

Beleef. Looke more in Faith.

¶ Blyndnesse.

Our Blyndnesse in our owne vices and out- sharp sightednesse in espying other mens 290. b. 23. and 291. a.

¶ Blisfed, and Blisfednesse.

VWhat it is too bee Blisfed 127. b. 20. and 128. a. 19.

How wee Gentiles are made partakers of the Blisfednesse that was promised too Abraham and his seede 130. a. 10. and 143. b. 30. and 145. b. 12. and 146. a. b. and 147. a. b. and 148. a. b. and 149. a. befid 150. a. b. and 151. a. b. and 152. a. b.

To what purposes the knowing therof ser- ueth vs 151. a. 29. b. & 152. a. b. & 153. a.

Looke more in Happinesse.

¶ Burthen.

VWhat is meant by the word Burthen 296. a. 1.

Euery man shal beare his own Burthen, & how 295. b. 31. & 296. a. b. & 397. a. b.

The only remedie to ease men of the Bur- then.

THE TABLE,

them 197. a. 2. b. and 198. a.

¶ Catechize, and Catechisme.

What the wordes Catechize and Catechisme betoken 199. b. 2. 4.

¶ Call, and Call vppon.
Christ Callethe not al men to him without exception, and who he Callethe 189. a. a.
Of lawfull vocation or Calling 4. b. 4. and 5. and 6.

A double Calling, outward and inward 39. b. 5.

No man ought to thrust himselfe into the ministerie without Calling 41. b. 4.

The benefites that redownd of the lawfull Calling of the minister 43. a. 23. and 45. a. 33. b. and 51. b. 5.

The Apostles had a peculiar kind of Calling, immediatly from God 6. a. 12.

VVe must not passe for the allowance of men in following our vocation or Calling 48. a. 23. b.

God will haue all nations too Call vppon him 190. a. 15. b. and 191. a.

¶ Ceremonies.

VVhat thing Ceremonies are of themselves or otherwise 72. b. 10. and 194. a. 30. b. and 197. a. b. & 199. b. & 200. a.

VVhat Ceremonies are without warrant of Gods word 182. b. 27. and 183. a.

The Ceremonies of the law serued but for a time 19. a. 29.

To what purpose the Ceremonies serued the old fathers 238. a. 12. b.

VVhy the Ceremonies of the law are sayd to be fleshly 113. a. 32. b.

VVhat the Ceremonies of the Law be-
highs 75. 159. a.

The use and end of the Ceremonies of the law 56. a. 26. b. & 70. b. 14. & 71. a. & 72. a. 31. & 80. b. 21. & 140. a. 2. b. & 163. a. 11.

How men haue alwayes abused visible signes or Ceremonies 118. a. 12. b.

The number of Ceremonies doo so little helpe mens infirmities that they rather

carie them quite away from Christ 181. b. 19. and 182. a. b.

Inconueniences inswlag vppon the keeping of Ceremonies 56. b. 45. and 57. a. b. and 58. a. b. and 71. b. 8. and 72. a. and 80. a. 27. b. and 81. a. b. and 82. a. b.

VVhat the intent of them is which would haue men to keepe Ceremonies 80. a. 27. b. and 81. a. b. and 82. a. b.

VVhat the intent of them is, which urge the keeping of Ceremonies, and what account they themselves make of them 318. a. 7. b. and 319. a. b. and 320. a. b. and 321. b. 1.

The keepers of Ceremonies and traditions bereue themselves of all benefit by Christ 231. b. 22. and 232. a. b. and 233. a. b. and 234. a. b. and 235. a. b.

How we at this day may fare the better by the old forworne Ceremonies 72. b. 17. and 73. a.

Popish Ceremonies and Ceremonies deuised by men, are lesse tolerable, than the Ceremonies of Moyses 77. b. 12. & 58. a. b.

VVherof the confuzed heape of Ceremonies spring first that are at this day in the Papacie 60. b. 7.

VVhat the traditions and Ceremonies of the Papistes are 59. b. 16.

VVhat the Ceremonies of popery are, and who is the author of them 320. a. 31. b.

The diuinitie of Popes in inforcing their owne Ceremonies and traditions 231. b. 35. and 232. a. b.

Now that Christ is come all Ceremonies and figures are needlesse and ought to cease 182. a. 9. b. and 239. b. 9. and 240. a. b. and 241. a. 14. b.

Of the abolishing of Ceremonies 71. a. 21. b. & 72. & 73. & 74. & 75. & 76. 78. 7 & 9. & 80. & 81. & 82. & 83. & 84. & 85. a. b.

Looke more in Law.

¶ Charitie.

True Charitie or loue and how farre it extendeth & to whom 357. a. 2. b. & 359. b. 1. and

THE TABLE.

& 260. a. b.
Of Christian charitie, and of hypocritical charitie. 241. a. 13. b. & 242. a. b. & 243. a. b.
Booke more in Love and vnitie.
¶ Childe.
VVho be Children and vvho be men grown. 179. b. 6. & 180. a. & 182. a. 34. b.
The true token and warrant that wee bee Gods Children. 211. a. 12. b.
After what manner the fathers were little Children. 168. a. 2. b. & 169. a. b.
How the Children of the Church are also our Fathers. 214. b. 7.
VVhy and how we be Gods Children. 186. b. 27. & 187. a. b. & 188. a. b. & 189. a. b.
They that boast themselves falsely to bee the Children of the Church, shall in the ende be driven out of it. 227. b. 34. & 228. a.
The difference betwene the true Childre of the Church, & the bastarde slippes. 224. b. 24. & 225. a. b. & 226. a. b.
Booke more in Abraham, saythfull, Israel.
¶ Christ.
Christ is the onely Scholemayster of the Church and no mans voyce is too bee heard there but his. 7. a. 13. & 8. & 28. b. 34. & 30. a. 8. & 33. a. 26. b. & 34. a. b.
To what end Christ is giuen. 233. a. 9.
How and when we behold Iesus Christ in the face. 213. a. 13.
VVhat it is to put on Christ, and by what meanes we put on Christ. 171. b. 17. & 172. a. b. & 173. a. b. & 174. a. b. & 175. a. b. & 176. a. b.
He that despizeth Christ despizeth God. 7. b. 15.
How Christ is sayd to be fashioned in vs. 211. b. 30. & 212. a. b. & 213. a.
Christ is not a mediator for any one man or one people, but for all men, and all people. 161. b. 35. & 162. a.
VVhy God delayed the manifestation of Christ so long. 183. b. 24. & 184. a.
¶ Christian & Christianitie.

VVhat is to be a Christian. 159. b. 1.
The markes of true Christians. 328. b. 33. & 329. a.
All Christians must seeke Christ and his truth & not themselves or their owne glorie. 24. b. 19. & 25. a. b. & 26. a.
The desyling of the name of a Christiā by Papists & worldlings. 123. b. 34. & 124. a.
An Image or patern of a true and saythfull Christiā, and specially of the minister or Preacher. 48. a. 23. b. & 49. a. b. & 50. a. b.
There is no Christianitie without sayth, nor sayth without the teaching of the Gospell. 125. a. 18. b.
VVe must not fleete from true Christianitie for the misdeeminges and misreportes of men. 317. a. 4. b.
Satan abusing the name of Christ and of his ministers to confounde Christianitie withal. 1. b. 34. & 2. a.
Booke more in Fayth and saythfull.
¶ Church.
The Church is Gods house. 318. a. 18.
VVhy the Church is called the pillar of truth and the smother of vs all. 221. a. 19. b.
The markes whereby the Church is discerned. 300. a. 2.
VVho be the true Church. 221. b. 35. & 222. a. b. & 223. a. b.
VVhy and how long we be reckoned too bee of Gods Church. 17. a. 1 & 49. a. 25. b.
There are alwayes faulces and infirmities in the Militant Church. 17. b. 10.
The false Church doth alwayes vsurpe the name of the true Church. 222. b. 2.
The difference betwene the Church of Christ and the Synagog of the Jewes, & consequently between the lawe & the Gospell. 215. b. 33. & 216. a. b. & 217. a. b. & 218. a. b. & 219. b. 15. & 220. a. b. & 223. a. 22. b. 224. a. & 327. b. 11. & 328. a.
A discription of the Popishe Church. 229. b. 2. & 230. a. b. & 231. a.
VVhat

THE TABLE.

What the Church of the Papistes are.
114. a. 25.

Circumcizion.

What was betokened by Circumcizion and the vse and end thereof. 84. a. 2. & 175. a. 30. b. & 320. a. 3.

To what purpose Circumcizion serued Abraham. 233. b. 19.

Booke more in Cerimonies.

Colde.

The inconuenience of waxing colde or faynt in religion. 246. a. 33. b. & 247. a. b. & 248. a. b.

**Booke more in Hals, Newter, and Vncon-
stancie**

Communion Like Supper.

Compare.

We must not iudge of our selues by comparing our selues with other men. 292. b. 16. & 293. a. b. & 294. a. b. & 295. a.

How farre forth frendship and concord is too bee maynteyned with men. 257. a. 1. b.

Concord.

Booke more in Frendship, Charitie, Loue, and Vnicie.

Conscience.

By what meanes we may haue quietnesse of Conscience. 229. a. 36. b. & 230. a. b. & 231. a.

There is no quietnesse of Conscience in Papistrie. 230. b. 16.

Constancie.

Of the Christen Constancie. 73. a. 19. b. & 74. & 75. & 76. & 77. a. b. & 192. a. 15. b. & 193. & 194. & 195. & 196. & 197. & 198. & 199. & 200. a. b. & 314. b. 15. & 315. & 316. & 317. a. b. & 327. a. b.

A perfect paterne of Christian Constancie. 48. a. 27. b. & 49. a.

The stedfastnesse of the vnbeleueers and misbeleueers in their Superstitions shal condemne our vnstedfastnesse in the truth. 111. b. 36. & 112. a. b. & 113. a. b.

The vn mouable Constancie that must be

in fayth. 25. b. 4.

Booke more in Perseuerance & seale, and Zealousnesse.

Contention.

The Preachers of the Gospell must in any wise eschew quarels and Contentions. 204. a. 14.

We can not winne any thing by standing in Contention wyth God. 296. a. 1. b.

Booke more in Hatred.

Conuersation.

The purenesse of Conuersation is an assurance of election and Saluation. 15. b. 9.

The right rule of good Conuersation and lyfe. 244. b. 1. & 245. a. b. & 246. a. b. & 247. a. b. & 248. a. b.

Booke more in Lyfe.

Conuersion.

What things are taught vs by St. Pauls Conuersion. 51. b. 2

Booke more in Paule

Correction.

No man ought to exempt himselfe from Correction. 74. a. 8.

The vilanie of the Popes in exempting themselves from Correction. 73. b. 33. & 74. a.

Booke more in Rebuke.

Corruption.

What is ment by the word Corruption, and who reape Corruption. 304. a. 16. & 305. a. 21. b.

Covenants Booke Promises.

Creature.

Who be newe Creatures, and how wee may become new Creatures. 324. b. 24. & 325. a. b. & 326. a.

Credit.

The Credit or countenance of men must not preiudice Christ and his Gospell. 46. b. 28.

The Credit or countenance of men must not tourne vs from the truth. 250. a. 10.

***11.**

Our

THE TABLE.

Our vnthankfulness in Crediting men
more then God. 148. b. 6. & 149. a. b
It is no discrediting of men to abace them
in respect of Christ or for the further-
ance of the Gospell. 64. a. 29. b.

Looke more in Authoritie and Person.

¶ Crosse.

VWhat is ment by the woorde Crosse.
317. a. 15.

VWhat is ment by Preaching the Crosse.
153. b. 36. & 254. a. b

The Crosse doth alwayes accompanie the
Gospell 317. a. 16. b. & 318. a.

The faithfull are blessed though they in-
dure neuer so many Crosses 139. a. 24. b

Looke more in Mocke and Persecution.

¶ Crucifye.

VWho be Crucified too the VVorld
and who bee not 323. a. 13. b. and
324. a.

How the vvorlde is Crucified to vs 324.
b. 2.

19 VWhat is ment by beeing Crucified with
Christ 99. a. 22. b. and 100. a. b. and 101. a.
b. and 102. a.

VWhat is ment by Crucifying of the fleshe
279. a. 14.

¶ Come.

VWhat is ment by Comming vnto Christ
41. b. 34.

None can Come too Christ till they bee
humbled 116. a. 18.

Onely Gods free goodnes is the originall
cause of our Comming too Christ 171.
b. 25. and 173. a. b

¶ Curse

Al men without exception are sinfull and
subiect to the Curse of the lawe. 163. b.
35. and 164. a. b

Christ hath set vs free from the Curse of
the law by becomming accursed for vs
141. b. 26. and 142. a. b. and 143. a. b. and
164. a. b. and 145. a. b. and 146. a. b

VWhat we ought to learne by Christ beco-
ming accursed 143. a. 8. b

¶ Cut.

VWhat is ment by the woorde Cut of 356
a. 12.

¶ Deale.

The cause why God Dealeth sharply
with vs 112. b. 32. and 113. a. b

Desert Looke Merit.

¶ Deuotion.

VWhat the Deuotion and diuine seruise of
the Papistes is. 37. a. 1. b. and 125. a. 28. and
197. b. 3. and 240. b. 17. and 241. a. b

Looke more in Holynes, Merits and works
and Seruise

¶ Dignitie.

The greatest Dignitie that men can haue.
223. a. 7.

¶ Discredit.

It is no Discrediting of men to abace the
in respect of Christ 44. b. 14.

¶ Discreetnesse.

The Discreetnesse of a Minister in vsing
meekenesse or roughnesse 110. a. 22. and
111. a. 19. b

¶ Disobedience.

VVe haue lesse excuse of our Disobedi-
ence then had the fathers of olde time.
20. b. 22. and 21. a. b

¶ Dissemble and Dissimulation.

A paterne of Dissimulation in religion
and the hurt thereof 78. a. 10. b. and 79.
a. b. and 80. a.

Of such as qualifie abuses and would Dis-
semble with the worlde by playng on
both handes 316. a. 5. b. and 317. a. b

Of Dissembling or ouerslipping other
mens vices 284. a. 21. b

The inconueniencies that insued of Dis-
simulation in Religion 71. a. 21. b. and
72. a.

¶ Diuell.

The Diuell vseth Gods name against god,
Christs name against Christ, the shew
or the Gospell against the Gospell, and
the

THE TABLE.

the countenance of Apostles and godly
ministers to overthrow the truth 26. a 17

¶ Doctrine.

Christians must bee well assured of the
Doctrine that they professe. 24. a 34. and
28. a 6

E

¶ Election.

The manner of Gods free Election or cho-
sing of vs 67. a 10. b and 68. a

¶ Enemie.

VVho be our deadly Enemies 265. a 3.

¶ Entrance.

All men both Iewes & Gentiles of all ages
haue but one Entrance to God & to sal-
uatiō 87. b 26. & 88. & 89. & 90. & 91. &
92. & 93. & 94. & 95. & 95. a b & 150. b 33
& 151. a b & 152. a b & 177. b 1. & 178. a b
& 179. and 180. and 181. and 182. a b

¶ Enuie.

A discription of the Enuie and spiteful-
nesse that raigneth in these dayes.
92. b 1

¶ Epistle.

The largenesse and substantialnesse of the
matter contained in this Epistle. 313.
a 9. b

¶ Euill.

He that will none Euill doe, must doe
nothing that longes thereto. 79. b 18.
and 80. a

¶ Examination.

The due trial or Examination of our selues
293. a 5. b and 294. a b and 295. a b and
296. a b and 297. a b and 298. a

¶ Excuse.

VVe can not Excuse our selues by other
mens misdoings, nor by fellowshippe
in offendings, nor by custome 293. a 16.
b and 295. a 19. b and 296. a 19. b and
297. a b

¶ Exercise.

The true Exercise of Christians. 260.
b 21. and 268. a 26. b and 272. b 15. and

274. b 12. and 275. b 18. & 275. a b and
277. & 278. & 279. & 280. a b.

F

¶ Father.

God is the Father as wel of our bodies
as of our soules. 222. a 30.

None may claime God for their Father
but such as sticke stedfastly to his word
219. a 19. b & 220. a & 221. b 15. & 222. a.

VVherein the state of the Fathers vnder
the olde law differed from ours. 165. b
14. & 167. & 168. and 169. and 177. b 26.
and 178. a b and 179. a b and 180. a b
and 238. a 1.

VVhat prerogative we haue about the Fa-
thers of the olde lawe 118. b 20. & 119. a
b & 179. a 26. b 18 & 20. a & 187. b 12. &
188. a b & 189. a b & 190. a b & 191. a b.

How and why the Fathers are sayde too
haue bene little children 179. b 6.

¶ Fautor.

Gods Fautor and merite in Christ is freely
giuen without respect of any desert of
ours eyther going before or comming
after 13. b 31. and 14.

Gods Fautor is the fountayne of all wel-
fare 9. b and 10. and 11. and 12. and 13.
and 14. and 15.

The onely meane to obtaine Gods Fa-
nor is Christes Sacrifice 11. a 8. b and 12.
and 13. and 14.

The worlde passeth not for Gods Fautor
so they may haue his temporall bene-
fites 10. b 1.

¶ *Looke more in Mercie.*

¶ Fayth, Faythfull, Faythfulnesse, and Faythlesse

The sundry takings of the worde Fayth
or Beleefe and what they import 88. a
20. & 90. a 17. & 123. a 16. b & 127. a 35. &
166. a 31. b & 167. a b & 170. b 23. & 171.
a. and 179. b 33. and 277. a. and 283. a.

Fayth commeth of Gods mere gift & not
of our selues 195. a 3. and 196. a.

*Jiii.

The

THE TABLE,

The nature of Fayth 103. b. 6.

There can be no fayth where there is not a promise going before. 127. b. 2.

A description of true Fayth 124. b. 8 & 125. a. b. & 142. b. 15. & 152. b. 30. & 153. a.

VVe be not Iustified by Fayth as by a vertue that deserueth 171. a. 4.

Fayth teacheth vs to seeke all our welfare in God 138. b. 18.

Our Fayth must rest wholly vpon God and his worde and not depende vpon man 65. b. 14.

The way and meane to shewe our selues Faythfull 22. a. 31. b. & 24. a. 34.

The meane whereby we take holde of Iesus Christ is onely Fayth 14. b. 2.

Christes death and passion are the stay of our Fayth 105. b. 9. & 106. a. b.

Helpes too stablish and confirme Fayth 54. a. 4.

Our Fayth must be everlasting 21. a. 20.

Fayth makes all things holy, and without Fayth all thinges are vncleane 153. b. 22. & 154. a.

VVho bee the housholde of Fayth, and what dutie we owe to them aboue others 311. b. 15. & 312. a.

Faythfulnesse betweene man and man, 276. b. 33. & 277. a.

The poyntes of Fayth or beleefe wher vpon all men both learned and vlearned must be vnmouably grounded and resolved 22. b. 36.

The fathers and wee are saued all by one Fayth 177. b. 1. & 178. a. b.

In what respect our Fayth is sayed too be greater then the Fayth of the auncient fathers 168. b. 9. & 169. a. b.

They that boast of the greatnesse of their Fayth haue no Fayth at all 92. b. 22.

They that continue in their sinnes doo boast in vaine of Fayth which they haue not 92. b. 21. & 93. a.

The implicate Fayth of the Papistes. 12. a.

35. & 43. a. 28. & 125. a. 16. & 213. a. 3.

VVhat the Papistes meane by Fayth or beleefe 90. b. 13. & 142. b. 6.

VVhat accopt the Papistes make of Fayth 128. a. 21. b.

The Turkes and the Papistes haue both one Fayth in substance 233. a. 30.

The difference betweene the states of the Faythfull and the Faythlesse 103. a. 27. b. & 104. a. b.

The Faythlesse haue no ryght to anye thinge in this VVorlde 153. b. 12. & 154. a.

¶ Feare.

The feare of the vblecuer 201. a. 31. b.

¶ Flatterie and Flattering.

All men both good and bad are naturally inclined to Flatter themselves 30. b. 5 & 31. a.

The hypocrisie of man in soothing himself when he is cleare fro the outwarde committing of grosse offences. 269. a. 22. b. 270. a. b.

The mischief that commeth of selfsoothing 301. b. 29. & 302. a. b. & 303. a.

The inconuenientes that come of Flattering eyther our selues or other men and the meanes to remedie the same 31. a. 7. b. & 32. a. & 33. a. 1.

Flatterie getteth frendes and truth getteth hatred 209. b. 1.

The Preachers must not seeke too please men by Flatterie. 30. b. 3. & 31. a. b.

¶ Flethe.

VVhat is ment by the woorde Fleth 205. b. 33. & 262. a. & 271. a. 35. b. & 272. a. b.

How the Papistes vnderstande the woorde Fleth 271. a. 24.

VVhat is ment by Flethe and bloud, and why men are so called 44. b. 13. & 45. a.

VVhy the verie Apostles are termed Fleth and bloud 45. a. 5.

VVhat is ment by ending in the Fleth. 29. a. 2.

¶ Forgiue & Forgiuenesse.

VVoe

THE TABLE.

VWe haue neede of continuall Forgiue-
nesse of sinnes euen after we be grafted
into Christ. 16. a 14.
To what end God Forgiveth our sinnes.
101. b 15.

¶ **F**reedome **L**ooke Libertie.

¶ **F**rendshippe.

Of true Frendshippe and of worldly Fred
shippe 209. b 1
Looke more in agreement, concord, cha-
ritie, Loue, and unitie.

¶ **F**ree will.

Man hath no Fredwil to do good. 115. a 24
Mannes freewill vterly vnavailable to sal-
uation 38. a 10 & 40 b 28. & 41. a

VWhat our owne free will and workes
are 83. a 7.

The free will of the Papistes. 220. a 11. b

The fondnesse of the Papistes in stickinge
to their owne freewill and meritorious
workes and the cause thereof. 98. b 18.
& 99. a & 101. a 1.

Looke more in merittes and workes & de-
notation, and holynesse.

¶ **F**ulnesse.

VWhat is ment by the Fulnesse of time.

183. b 34. & 184. a 1

G

¶ **G**aine.

VWhat gaine or profit and how it is
to be looked for at Gods hand.
309. a 20. b

¶ **G**ifts and Giftees.

God doth freely Giue, and man doth but
only receiue. 155. a 4

All Gods gracious giftees come to vs by
means of the Gospell. 121. b 33. & 122. a

To what end God bestoweth his Giftees
more vpon one man then vpon an-
other. 288. a 32. b

The glory of all good Giftees and indow-
mentes must be yeilded vnto God. 31.
b 15. & 52. a

They to whom God hath giuen any gifts
to edifie with all must be admitted and

heard. 122. a 22. b

VWith what humilitie of mind Gods
Giftees are to be considered both in our
selues and in other men. 51. b 19. & 52. a
Gentleness **L**ooke meekenesse and meed-
nesse.

¶ **G**ladnesse **L**ooke Ioy.

¶ **G**lory and Glorific.

Of new Glory, and wherein and how we
ought to Glory. 321. b 26. & 322. a b &
323. a b & 324. a b & 325. a b

Gods Glory and our Saluation go euery va
separably together 80. a 34. b

The glorifying of God goeth in order be-
fore our Saluation. 80. a 35. b.

VWherein the glorifying of God consisteth
14. b 27. & 15. & 317. a 30

¶ **G**od.

VWherein God will be discerned from his
Creatures. 199. b 27.

God is not partiall 67. a 10. b

God is not variable though he alter the
state of thinges in this world. 70. b 14.

¶ **G**od.

God admitteth no partnership. 194. b 14

How God is perfect or vnperfect. 212. a 31.

God is alwaies one, and the benefite that
we haue thereby. 162. a 2

¶ **G**ood and Goodnesse.

VWe must do good while wee haue time,
309. b 29. & 310. a b.

How to do good and to whom and why
and the reward thereof. 306. b 23. & 307.

a b & 308. a b & 309. a b & 310. a b &
312. a b

The degrees that are to be obserued in do-
ing good one to another. 312. b 15. &
312. a b

The lettes that hinder vs to do good. 307.
308. a b & 308. a & 309. b 33. & 310. a

All goodnesse and good thinges come of
God. 275. b 34. & 276. a b & 291. a 18 b

VWe haue all thinges of Gods mere free
Goodnesse, as well temporal as spiritu-
all. 153. a 22. b. & 154. a b. & 275. b 34. &

22. j.

THE TABLE.

276. a b and 291. a 13. b.

All things put vs in remembrance of gods goodnesse towards vs 15. 4. 23.

¶ Gospell.

The Gospell commeth of God 43. a 7.

The dulnesse of the Papistes in vnderstanding what is meant by the woorde Gospell. 22. a 11.

The homelinesse and painefulnesse of the Gospell must not make vs to refuse despise or forsake it 254. b 25.

It standeth all Christians on hande too know the substance and contents of the Gospell 29. a 4.

VVhat the substance and contents of the Gospell are, which it becometh vs to know 20. a 13. & 29. a 11. b & 116. a 14. b.

The full and perfect sufficiencie of the Gospell in all things 34. a 10. b.

The benefites that spring of the Gospell. 23. a 27.

Nothing is to be mingled or added to the Gospell. 112. a b 29. & 117. a.

All things and all persons must stoupe to Christ and his Gospell. 64. a 29. b & 65. a b & 67. b 1. and 68. b 28. and 69. a and 74. a 8. and 75. 33.

To swarue neuer so little from the Gospel is the high way to destruction 122. b 23.

VVhat is ment by another Gospell 28. b 23.

To what ende the Gospell is Preached 38. a 21. b & 113. a 7. & 117. b 25. & 118. a b.

After what maner the Gospell killeth 100. a 1. b.

VVhy the Diuell laboreth by all meanes to hinder the Gospell. 55. a 18. b.

Looke more in VVorde.

¶ Gouernement.

No new Gouernement must be brought into the Church vnder pretence of mens rawnesse 110. b 1. and 121. a b.

The Gouernement of the church must depend only vpon God & his word 68. b 28. and 69. a and 120. b 1. and 121. a b.

¶ Grace.

VVhat the worde Grace signifieth 20. a 28.

The two cheefe Graces or benefites which we receaue by IESVS Christ 99. a. 26. b.

Gods Grace is not tyed to place nor to person. 217. b 25. & 218. a b & 219. a b.

No man can of himselfe come vnto God or receiue his Grace when it is offered 195. a 3. b and 198. a.

By what meanes God geueth vs his Grace and how we may attayne it 237. b. 2. and 238. a.

After what maner and with what minds we ought to receiue Gods Grace 328. a 23. b.

By what meanes wee may be made partakers of all Gods Graces 321. b 26. and 322. a b.

The Popishe degrees of Grace. 108. b 34. and 109. a.

Of reiecting Gods Grace 107. a 28. b.

¶ Gresse.

How wee be Gressed into Iesus Christ 173. a 26.

¶ Growe.

Men must Grow in Christ by degrees 119. a 12.

¶ Halting.

The remedie of shrinking & Halting in religion 321. b 26. & 322. a b and 323. a b and 324. a b.

¶ Hande.

VVhat is ment by the word Hande 155. b 29. and 160. a.

¶ Happinesse.

The Happinesse of Christians must not be esteemed by their outward state in this world 103. a 17. b & 104. a b & 105. a b.

Our thisse Happinesse & by what meanes we attaine thereto 170. b 13. & 171. a b and 172. a b and 173. a b and 174. a b & 175. a b and 176. a b.

¶ Hated.

THE TABLE.

- Hatred.**
The cause of Hatred 161. a 19.
Of Hatred and discorde & the inconueni-
ences thereof 160. b 27. and 161. a b
The right cause why we should este from
Hatred 162. a 17. a b
- Heire & Heritage.**
VWhat is ment by the word Heritage or
inheritance 153. a 28. b
Only Christ is the Heire of all things and
the onely way for sayth and rest vppon
154. a 31. b
How we inioy our inheritace with Christ
191. b 4.
- Hell.**
Of Christes going downe into Hell 104
b 18. and 106. a 17. and 141. a 13.
- Helpe.**
Euerie man hath neede of others helpe
310. a 23. b
- Hypocrisie.**
An Image of Hypocrisie 141. a 36. b.
- Holinesse.**
VWhat is ment by Holines 168. a 5.
The Holines of Rome 118. b 7. & 119. a
The Holines of Papistes 173. a 13. and 174.
a 19. b and 178. a 7.
The full perfection of all Holines is con-
teyned in the law 134. b 28.
Looke most in Devotion, Righteousnesse
Fayth, and workes and vertues.
- Holidaye.**
Of the keeping of feastes and Holidayes.
197. b 19. and 198. a b
- Holy water.**
VWhat Holy water is 63. a 6.
- Honor and Honoring.**
In what thinges the true Honoring of
God and of Christ consisteth 35. b 15. &
36. a b & 43. b 22. & 46. a b.
There is no Honoring of God without o-
bedience to his word 43. b 22. and 46. a
How we ought to be minded when wee
heare Gods Honor defaced by any
meanes 126. b 35. & 127. a b.
- The blindnesse and wretchednesse of the
Papists, in honoring the Apostles, Ma-
rirs, and saintes deceased 45. b 1
The greatest honor that can bee too man.
120. b 26
Looke most in Serue and Seruis, Au-
thoritie, Credite, Reuerence.
- Hope.**
Christian Hope 139. a 29. b
- Humilitie.**
True Humilitie and the meane to attaine
thereto 80. b 17. & 191. a 11. & 192. a 16 b &
193. a b & 194. b 31. & 197. a b & 198. a
VWhereas Humilitie serueth 103. a 8.
VWe can neuer come vnto Christ till wee
be vinely abaced and confounded in
our selues 18. a 23. b.
- Hireling.**
VWho be Hirelinges and how they be to
be eschewed 314. b 15. & 315. a b & 316.
a b & 317. a b.
- Idolatry.**
VHence Idolatry springeth 193. a 25. b
- Iewes.**
The prerogative of the Iewes aboue the
Gentiles and whereto it serueth 86. b 8.
and 87. a b
- Images.**
VWhich bee the true Images pictures or
paintinges that lead vs to God 113. b 35.
and 114. a b
- Indifferent.**
Indifferent thinges may and ought to be v-
sed diuersly as oportunitie serueth 63. b
2. & 64. a & 318. b 23. & 319. a
Of admitting of Cerimonies and matters
Indifferent into the Church 3. a b.
To whom & in what cases men must not
yeld in things Indifferēt 63. b 27. & 64. a
Satans wyllinesse in setting the Church at
debate about small trifles and matters
of Indifferencie 3. a 27.
The Interim 61. a 27.
- Ioy.**
Of christen Ioy or gladnes 176. b 10.
177. a 4.

THE TABLE

How Isaac was persecuted by Ishmaell 126.
b. 18. & 127. a.

VWhy Isaac is sayd too bee borne by promise and not of the flesh 215. b. 18.

¶ Israelites.

VWho be the true Israelites or people of God 317. b. 11.

VWho be Gods people after the opinion of the Papistes 317. b. 29. & 318. a.

¶ Iustice.

The orderly proceeding of Gods Iustice. 297. b. 12. & 298. a.

¶ Iustifye and Iustification.

VWhat is ment by the worde Iustifie and why the Scripture useth it 89. a. 17. b. & 127. b. 25. & 129. a.

God hath double respect in Iustifying of vs 128. b. 31. & 129. a.

No man can be Iustified by the lawe 86. b. 5. & 87. a. b. & 91. a. 7. b. & 92. & 93. & 94. & 95. & 135. a. b. & 136. & 137. & 138. & 139. & 140. & 141. a. 144. b. 16. & 154. b. 14. & 155. a. b. & 156. & 157. & 158. & 159. a. b.

¶ Seeke more in Law and in workes.

VWhat is ment by being Iustified by faith 125. a. 1. & 128. b. 1. & 129. b. 9. & 138. a. 34. b.

Of free Iustification By faith without workes. 81. a. 9. b. & 82. & 83. & 84. & 85. & 86. & 87. & 88. & 89. & 90. & 91. & 92. & 93. & 94. & 95. & 96. & 97. & 98. & 99. & 100. & 101. & 102. & 103. & 104. & 105. & 106. & 107. & 108. & 109. & 114. b. 31. & 115. & 116. & 117. & 123. a. 12. b. & 124. & 125. & 126. & 127. & 128. & 129. & 130. & 131. & 132. & 133. & & 134. & 135. & 136. 137. 138. 141. b. 10. & 142. & 143. & 144. & 145. & 146. & & 147. & 148. & 153. a. 24. b. & 154. & 155. & 156. b. 11. & 166. & 167. & 168. & 169. & 170. & 171. & 172. & 173. & 174. & 175. & 176. & 224. b. 19. & 225. a. & 231. a. 34. & 233. a. b. & 234. & 235. &

236. b. 1. & 237. & 238. & 239.

It is vnpossible to be Iustified both by the law and by the Gospell 82. b. 10. & 89. a. & 96. b. 29. & 97. a. b. & 134. b. 9.

VVe can not be Iustified by grace vnlesse we vterly forsake our owne workes 88. a. 5. b.

The only meane of Iustification is Christs Sacrifice 127. b. 31.

In what maner it behooveth vs to come to be Iustified by Iesus Christ 19. b. 11.

The meane to know that we can not bee Iustified by the law but by grace 93. a. 8.

He that seeketh to Iustifie himselfe by any part of the law bindeth himselfe to the performance of the whole lawe 231. b. 22. & 232. a. b. & 233. a. b. & 234. a. b. & 235. a.

Such as will Iustifie themselves by keeping any law eyther of God or man be reaued themselves vterly of all benefit by Christ 236. b. 8. & 237. a. b. & 238. a. 5.

After what maner the Papistes decant vpon Iustification by faith 89. b. 31. & 90. a. & 108. a. 26. b. & 109. a.

The slanders which the Papistes raise vpon free Iustification by faith 100. b. 9.

¶ Look more in Faith, Lawe, Merits, Righteousnesse, and VWorkes.

¶ Crye.

VWhat is ment by the worde Crye. 187. b. 11. & 188. a. b. & 189. a. b. & 190. &

¶ Ladder.

VVhat was betokened by Iacobs Ladder 160. a. 34. b.

¶ Language.

The diuersitie of Languages hindreth not the vnitie of faith 190. b. 19.

¶ Lawe.

VWhat is comprehended vnder the worde Lawe.

THE TABLE.

The law was given by Christs direction. 159. b 18. & 160. a

The ministrat[i]on and service of the Angels both in publishing Gods lawe and in seeing the same executed 159. b 11. & 160. a b & 161. a b

The law was a scholemaister 167. b 30. & 168. a

The lawe bringeth nothing but death 156. b 29. & 157. a b

No man can be iustified by the lawe 96. a b & 97. a b & 98. a b & 99. a b & 100. a b & 101. a b & 102. a b & 107. b 31. & 108. a b & 115. b 11. & 116. a b & 130. a 28. b & 131. a b & 132. a b & 133. a b & 134. a b & 217. a 25. b

The difference betweene the lawe and the Gospell and in what cases they be to be seperated 97. a 4. b & 98. a b & 99. a b & 100. a b & 115. b 33. & 116. a b & 138. a 7. b

The difference betweene being of the law and being of fayth 127. a 8. b

How the law is matched against faith, and yet there is no contrarietie betwixt the. 88. b 20. & 89. a & 96. b 25. & 97. a b & 163. a 12. b

The law is spiritual & why it is sayd to be so 269. b 26. & 270. b 34. & 271. a

For how long time the law was to continue 159. a 15. b

How and why Iesus Christ became subiect to the law 184. a 20. b

What is ment by keeping of the lawe 318. a 25. b

No man fulfilleth the law thorowly 130. a 12. b & 131. a b & 132. a b & 133. a b & 134. a b & 135. a b & 138. b 16. & 318. a 28. b

What maner of performance of the lawe God requireth 133. b 30. & 134. a b & 135. a b & 136. a b & 137. a b

What it is to fulfill Christs lawe and how wee may doe it. 189. b 15. and 190. a

How and when the law is aliue and when

it is dead. 97. b 16. & 98. a b & 99. a b

To what ende the law was given 97. b 6. & 116. a 18. & 156. a 11. b & 157. a 8. & 159. b 14. & 163. b 25. & 277. b 8. b

The fond and blasphemous error of the Papistes concerning Gods law 135. a 1. & 136. a b & 137. a b & 138. a 10. a 27. b

How the Monks and schole diuines have interpreted this saying, That men are not iustified by the works or deedes of the law 81. a 14. b

How the godly do keepe the lawe. 318. a 34. b

The fonde glorifying of the lawe in their Lawe and Cerimonies 86. b 3. and 87. a

How the fathers were shur vp vnder the lawe 167. b 12. b

In what wize wee bee deliuered from the law 187. b 24. & 186. a b

Looke what lawe a man layeth vpon others the same ought he to keepe himselfe 78. a 10. b

What is the cause of so many lawes and statutes among men 150. b 4. b

Looke vpon the fayth, iustifie, iustificati on, Cerimonies, Workes, Gospel, Gods word and Merits

¶ Lent or Lenon.

The ioyning of Lent 191. a 2. b

¶ Libertie.

What is ment by Libertie or freedom. 129. a 15. b & 130. a b & 131. a b & 132. a b & 233. a

Of christen libertie. 76. b 11. & 77. a b & 71. a 21. b and 72. and 73. & 74. & 75. & 76. & 77. & 78. a b & 185. b 1. & 186. & 187. & 188. & 189. & 190. & 191. & 192. & 193. & 194. & 195. & 196. & 197. & 198. & 199. & 200. & 217. a b & 219. a 16. b 230. & 231. & 233. & 244. a 5. b & 273. a 2. b & 275. b 18. & 276. & 277. & 278. & 279. a b

The meames to attaine to true Libertie & to whome the same belongeth 278. b 30. and 279. a.

**ijj.

The

THE TABLE.

The way to maintaine and inioy the libertie that Christ hath purchased for vs 184. a. 34. b. and 158. b. 14.

The Gospell is flandered by the Papistes with giuing libertie to do euill 177. b. 16. and 178. a.

The Gospell giueth not libertie to do euill 99. b. 30. and 100. a. b.

The Libertie of counterfet Christians and newters 178. b. 5.

¶ Liberalitie.

The Liberalitie of the Papistes, and the nigardship of the Protestants in finding of their ministers 199. a. 23. b. and 300. b. 17. and 301. a.

¶ Loue.

Gods Loue towards vs in Iesus Christ 106. b. 36. and 107. a. and 110. a.

Christes great Loue towards vs 12. a. 31.

VVhat it is to Loue our neighbour as our selfe 160. a. 31. b.

How God did both Loue vs and hate vs at at one time 12. b. 25.

The true triall of our Loue towards God 142. a. 1. and 176. a. 14. b.

The true meane to knit men together in Loue or charitie 163. b. 2.

Looke more in Charitie and Mercie.

¶ Life, and Liuing.

Three things in the Life of the godly 168. b. 4.

They are but hypocrites whose Life is not aunswerable too their profession. 179. a. 28. b.

The looce Life of counterfet Christians is a flander to the Gospell 178. b. 38.

VVith what mindes we ought to haue an eye to our owne former euill Life 66. a. 8. b.

After what maner we Live by Fayth 103. a. 17. b. and 104. a. b. and 105. a. b. and 106. a. h.

How Christ Liueh in vs and wee in Christ 101. b. 7. and 103. a. b. and 104. a. b.

VVhat is ment by Liuing in the flesh 103. a. 17. b. & 104. a.

Life. Looke more in Conuersation.

¶ Lusts.

VVhat flauerie or bondage it is for vs to be subiect to our owne Lustes and ly-kings 158. a. 14.

M

¶ Man, and Manlinesse.

W^Hat Man is of himselfe and in his own nature, and how to find it 15. a. 10. & 19. a. 20. b. & 30. b. 5. & 31. a. 17. & 87. b. 7. & 167. b. 9. & 168. a. b. & 169. a. b. & 170. a. b. & 171. a. b. & 172. a.

VVhat is the greatest Manlinesse 59. b. 25.

VVhat is ment by the inward Man 103. b. 27.

An Image of Mans staylie in turning away from God and from his truth 18. a. 27. b. & 19. a. b. and 20. a. b. and 21. a. b. and 23. b. 17. and 24. a.

¶ Marke.

VVhich be the Markes of Christ, who do beare them, and what an honour it is to beare them 328. b. 7.

¶ Martir.

The blood of Martirs 54. a. 26.

¶ Masse.

VVhat the Masse is 63. a. 11.

¶ Mediator, and Mediatorship.

Christ was and is the continual Mediator euen before and at the geuing of the Lawe, and also since 159. b. 36. and 160. a. b. and 161. a. b.

The benefit that we haue by Christs Mediatorship in the geuing of the Law 161. b. 5.

¶ Meekenesse.

From whence Meekenesse proceedeth 185. b. 33. a. and 184. a.

¶ Meeldnesse.

Meekenesse or gentlenesse 177. a. 20.

The Meeldnesse that ought to be in ministers and magistrates, as wel as in all o-

ther

THE TABLE.

ther christians in submitting themselves to rebuke and correction when they haue done amisse. 74. b 21. & 75. a & 78 b 23. & 79. a

The ministers of Gods woordes must asse meeeldnes how be it without flattery 17. b 18. a 16. & 33 a 18.

¶ Mercy.

Gods Mercy vntered in Christes death 12. b 6. & 13

The meane to obtaine Gods promiss of Mercy 165. b 11.

Of trew mercy after the example of God 126. a 1. b

Looke more in Favour and loue.

¶ Merites.

If wee wil be iustified by Christ we muste vnterly giue ouer our owne merites and workes 107. b 35. & 108. a b & 109. a b.

The vnter ouerthrow of all Merites or deseruinges of man be they of the faithfull or vnfaithfull 91. a 7. b. & 92. a b & 93. a b & 94. a b

God discovereth the hipocrisie of Meritmongers to their shame 95. b 35

Looke more in workes and in Good.

¶ Ministers.

How it is to be knowne whither Ministers be sent of God or no 6. b 36

VVho are to bee taken and admitted for Gods Ministers 299. b. 31. & 300. a

After what maner the Ministers and preachers may be called Shepherds. 13. a 31

To what end the Minister or preacher of the Gospell is appointed to that charge 42. a 15

VVhat consideration is to bee had in giuing sufficient stipend to the godly Minister 299. a. 7. b and 300. a. b. and 301. a. b.

A good example for Ministers how to behaue themselves in demanding wages and stipend to liue by 298. b. 16. & 299. a. and 300. b. 6

The Image of a faythfull Minister of the

Gospell 14. b 19. & 25. a b & 26. a & 53. a 1. b & 61. a 14. b

The dewry of the Minister in calling back such as are gone astray 210. a 1. b & 212 a b & 248. b 27. & 249. a b

The duie of the Minister in setting forth Gods word 251. b 11. & 252. a b & 253. a b

After what maner, how farre forth and to what end the Minister of Gods word may commend himselfe and his doings 40. a 27. b & 64. a 29. b

VVhat those Ministers are which seeke their owne profit, praise or ease 253. a 25. b

The maner of chuzing Ministers in the primitive Church. b 33.

The former euill life of the converted Minister must not impeach the credit of his Doctrine 66. a 8. b

Looke more in Preacher and Teacher.

¶ Mingle.

Ther must not any thing be mingled with the word of God. 60. a 35. b & 247. a 22 b & 248. a b

The inconueniencies that come of Mingling the Gospell with the ceremonies of the Law or with mennes inuentions 18 b 4. & 19. a b & 20. a b & 21. a b & 22. a b & 23. a b.

To mingle any thing with the Gospell is to ouerthrow it 18. b 4. & 19. a b & 23. a 15.

¶ Miracles.

The vse of Miracles 54. a 21

¶ Mocke and Mockers.

VVho be Mockersyea and Mockers of God and the reward of the 302. a 18. b & 303. a

Mockinge, scoffing, storning, or railing is a kind of persecution 226. b 18. & 227. a

The scornes of the wicked must not driue vs from our faith 104. b 30. & 105. a b.

Mul.

THE TABLE.

¶ Multitude.

The Multitude or credit of men must not barre god of his authoritie in the church, nor make vs to swarue from his woord 30. a. 8. and 32. a. 11. b. and 33. a. b. and 34. a. b. and 40. a. 20. b. and 44. b. 23. b. and 45. a. b.

VVe must not follow Multitudes in doing euill 293. a. 26. b. and 295. a. 19. b.

The Papistes alledging of Multitude or vniuersalitie 295. b. 32. & 226. a.

¶ Murther.

VVhat is containd vnder the word Murther. 270. a. 1.

N

The Newfanglednesse of men and specially of Papistes in adding their owne inuentions to Gods word 249. b. 14. and 150. a. b.

¶ Newfangled.

Newfangled protestants 27. a. 28.

¶ Newter, and Newtrallitie.

Of Newters and Newtrallitie 12. a. 2. and 55. b. 8. and 57. b. 27. and 61. a. 23. b. and 247. b. 8. and 248. a. b. and 253. b. 10.

¶ Neighbour.

VVho is ment by the word Neighbour 260. a. 8.

¶ Nothing.

How we be nothing and how we be something 291. a. 21. b.

O

¶ Obey, Obedience, Obedient.

Obedience must bee yeilded to God 20. b. 5.

In matters concerning our Obedience too God and his woord, wee must nother hang vpon the authoritie of men, nor despize the vnitie and consent of our brethren 46. a. 20. b. and 47. a. b. and 48. a. b.

Obedience commeth not of our selues but of Gods mere grace 39. a. 8.

Of Christen Obedience 38. b. 29. and 244. b. 1. and 245. a. b. and 246. a. b. and 247. a. b. and 248. a. b.

VVhat Obedience and how farre forth it is to bee yeilded to men 59. a. 33. b. and 60. a. and 62. b. 12.

The Obedience of the Papistes 230. b. 4.

Constrayned Obedience is no Obedience at all 230. a. 33. b.

God hath left vs vitterly without excuse if we obey not his wil 315. a. 9. b. and 314. a. Order. Looke Politie.

¶ Other.

VVhat is ment by the word Other 22. a. 6.

¶ Other.

Other made by God 54. a. 10.

¶ouerlode.

VVho be ouerloden 289. a. 1.

¶ ouertake.

VVhat is ment by the word ouertake and who be ouertaken 283. b. 1. and 284. b. 23. and 288. b. 27. and 289. a.

¶ ouerweening.

The fond ouerweening that is in man 291. b. 35. and 292. a. b. and 293. a. Looke more in Vaine glory.

P

Papist. Looke Pope.

Patience. Looke Perseuerance.

¶ Paule.

VVhat thinges are taught vs by S. Paules conuersion 35. b. 29. and 36. a. b. and 38. a. 1. and 43. b. 1. and 44. a. b.

Of S. Paules commission to be the Apostle of the Gentiles 69. a. 24.

VVhy Paule circumcized Tymothie and not Titus 62. b. 12. & 63. a. b.

VVhy S. Paule communed not of the gospel with the rest of the Apostles 44. a. 12. b.

¶ Peace.

VVhat is ment by the woord Peace 10. a. 8. How farre forth peace and friendship are to be respected 58. b. 7. and 59. a. and 60. a.

THE TABLE.

¶ a. and 67. b. 11
¶ VVho be the troublers of peace 33. a. 16
¶ People of God. *Looke Israellites.*

¶ Perfection.
¶ VVhat manner of perfection is in the faith-
 full 146. b. 6. & 179. a. 4. & 326. b. 16
 There is no man so holy and perfect but
 he may offend 73. b. 21. and 79. a. 10
¶ Persecution.
¶ VVhy God suffereth scism, heresies and
 Persecutions to rise in the Church 33. b
 27. and 36. a
¶ *Looke upon the Crosse and in mocking.*

¶ Perseuerance.
¶ VVhat Perseuerance, stoutnesse, patience,
 or constancie, is required in a Chri-
 stian 111. b. 36. and 112. b. 34. and 113. a. b.
 & 116. b. 29. and 117. a. b. and 119. b. 16. &
 120. a. b. and 145. b. 17. and 146. & 147.
 and 148. and 149. and 150. and 151. and
 152. and 153. a. b. & 309. a. a. b. 309. a. 20. b
Looke upon in Constancie.

¶ Person.
¶ VVhat is meant by the word Person 64. a.
 31. and 67. a. 10. and 78. a. 12
 Not the Person of the Minister but the
 woord of G O D must be respected.
 4. b. 13. and 8. b. 8. and 9. a. and 69. b. 34.
 and 70. a
 God respecteth no mans Person 67. b. 31.
 and 68. a
 After what manner there is no difference of
 Persons or degrees in Christ 175. a. 24. b
 and 176. a. b
*Looke upon in Authoritie, Credit, and Mi-
 nister, Preacher, and Teacher.*

¶ Peter.
 Peter neuer came at Rome 69. b. 16
¶ Pitifull.
 After what manner the world would haue
 men to be Pitifull 186. a. 1
¶ Policie.
 Ciuill Policie and order is too be kept
 176. a. 16. b

¶ Pope, Papist, Poperie,
 Papistrie.
 A description of the Pope and his Clergie
 51. a. 16
 A description of the Papistes 178. a. 2
 A description of the Popish shauelings.
 181. b. 4
 All Papistes are the Devils bondslaves 219
 b. 1. and 220. a. b
 The Papists uphold their religion by ty-
 ranic, and the cause why 61. a. 15
 Papistrie is the utter abolishing of all chi-
 ristianitie 18. b. 19. and 19
¶ Prayer.
 The Prayers of all men ought to be made
 with vnderstanding 190. b. 1
 The right vse, order and frute of Christen
 Prayer 187. b. 11. and 188. a. b. and 189. a.
 b. and 190. a. b. and 191. a
 VVhat boldnesse wee ought too haue in
 Praying and calling vpon God 187. b.
 6. and 188. a. b. and 189. a. b
 Too what end speech and words serue vs
 in Praying 191. a. 2
 The manner of Praying among the Papists
 191. a. 11
 There is nother Prayer nor sayth in pope-
 rie 191. a. 11
¶ Prayse.
 The true Prayse, and where, & how it is to
 bee sought 194. a. 15. b. and 195. a. b
Looke upon in G lory and Glorying.

¶ Preach, and Preacher.
 An image or president of a faythfull
 Preacher 19. b. and 30. a. b. and 34. b. 20.
 and 35. a. b. and 36. a. b. and 40. a. 27. b
 The markes and warrant of a true Prea-
 cher and of true doctrine 19. b. 27. and
 30. a. b
 VVhat respect is to bee had both too the
 conuersation and to the doctrine of the
 Preachers 319. b. 6. & 320. a.
 The true manner of Preaching the Gospell.
 111. b. 14.
Looke upon in Minister and Teachers

THE TABLE.

¶ Precisenesse.

The Papistes and woddlings doo flander Christen constancie with the name of Precizenesse and wilfulnesse 252. b. 20. and 253. a.

¶ Predestination.

Gods eternall purpose and Predestination is the only originall cause of all our Election, vocation, Salvation, and of all our welfare and worldly indowments 42. b. 15.

¶ Promise.

The stedfastnesse of Gods couenant and Promises 144. a. 23. b. & 145. a. b. & 148. b. 29. & 149. a. b. & 152. b. 30. & 153. a. b.

The Promise of Salvation is free 144. a. 21. b. & 145. 3.

The Promise of the Lawe is conditionall 144. b. 17.

VVhy the Lawe was added too the Promise 157. b. 34. & 158. a. b. & 159. a. b.

How the Promise that was made to Abraham extendeth to the Gentiles 126. b. 2. 127. a. b. & 130. a. 28. b.

¶ Prosperitie.

How worldly prosperitie and goods are too bee sought at Gods hand. 10. a. 23. b. and 17.

Looke more in VVelfare.

¶ Protestants.

Protestantes for Liuing and Lucre 21. a.

Looke more in Newfangled and New-
ters.

¶ Pride.

VVhat Pride is 130. a. 17.

The Pride of Papistes in exalting themselves aboue Christ and his woord 35. a. 26. b. and 37. b. 19.

¶ Rebuke.

The loynnesse of men to Rebuke or to be Rebuked. 284. a. 26. b.

The dutie of all Christians and specially

of ministers in Rebuking mens offences and in calling backe of such as are gone astray 74. a. 25. b. & 200. b. 15. and 201. a. and 202. b. 14. and 203. a. and 210. a. 1. b. and 211. a. b. and 248. b. 27. & 249. a. b. and 283. a. 27. b. and 284. a. b. & 285. a. b. and 286. a. b. & 287. a. b. & 288. a. b. and 289. a. b. & 290. a.

Two faultes to be eschewed when men deserue to be Rebuked 284. a. 21. b. and 285. a. b. & 288. a. 7.

The dutie of all such as are Rebuked for their offences 110. a. 35. b. and 111. a. b. & 201. b. 31. & 202. a. b. and 203. a. 30. b. and 204. a. 28. and 205. a. 1.

The dutie of such as are ouersharply Rebuked 285. a. 13.

The cause why God suffereth men to bee ouersharply Rebuked 285. a. 13.

To what end God Rebuketh & warneth vs of our faultes by his ministers 121. b. 3. & 203. b. 22. & 204. b. 13.

¶ Redeeme.

To what end we bee Redeemed 14. a. 20. and 15. & 16.

¶ Regenerate.

The Regenerated are neuer quite royd of sinne 264. a. 18. b.

¶ Renew.

After what maner we be Renewed in spirit 264. b. 6.

¶ Repent, and Repentance.

VVhat is imported by Repentance 265. b. 18.

The true preparatiue to Repentance 201. a. 20. b.

¶ Resurrection.

The maiestie of Christs Resurrection 7. a. 19.

¶ Reuerence.

In what wise men are to be Reuerenced 2. b. 24.

Looke more in Authoritie, Credit, and Countenance & Person.

The Reuerence that is to be given to the Preacher

THE TABLE.

Preacher of Gods word 31. a. 7. & 46. b.
34. & 205. a. 31. b. & 206. a. b.

How the ministers must belive themselves to be Reuerenced 206. b. 18

Rigorouſneſſe.

Of Rigorouſneſſe in rebuking of other mens offences 284. b. 30. & 285. a

The cauſe of our Rigorouſneſſe againſt other mens offences 287. b. 2

Rule.

The Rule of God which all men muſt followe 316. a. 31. b. & 327. a. b.

VVhereunto the Rule of God leadeth vs 327. b. 1

The reward of ſuch as are alwayes watching and wandering from the Rule of God 327. a. 25

The Rulers of Poperie 316. b. 12

Righteouſneſſe.

VVhat is betokened by the word Righteouſneſſe 235. b. 29

All humane Righteouſneſſe before regeneration or without faith is but hypocriſie dunt and ſithneſſe before God 36. b. 23. and 57. a. b. & 38. a. b.

No man can attaine to the perfect Righteouſneſſe which the Law requireth 100. a. 5

The difference betweene the Righteouſneſſe of faith, and the Righteouſneſſe of the Lawe 101. a. 22. b. & 137. b. 27. & 138. a. b.

VVhat the Righteouſneſſe of the Goſpell dooſ faith is 140. a. 4. b.

VVhat maner of Righteouſneſſe the Righteouſneſſe of the Law is 134. a. 7. b.

The Righteouſneſſe of Chriſtians 39. b. 1. & 239. a. 8. b.

The parting Righteouſneſſe of the Papists 234. a. 9

The lothneſſe of worldlinges and hypocrites to be beere of their owne Righteouſneſſe 91. a. 24. b.

Looke more in iuſtifie, and iuſtification in faith, and in Law.

Sacraments.

W Hat the Sacramentes are, and why they be added to the word

54. a. 9

To what end Sacraments were ordeyned 33. b. 31. & 34. a. & 118. a. 12. b.

Chriſtes Sacraments deſtroyed by Popes & Poperie 240. b. 17. & 241. a.

The Papiſtes abuſe & miſapplies the name of Sacraments 320. b. 11

The vſe of Sacramentes 34. b. 29. and 35. a. b.

The right applying of all Chriſtes doings Sufferinges and Sacraments to our benefite and behoofe 108. b. 11. and 107. a.

Looke more in Ceremonies.

Sacrifice.

Chriſtes Sacrifice and mediation happened not but by the ordinance of God. 11. b. 6

Only Chriſtes Sacrifice taken away ſine. 11. b. 23. and 12.

The ſufficiency of Chriſtes Sacrifice 12. a. 1.

The benefite of Chriſtes Sacrifice 19. b. 16

VVhat was betokened by the Sacrifice of the Jewes 24. a. 20

VVhy the Gentiles and heathen men retained the vſe of Sacrificing 135. a. 28.

The new Sacrifices that God requireth. 230. a. 32. b.

Saluation.

Saluation, Election, and calling come al of God: only free mercy 39. a. 41. b. and 39. a. b. and 40. b. 23. and 42. a. b. and 42. a. b.

Our Saluation is fully and perfectly wrought in the Goſpell 14. a. 12. b. and 125. a.

Chriſt admitteth no partnership in the working and accompliſhing of our Saluation 231. a. 25. b. and 234. a. b. & 235. a. b. and 236. b. 12. and 237. a. b.

VVhoſoever loatheth any thing with Ieſus

***ii.

Chriſt

THE TABLE.

Christ in the work of Saluation renou-
ceth him 100. a 8
Gods glory and our welfare in Saluation
are matched inseparably together 55. a
23.
VVhy Saluation is said to be of free gift.
19. b 8
VVhy the promys of Saluation is called
spirituall 144. a 22
How the Fathers obtained Saluation 359.
a 35. b
To whom the law promisseth Saluation
158. b. 10
VVhy God promisseth Saluation to such
as kepe his law 163. a 22. b
¶ Secular.
VVho is a Secular man among the Pa-
pistes 174. a 6
¶ Seede and Sowe.
VVhat is ment by the wordes Seede and
Sowe. 303. a 11 and 304. b 19
Christ is the only blessed Seede in whom
all other must be blessed 144. a 5. b and
147. a 6
VVhat the word Seede importeth & who
be the trew Seede of Abraham 146. a 11
b & 147. a
VVhat is ment by Sowing to the spirit &
the reward thereof 303. b 9. and 304. b
1. and 305. a 11. b and 306. a
VVhat is ment by Sowing to the flesh, &
the sundry sorts therof and the reward
of it. 303. b 27. and 304. a and 305. a 17. b
VVhat it is to Sowe to eternall lyfe 304.
b 26
VVhat the Sowing of Gods Ministers is
304. b 21
After what maner al men ought to Sowe,
that is to say, to traualle in their seuerall
trades, craftes, and vocations 304. b 32.
and 305. a
Such as men Sowe such shall they reape
303. a 7. b and 304. a 1 b and 305. a 1 b
¶ Serue, Seruant,
¶ Seruice.

God looketh to be Serued by all men
though they be of neuer so high degree
and calling 176. a 27. b
God will not be serued with mens inuen-
tions. 243. a 6.
The meanes and waye to yeeld God ac-
ceptable seruice. 193. b 17. & 243. a 13. b
and 244. a b and 245. a b and 246. a b
and 273. a 33. & 274. b 12. and 324. b 22.
and 325. a b and 326. a b
The chief Seruing and honouring of God
27. a 7. b
VVhat the Papistes do terme Gods Seruice.
219. b 18. and 273. a 13. and 274. a 2. b &
325. a 34. b
To what end the Papistes serue God 326. a
18.
VVho be Gods trew Seruants. 315. b 35. &
316. a b and 317. a b
VVhom God imployeth too his Seruice.
they be the more bound too him for it.
110. a 17. b and 121. a b
There is no Seruing or worshipping of
God without Christ 112. a 22.
A description of such as Serue the tyme,
& what is to be thought of them. 315.
b 21. & 316. a b. & 317. a
¶ Look more in Honour and Honouring.
¶ Shame.
VVe must not refuse the Shame of our
misdeedes when God may be glorified
by the acknowledgmen of them 50. a 9
¶ Shrift.
The inioyning of Shrift 232. a 3
¶ Shrinke.
Of such as Shrinke in Christs quarrell
and their reward in the end 316. a 13. b
and 319. a.
¶ Shynynge in Dissimulation, and in A-
postasie.
¶ Spaine. ¶ Looke Mocke.
¶ Simplicite.
VVhat is ment by the Simplicite or sin-
glenesse of our Lord Iesus Christ 60. b
19.

Siane,

THE TABLE.

¶ Sinne, Sinfulnesse, Sinner.

All persons both Iewes and Gentiles are shut vp vnder Sinne 93. b. 14. and 94. a. b. and 95. a. b.

In what wize and why God hath shut vp all men vnder Sinne 164. a. 1. b. and 165. a. b.

Onely Sinne is the cause of Gods displeasure towards vs 11. a. 30.

VVe neuer see our owne Sinfulnesse thoroughly till we looke into the lawe. 157. a. 6. b. and 158. a.

Iesus Christ is not a bringer in of Sinne, but a bewrayer of Sinne 94. a. 7. b. and 95. a. b. and 96. a.

VVhereto the manifest appearing of our Sinnes must lead vs. 171. a. 10.

The cause why men continue in their Sinnes though they know themselves to do amisse 312. a. 33. b.

In what wize wee bee set free from Sinne 16. b. 27.

The opinion of true Christians concerning Sinne & iustification 220. a. 35. b.

The doloush opinion of papists concerning Sinfull thoughtes and motions vnto Sinne 270. b. 3.

VVhat is ment by the worde Sinner.

VVho be Sinners. 97. b. 15.

After what maner and with what minde the former misbehaviour of conuerted Sinners is to be looked into 66. a. 8. b.

Sowe like Seede.

¶ Spirite and Spirituall

VVhat is ment by the woordes Spirite 115. a. 19. and 118. b. 17. and 114. a. 6. and 162. a. 2. b.

The word Spirite matched agaynst Ceremonies figures and shadowes. 138. a. 16. b.

How the Spirite lusteth agaynst the flesh. 265. b. 31. and 266. a.

VVhat is ment to begin in the Spirite 118. b. 31. and 119. a.

VVhat is ment by Gods Spirite 112. a. 2.

The fruites of the Spirite 272. b. 15. and 275. b. 18. and 276. a. b. and 277. a. b.

How Gods Spirite is giuen and by whom 114. b. 31. and 115. a. b. and 116. a. b. and 122. a. 12.

Gods Spirite is not idle in men but sheweth it selfe by good workes 279. a. 28. b.

The true prooffe and tryall that we haue Gods Spirite 279. a. 18. b. and 280. a. and 282. a. 9. b.

VVho be Spirituall in the opinion of Papists 274. a. 16. b.

Stealing like Theft.

Stedfastnesse like Constancie and Perseuerance.

Stoutnesse like Constancie and Perseuerance.

¶ Stumbling blocke.

VVhat is ment by the woorde Stumbling blocke 255. a. 16.

Of Stumbling blockes or offences and after what maner and how farre soorth they are to be eschewed. 255. a. 11. b. and 256. a. b.

¶ Succession.

Succession of Bishops the chiefe sheelde of Papists and Papistrie 5. a. 34.

Like more in Antiquitie.

¶ Suffering.

The more a man hath suffered for the Gospel, the more shame it is for him to shrink from it or to waxe colde 120. b. 17. and 121. a. b.

How Christes sufferings are accomplished in his members 317. b. 29.

¶ Superstition.

The wellspring of all Superstitions. 245. a. 27.

¶ Supper.

The right use and meaning of the Lords Supper or Communion 85. a. 14. and 114. b. 14.

¶ Supremacie.

VVhat the Supremacie of the Pope is and what he allegeth for it. 225. b. 2. and 226. a. 11.

THE TABLE.

216. a.
The Popes Supremacie overthrowne. 69.
b 14.

T

OF Teachablenesse 110. a 35.
A discription of false Teachers & men
pleasers 2. a 16. & 315. a 4. b and 316. a b
and 317. a.

Looke more in Ministers and Preachers.

The diuers sortes of false Teachers or coun-
siners and how they be too bee resisted
249. b 10. and 250. a

Why god suffereth false prophets & false
Teachers to be rayzed up 26. a 27. b.

Looke more in Ministers and Preachers.

¶ Teachablenesse & Teachers.

¶ Temperance.

Of Temperance or staiednes and what it is
277. a 28. b.

¶ Theft or Stealing.

What is contained vnder the woorde
Theft or Stealing 270. a 8.

¶ Threaten.

To what end God Threateneth 359. a 20. b

¶ Traditions.

What a slaueerie or bondag it is to be sub-
iect to mens Traditions 258. a 36. b

Looke more in Ceremonies.

¶ Trauell.

To what ends all men do Trauell & take
paines. 303. a 12.

¶ Trust.

Our vnthankfulnesse in Trusting more to
men then to God. 308. b 13. & 309. a b

Looke more in Authoritie & in Credit.

¶ Truthe.

What is ment by the woorde Truth 245.
a 24.

What is ment by the Truthe of the Gos-
pell. 60. a 35. b

What is ment by the Truth of the gospel.
& how vilanously it is defaced by papists
& newters. 76. a 5. b & 77. a

By what meanes the Truth of the Gospel

is to be retained 51. a 1.

The Truth being once knowne must be
sticked to with vnremouable constancie
1. a 3. & 20. a 15. b & 21. a b & 22. a b &
23. a b and 24. a b

Looke more in Constancie & in persauence.

¶ Vaineglorie.

OF Vaineglorie, what it is & how it is
to be subdued 280. b 2. and 281. a &
282. a 9. b

The nature of Ambition or Vaineglorie.
283. a 12. & 290. b 26. & 291. a b

The fruites of Ambition or Vain glorie 51
b 30. & 51. a b & 281. b 5 & 282. a

¶ Vertue.

How the Heathen men may be counted
Vertuous and yet are to be condemned
271. b 25. and 272. a b.

The difference betweene the Vertues of
of the beleeuers and the Vertues of the
ynbeleeuers 272. b 4.

The Vertues of Papistes 273. a 13.

Looke more in Holinesse, Deuotion and
VWorkes.

¶ Vnconstancie.

Why men are Vnconstant and shrinke a-
way from the truth 317. a 26.

The inconuenience of backesliding or
Vnconstancie 245. b 32. and 246. a and
248. a 4.

Of the weakening and overthrowing of
the faith by the Vnconstancie of the
Ministers 30. a 34. b.

The Vnconstancie of men disapoynteth
not the effect of Gods woord 51. a 15.

¶ Vncircumcizion.

What is meante by Vncircumzcion 86.
b 14.

¶ Vnitle.

Of Christian Vnitle and by what meanes
it is too bee kept 328. 33. and 329. a

The Vnitle and agreement in sayd and
doctrins

THE TABLE.

doctrine that ought to be among Christians and specially among the Ministers 46. a 20. b and 47. a b and 53. a 2 b

Vnitie and agreement among the ministers and Preachers is to the edifying of the church, & to the confirmation & strengthening of fayth 53. b 21. and 54. a b.

¶ **Looke mote in Attonement, Concord, Charitie and loue.**

¶ **Vniuersalitie Looke Multitude**

¶ **Vnmercifulnesse.**

Of vnmercifulnes and vnkindnes and the reward therof. 312. b 28. and 313. a

¶ **Vice.**

Vices to be eschewed in the Ministring of Gods woord 251 b 11. & 252. a

God bridleth mans nature so that al Vices exceede not ne raigne not alike in all men 268. b 25. and 272. a 22. b

W

¶ **VValke.**

What is ment by the word VValke 279. b 20.

VWhat it is to VValke after the spirit and the way to attaine therevnto 262. b 18. and 263. a b and 264. a b and 265. a and 280. a 23

¶ **VVarenesse.**

VWhat VVarines ought to be in Christians. 200. a 27. b and 287. b 32. and 288.

¶ **VVarfare.**

The continuall VVarfare of the Godly. 264. b 21. and 265. a b and 266. a b and 267. a

¶ **Lookemote in Battell.**

¶ **VVashing.**

VWhat was betokened by the VVashings of the Iewes. 84. a 15.

¶ **VVatchfulnesse.**

Continuall VVatchfulnes is requisite in Christians 2. a 14. b and 2. a b and 3.

¶ **VVayt.**

VWhat is betokened by this word VVayt 239. a 5

¶ **VVeakeling.**

After what maner the VVeakelings are to be borne withall 71. b 36.

¶ **VVelfare.**

Mans sondnesse in mistaking his owne VVelfare and wherein the same consisteth 55. a 21. and 102. b 35. and 103. a b and 104. a b and 105. a & 107. b 14. and 208. a b and 209. a

The lyfe & VVelfare of the Church is in the pures of Gods word 77. a 6.

¶ **VVisedome.**

Our chiefe VVisedome. 184. a 6. b.

¶ **VVorde.**

VWhat is ment by the woorde VVorde. 17 a 10. & 313. a 22. b.

VWhat is ment by being seperated from the VVorde 16. a 8.

The meane to be seperated fro the worlde 16. a 30. b

¶ **VVorde.**

The sufficiencie of Gods VVorde without any other helpe 113. b 35. & 114. a b.

God hath not onely given vs his VVoorde but also diuersly confirmed it 313. a 9. b and 314. a

The slacknesse of men in hearkening too Gods VVoorde and in following the same 213. a 23. b & 214. a

How wee ought to behaue our selues after the reading and hearing of Gods VVorde 213. b 34. & 214. a

Not the hauing but the Practising and following of Gods VVord is to our benefit 217. b 25. & 218. a b

The causes why we mislike of Gods word 23. b 28.

All persons & al things must stope & giue place to Gods word 25. b 15. & 26. a b & 27. a b and 35. a b and 44. b 13. and 45. a b and 78. b 28. and 79. a and 250. a 32. b.

***.iiij.

The

THE TABLE.

The way to know whether we be cal-
ned in Gods woorde or no 111. b 23.
Looke more in Authoritie, Credit, and
Gospell.

The verie Angels must stoupe too Gods
woorde. 26. a 7. b

¶ VVoorke and working.

VVhat is ment by the woorde VVoorke
293. a 35. & 294. a

Our woorkes though they were neuer so
perfect and holy can not binde God 135
b 28. and 136. a. b

How and wherefore our woorkes are ac-
cepted of God 139. b. 11.

Of the woorking of sayth by charitie 242.
a 25. b and 243. a

The good woorkes of the Papists 83. a 21.

b and 272. a 7.

Looke more in Holynesse, Denotion, and
Vertue.

The accompt that the Papistes make of
the woorkes of their owne inuocations.
139. b 18.

VVoorship and worshipping Looke in
Honor and Serue.

¶ VVrath.

VVhat is ment by the woorde VVrath 156
b 29.

¶ Zeale or Zealousnesse

Of Christen Zealousnesse 256. a 11. b and
257. a b

The Zeale of a Christian Minister. 33.
232.

FINIS.

The fyrst Sermon vpon the fyrst Chapter.

PAule an Apostle, not from men, nor by men, but by
Iesus Christ, and by God the father, vvhich hath
raysted him from the dead,

2. And all the brethern that are vwith me, to the Churches of Galatia:

3. Grace be vwith you and peace from God the father,
and [from] our Lorde Iesus Chryst,

4. VVho gaue himselfe for our sins, to deliuer vs from
this euill vvorlde, according to the vvill of God,
our father.

5. To vvhom be glorie for euermore, Amen.



NOT WITHOUT cause doth S. Peter 1. Pet. 5. 3.

so earnestly warne vs to watch against our eni-
mie who goeth about like a roring Lyon, with
his mouth alway open to swallow vp the pray
that he fyndeth. For although that on the one
syde our Lord Iesus Chryst assure vs, that God

1. Iohn. 17. 1.

his father hath giuen him the charge of vs, and

12.

that the thyng which he hath in his keeping shall neuer perishe: yet
doth it not follow that we shoulde therefore fall asleepe, and in the
meane whyle haue no care to call vpon God, considering the need
that wee haue to do so. For sayd doth in suche wyse assure vs of
Gods goodnesse, and that the same shal neuer fayle vs, that yet ne-
uerthelesse we must haue an eye to our owne fraytie, and thereby
bee stirred vp too pray God to giue vs inuincible constancie. It is
sayd, that faith shall alwayes get the vpper hand of the whole world:
but yet it foloweth not that we shall not haue battayle. Now, on our
owne side we haue no strength at all: but we must be fayne to bo-
rowe it elsewhere: and that we may so do, it standeth vs in hande
to pray vnto God. For as I haue sayde alreadie, it lyeth vs vpon to

1. Iohn. 5. 4.

4.

A.

be stir-

be stirred therevnto, by reason of the great neede that we haue of it. And therefore here is a myrrour offered vnto all the faythfull, whereby wee maye fare much the better, if wee can put it too our vse. For Saint Paule had preached through all the countrey of Galatia, which is a meetly large countrey, and there had reered many Churches. If euer man were filled with all the giftes of Gods spirite too winne men too the Gospell: wee bee sure that S. Paule excelled all others, or at leastwise all that were of his companie. And it is certaine that he discharged his duetie. Yet notwithstanding hee had scarcely so soone turned his backe; but by and by Satan gaue a push to ouerthrow all, and too make a horrible hauocke in the whole countrey: and hee worne so great a multitude there, that the Gospell was as good as quite abolished; then among those that had bin taught so faythfully. Sith wee see such an example, ought wee not too cast downe our eyes, and too consider that God warneth vs too flee vntoo him, and to pray him so too strengthen vs, as wee may holde out too the ende? VVhich thing we cannot doe, except wee bee vphilde by him. Ye see then that the faulter which Saint Paule bewrayeth here in the people of Galatia, must serue for our learning. For it is all one as if God shoulde in theyr person shewe what our constancie would be, if hee gaue vs it not.

Although then that wee haue bin faythfully instructed in the Gospell: yet must God bee sayne too woorke from day too day, or else wee shall bee so fickle minded, that wee shall bee caryed away by and by, and for euerie little occasion. Furthermore (as I haue sayde already) Satan is a dreadfull enimie. And therefore it is not for vs too bee negligent, seeing hee lyeth alwayes in wayte for vs, seeking on all sides to invade vs, and that if hee spie neuer so little a hole, by and by he taketh hys aduantage too enter: It shall not seeme that there is any gappe open for him, and yet wee may bee taken tardie before wee bee aware. VVherefore let vs marke well the warning that God giueth vs in this text, and let vs make our aduantage of it. And on the other side wee see howe the Diuell hath at all tymes serued his owne turne with the name of God, and made thereof a false cloke too disguise the truth; and too

you turne it into a lie, or else too sowe some discorde, that by little and little the Gospell might quite fade away. The Apostles (as they that were chosen by our Lorde Iesus Christ too beare abrode his Gospell, and to preach it through the whole worlde) were well woorthie too haue bin reuerenced euerie where, and to haue bin of such renowme and authoritie, as the things that proceeded from them should haue bin [thoroughly] receyued. For their calling was lawfull: it was [well] knowne that they did not thrust in themselves of their owne heades, but that the sonne of God had chosen, and appoynted them by his owne mouth, yea and made them as it were new creatures: being fillic soules and ignorant folke, they were so chaunged, as it appeared well that their doctrine came altogether of heavenly myracle. For they had not learned ought but in Gods schole: and he had in one instant of time so induct them, with his grace and power, that they became as instruments of the holy Ghost. Yet notwithstanding, the Diuell misse not too abuse their name and tytle: too bring store of troubles and stumbling blockes into the Church. For such as went in their companie, made their brags when they came in far countrys, that they had bin familiarly conuersant with them, and yea for all that, some of them were full of vainglorie & pride, & sought nothing but their own aduancement. Other some were selfwilled, and could away with nothing but that which they had seene in the Citie of Ierusalem, and in the land of Iewrie: and they would haue had the whole world subiect to their lure, and therewithal would haue turned al things vpside down, as they say. Others were led yet with a more wicked minde, so as they sought nothing else but to ouerthrow all that S. Paul had builded. And all these (as I sayd afore) boasted that they had not learned any thing of him, but that they had bin taught their doctrine by the Apostles themselves. Thus yee see howe Satan hath alwayes defaced Gods glorie, euen vnder the shadow of the gracious giftes, which hee had bestowed vpon his creatures. And in good sooth, we see how that vnder the names of the Apostles, and of the virgin Marie, the Idolatrie is the same at this day in the Popedom, which it was among the Paimims vnder the names of their fall gods: for there is nothing changed, but only the names of the. As for the superstition,

*Examine
H. 7. James & c.
Zedekia. Canane.
Hudoprophete.
The deuyll and agath
scripture. Mat. 4.*

it is as filthie and detestable in the Popedome, as euer it was among the Heathen.

*aphatio
precedent*

Heere therefore wee bee warned to bee wise, to the intent that if the Diuell abuse Gods name, wee may bee able to resist him, and to discern what authoritie men ought to haue, and therewithall not to be ouerhastie of beleefe, nor ouer easie to be moued and shaken with euerie winde. For if wee haue not the constancie to walke in the doctrine that hath bin deliuered to vs, when wee bee once fully resolu'd that it is Gods pure truth: it will happen to vs as it did too the people of Galatia. Yee see then that the thing which wee haue too beare in minde, is in effect, that when God hath giuen vs the grace too vnderstande his woordes, wee must alwayes go forwarde in it, and not be shaken lyke Reedes, nor caryed too and fro, nor led vp and downe like little babes: but wee must haue the witte and discretion, to sticke to the thing which wee knowe too bee offered vs of God. Marke that for one poynt. But by the way, forasmuch as wee cannot haue such power in our selues: let vs pray with all lowlinesse and earnestnesse vnto God, too refo'rme vs by his holy spirit, and too giue vs such stedfastnesse as wee may neuer swaue aside, and that when we see all things turned vpside downe in this worlde; yet notwithstanding, this foundation may abide sure, namely that forso-much as God which cannot lie hath spoken to vs, and shewed vs his will: we may safely stande therupon without turning any way from it. Howbeit forso-much as the Diuell hath many cunning tricks too thrust vs out of the way, yea and that (as I haue earst sayd) he will not sticke to abuse Gods name to winde himselfe in, and to get some accessse to vs: it becometh vs to vnderstand that our reuerencing of men must be in such wise, as God may in the mean season continue vnm-peached, and that our Lord may haue the whole maystrie ouer vs to himselfe, as hee that is the teacher of the Church: and that our fayth depend not, neither vpon mens knowledge, nor vpon any reputation that we haue of their wisdom, power, or holinesse: but that our Lord Iesus may alwayes haue the preeminence for vs to rest and settle our selues vpon. For if our fayth be not grounded vpon Gods pure truth, which is vnrvariable: certainly it will be but a leasing. This is the thing that wee haue too gather of the example that is sette downe heere

*transfiro ab
exemplo Gal.*

concer-

the Epist. to the Galathians.

3

concerning the Galathians. But by the way a man might thinke it ^{Propos.} straunge, why Sainēt Paule shoulde deale so roughly with them as wee shall see hereafter, considering that the case stooode not vpon ^{rat. 1} the open denying of God and the renouncing of the Gospell, nor vpon the blaspheming of our Lord Iesus Christ, or the setting forth of any notorious idolatrie: but vpon the ceremonies of the Lawe. ^{rat. 2} For they against whom sainēt Paule strueth in this Epistle, maintained none other thing, but that the ceremonies of Moyse's lawe were to be kept, and that men were bounde to them vnder peyne of deadly sinne. Now, at the first blush it myght be sayd that their case was fauourable in that behalfe. For the case stooode not wyth them as it doth with the Pope, who during his tyrannie hath forged many lawes, and commanded this and that, bringing poore soules into bondage: but their saying was, that inasmuche as the lawe was not of men, but of God: therefore it was to bee kept. Heereby it should seeme, that S. Paule had no cause to be so moued agaynst that opinion, although it were not altogether sound and good. ^{rat. 2} A- geyne, there is yet an other reason: namely that wee muste not make so muche a doe about outward things, as whether one day is to bee obserued more than an other, or whether Swines flesh be not to be eaten as well as mutton. For whether a man obserue any ceremonies, or whether he obserue none, as for example, If he forbear the eating of Swines flesh, or do any other like thing: is his so doing an vtter forsaking of christianitie? | No | Yet notwithstanding, that is all the quarell that S. Paule hath: yea and therevpon he crieth out, that the Galathians are backsliders, that they haue forsake our Lord Iesus Chryst, and that they are become renegates. Some man wold say, he vseth ouermuche vehemencie: but herein wee be still warned, that the diuell will now and then finde small trifles to draw vs from the Gospell ere we be aware, and therefore it behoueth vs to be so muche the better aduised: for of our selues we shal not be so, but must in verie deede bee fayne to be gouerned by God. And not ^{Essay. 11. 4. 2} without cause also is the spirit of wysedome fathered vpon him, to the intent wee should seeke it in him. Therefore let vs resort thither: and if any man goe about to bring in a thing that seemeth not to bee of any great importance, let vs bethynke vs what a tayle it

A.iii.

myght

Open white entrance for any hymne, & the whole body to follow after accompanied wth other hymnes as greuous. / hymn, slandering, theft, opprobria.

applicatio
negligence in our
devotions, pardoned
while at the first, at
last bringeth conuersion

2. Ca. 11. 1. 1. 3

myght drawe after it. And for prooffe heereof, when wee be once turned from the simplicitie of the Gospell, wee shall become like whooremongers : according as wee haue seene in the last Epistle, howe Saint Paule sayth expressely, that the Diuell vseth Bawdes trickes and Ruffian trickes, when hee commeth too turne vs from the doctrine of the Gospell. Hee will alwayes make some goodly and fayre protestation, like as when a Ruffian intendeth to deceiue a yong wife or a mayde, hee will not vse any lewde termes or knauerie, for hee knoweth that shee woulde abhorre them : but hee will marke by little and little howe hee may infect hir with hys deadly poyson. Euen so playeth the Diuell in that behalfe. For if he should shewe his hornes (as they say) at the first dash, and shewe himselfe openly too bee Gods enimie : euerie man woulde shunne him, and we woulde abhorre him. But hee windeth himselfe slyly in, and creepeth in at small cranies, so as wee shall woonder that he coulde preuayle with vs in sundrie things, and wee shall still beare our selues in hande, that wee ceasse not to holde with Iesus Christ and his Church. And yet for all that wee shall bee turned away, and in the ende wee shall perceyue our selues too bee quite cutte off. Therefore when we reade this example, that the Diuell had marred and corrupted the Churches whereof mention is made heere, [and that,] vnder the shadowe of the Ceremonies of Moyses lawe: let vs bethinke our selues the better, and stande stiffely without turning asyde by any meanes from the simplicitie of the Gospell. Furthermore seeing hee hath stryued and disputed about the Ceremonies of the lawe: let vs looke well aboute vs too profite our selues by all that is heere conteyned, and let vs stande continually vpon our garde, that wee may finde out the craftes and wyles of Satan. And whensoever hee shall go about too vndermine vs, let vs looke well too our businesse, and stande alwayes too that which wee haue learned, so as we may be out of all doubt, that wee shall not finde any thing in the doctrine of the Gospell, which is not the pure woorde of God. For (as I sayde) that is the thing wherevpon our sayth must bee grounded. And if any man will adde neuer so little too it, let vs not onely suspect it, but also abhorre it: for when there is such a mingle mangle made with Gods pure truth,

it can

it can be nothing else but corruption. Now let vs come to the order which Saint Paule keepeth in handling the doctrine which wee shall see poynt by poynt. That hee may bee the better heard and also receyued, he confirmeth his owne authoritie, which some men had gone about too impeache. For beholde, the pollicie of those dogges that incountered agaynst him, was too alledge that the Apostles taught otherwise than hee did. Nowe forasmuch as Saint Paule had not bin conuersant wyth our Lorde Iesus Christ while hee lyued in this worlde: it was supposed at the fyrst, that the Apostles were a degree aboue him, and ought to be preferred before him. And on the other syde they inquired who had put him in that place, as though hee had thrust himselfe in, and had done it rather of rashnesse than otherwise. Saint Paule therefore was fayne too set himselfe agaynst all this geere, and too shewe that hee was truly sente of God. Furthermore (as I sayde earst) the Diuell stirred vp others, who comming from Ierusalem, sayd that that was the mother Church, and the holinesse of all Christendome: and they pretended too bee zealous setters foorth of the purenesse of the Gospell. By reason whereof, it behoued Saint Paule too go forward in shewing that hee had not aduanced himselfe, nor taken any thing vpon him of his owne heade, but had obeyed the calling of God, and of our Lorde Iesus Christ, who had made him his Apostle. Yea and hee compareth himselfe with Iohn and Iames and Peter, who were (as men termed them) the pillers of the Church, and so taken to be among all men, shewing that hee was no whitte inferiour to them. And why [doth hee so?] To the ende his doctrine might be receyued: for that is the marke that he aimed at. Afterwarde when he hath prepared the Galathians too receyue obediently the warnings that he giueth them: the he debateth the matter which was at that time in controuersie, and sheweth that the Gospell is beaten downe, if we haue not the freedom which is purchased for vs by the bloud of our Lorde Iesus Christ: which is, that the ceremonies of the law should not holde vs any more in subiection or awe. For (as we shall see hereafter) if such subiection should be admitted, all the frute of our redemption and of the saluation which is purchased for vs by the sonne of God, should go to wreck.

But nowe let vs come to the order that S. Paule keepeth for the mayntenance of his authoritie. He sayth, *that he is an Apostle, not on mennes behalfe, nor by man, but by Iesus. Christe, and by God the father, which hath raysted him from the dead.* Fyrste of all, we haue to marke here, that Saincte Paule, to the intende too bee receyued, groundeth himselfe vpon the ordinaunce and appoyntment of God. For surely no man ought to take vpon hym anye honoure in the Church, saue he that is called, as I haue declared alreadye. Besides that, our fayth should be verie feeble, if it should bee settled vpon men, howe great excellencie or worthinesse soeuer were in them: yea though they were perfecter than Angells, yet were that nothing: our fayth is so precious a iewel, as it muste rest altogether vpon God and his truthe. Seing it is so, if a man intend to be heard, it must not be alledged, that he is wittie and skilfull, or that he hath seene and hearde muche, and is a man of great experience: all those things are but smoake, when it commeth too the leading of vs too the kingdome of Heauen. For there the matter standeth not vpon profounde witte, and high and exquisite knowledge: all those things are but the sleights of Satan: Ageyne, wee knowe howe it is sayde generally of all mannes wysedome, that it is but stark folie, yea and that God laugheth it to scorne, and abhorreth it, bicause it turneth vs away from the obeying of him. Therefore whensoever the cace concerneth the teaching of vs, all thyngs that bee long too man, or too anye creature, muste be layde awater, that there maye bee a well ordered gouernemente in the Church, and suche a one as God alloweth. For if men aduance themselves in that cace, God is thereby plucked backe, and in the ende there wyll bee nothyng but vtter confusion.

So muche the more then behooueth it vs too marke well what S. Paule sheweth vs heere, in that hee doth not alleadge or bryng any thyng of his owne for the stablisyng of his authoritie, but holdeth hymselfe wholly too Gods calling. Marke that for one poynt. And herewithall wee haue too note, that Sainct Paule boasted not hym selfe at all aduentures, as manye harebraynes doo. For they coulde fynd in theyr hearts to preache with ful mouth, that God hath sente them, when as notwithstanding they bee but fanta-

fantasticall fellowes, and Satans very Champion, seruing to overthrowe all. But by the way, S. Paule in protesting his calling, mente also to shewe by whome [he was called,] as wee haue seene here before. And it was sufficiently knowen, that he had bene conuerted by miracle to the Gospel, that he had bin taught vpon the suddaine, that God had by his meanes wrought after a straunge and vnaccustomed fashio, and not only that it had bin openly reueled vnto two or three men in the Citie of Antioche that S. Paule was appoynted too be the Apostle of the Gentiles, but also that he had good warrant of it in all places where he came, bycause God vttered his power most manifestly in him. So then when as S. Paule told them that he was an Apostle, he presupposed that it was already sufficiently iustified, that God was the author of that office of his, and that the thing which he pretended, was not a false surmize, after the manner of men, whome we see too much subiect too vaunting of themselves. Therefore we must put a difference betweene S. Paule, and all such as falsly boaste and brag themselves too bee sent of God, as the Pope dothe, who too beguile the wretched world, and to maintayne himselfe in his hellish tyrannie, which he hath vsurped, sayeth and ouersayeth that he is the vicar of Iesus Christe, and the successeur of his Apostles. And all the cankerwormes of his Clergie who name themselves Prelates, together with all the horned beastes and all the rable of Maskers in the Popedome, will needes challenge that honorable title : and (if a man list too beleeeue them vpon their single worde) they bee all of them descended of the Apostles. But yet for all that, it behoueth vs to consider what likenesse and agreableness they haue too the Apostles : and also it standeth them on hand, too shewe by certaine and infallible record, that their calling is approued of God. In these dayes the Pope and all his, are too openly proued too haue falsified and corrupted the doctrine of the Gospel, and that the thing which they terme the seruice of God, is nothing but starke abomination: and moreouer, that there is nothing among them, but outrageous lies and falsehoodes, yea and inchauntements of Satan. All this is knowen well inough. But beholde, their shield wherewith they cast the mist that couereth al their filthinesse, is that there hath bin a continuall succession, ever since the tyme

of the Apostles, and that they represent the and are the Church, and therefore that whatsoever they put forth must be taken for good. Well, go to, if they which do nowadayes take that title vpon them will be heard: they must looke whither they haue any resemblance of the Apostles, and whither they execute the duetie of good and faithful shepherds. But seeing they be cleane contrary to the order which our Lord Iesus Christ hath set in his Church, what shall men say to them: Yea (say they) but we haue a continuall succession from the Apostles. That would be shewed firste of all. They will alledge some recordes, howbeit very trifling ones. Yet notwithstanding, it may be sayd on the contrary part, that there were as good successors in the Church of Galatia, as euer there was in Rome: and not only in some one Church, but in many, as well of Ephesus, of Colossus, and of Philippos, as of other places. And where is all this succession now? If any man thinke himself to haue any priuiledge, and name himself S. Pauls successor: it were meete he should go preach the Gospell, and therewithall shew good euidence why he should be re-
reuyed. Therefore let vs marke well at a worde, that when there are men to preach the Gospell, and when there are Shepherds and Overseers, it is not ment that they should diminish the authoritie of God, or preiudice aught that belongeth to him, that is to wit, that he alonly should not be honored, & that our sayth should not rest vpon his word: but that by the meanes of men, we should alwayes be hild vnder his obeyfance. Marke that for a speciall poynt. And aboue all things our Lord reserueth that right to himselfe: namely that men should not thrust themselues in through their own presumption, but that they should be raised vp & sent by him. Now therefore (as I haue erst sayd) there ought to be cause why, too the end we may discern and not beleue at all aduenture, nor at randon. For Satans champions can boast and crake ynough and toomuch, and stand in their owne conceyt to the vttermost, to the intent to wind themselues in by their presumptuousnesse. But it behooueth vs to trie what is in them, that we may be sure of Gods calling. And how doth S. Paule speake of it heere? Not on the behalfe of men (sayth he) nor by men. When S. Paule sayeth that he is an Apostle, not on the behalfe of men: it is a generall poynt which ought too extend to all the ministers

nisters of Gods woord, and too all Shepherds of the Church. For (as I haue sayd heretofore) wheras it pleased God that there should bee Prophetes in old tyme, and that afterward there shoulde bee shepherdes too teach his people: he bereft not himself of his so- ueraintie: but rather it was too shewe, that men must not gouerne heere after their owne lust, and in the meane whyle bee but as Cy- phers in Algorisme themselues, sauing onely for maynteyning still the title, but that wee should all of vs giue care vnto him, so as the men whom he setteth in office, should bee as instrumentes or ves- sels of his holy spirite. Now then wee see whereat S. Paule aimed, when he sayd that he was not sent on the behalfe of men: for ther- by he sheweth that he was authorized of God, and that he was his seruant. The second poynt where he sayeth that he was not sent by men, belongeth peculiarly too the Apostles. For although that wee bee called of God, and that he allow of vs: yet are wee ne- uerthelesse called of men: and if that maner of calling were not agreeable too Gods will, S. Paule would not haue vsed it. VVee knowe how Sainst Paule proceeded in that cace, namely how that in euery place where he came, he ordeyned Ministers and Shepe- herdes by election: and no doubt but that doying of his was law- full. Then let vs marke well, that Sainst Paule dothe not vndis- cretely heere condemne such as were called by mens meanes: but onely treateth of the thing that was peculiar too the charge of an Apostle. For that was the difference betweene the Apostles, and such as had charge of particular Churches: according whervn- to the same state remayneth at this day, and shall remaine to the worldes end. For the Apostles were not chozen by election of men, nor by the common policie of the Church: but by the very mouth of the Sonne of God. In somuch that when it behoued the Apo- stles too put another successor in the roome of Iudas, too make vp the full number of twelue againe: although they themselues were there present, and a greate multitude of Disciples with them: yet durst they not make any election. VVhen there was any choozing of a Shepherde for the Church of Ierusalem, or of Antioche, or of any other people, this fashyon was vsed: that is too say, firste they prayed vnto God, and therevpon choze suche a man
as was

Act. 1. 4. 24

2. Cor. 12.
6.2.

as was found meete and conuenient for that office. But as for the other, they referred it wholly too the will of God, and caste lottes for it, as for a thing that passed their witte. The cause (as I sayd) was, for that it behoued the Apostles too bee chozen by speciall priuiledge from aboue, bycause they were the persones by whome the Gospell was too bee published ouer the whole world. Nowe as for S. Paule, he was chozen afterwarde. But howsoeuer it was, he had equall priuiledge with the residue, bycause there came a reuelation from heauen, too shewe that he was admitted too the executing of that office: he was rapted vp intoo the third heauen, and wee haue seene that he was well lyked of in all things. Finally, that it might appeare too bee Gods will too giue him a larger commission, and too haue marked him out for the Apostle of the Gentyles: he had the holy Ghoste immediatly, whiche spake and vttered the woorde from aboue. Yee see then that S. Paule was not chozen by meanes of men. And yet notwithstanding, this maner of choozing (as I sayd afore) is no faulte in those that are Shepeherdes and Ministers of the Church. But it was requisite that S. Paule should bee priuiledged, too the intent he might bee comparable with Peter and Iohn, and with all those that had bin conuersant and kept companie with the sonne of God, while he dwelled in this worlde, and was in this mortall lyfe. Now wee see in effect whereat S. Paule aimed. And hereby wee bee taught, that the feuerence whiche wee owe too such as carie abrode Gods woorde and beare the name of Shepeherdes, serueth not too barre God from beyng herd continually, nor to barre our Lord Iesus Christe from being the onely Schoole-mayster of the Church. It behoueth vs too beare this schoolepoint well in minde, or else our fayth will alwayes bee subiect too many varieties, and he that is cunningest among men, shall euer go away with the gale: and so shall wee haue nothing certaine, but we shall be still chaungyng from day too day, yea euen euery minute of an howre. VVherfore let vs marke well, that if men alledge the names of the Church, of Prelates, or of Bishoppes: wee muste alwayes come backe too this poynt, that they cannot climbe any higher than too be the seruants of Iesus Christe, and to bee allowed of him. And how shall we know that they be allowed of him? First if they haue bin

the Epist. to the Galatians.

7

bin chozen by lawfull order, with calling vpon the name of God. And secondly if suche be chozen as are meete, that haue in them wherewith to execute their office. Lo heere the markes whereby we may know and be well assured, that they be suche Shepheerdes as God alloweth and accepteth. And herewithall it is not ynough for a man too be called too that vocation: but he must also execute the charge that is committed too him, according as S. Paule sayeth not singly that he was ordeyned [an Apostle]: but in taking that name too him, he sheweth that he is sent to beare abroade the message of saluation, and too preache the Gospell too the world. Therefore they that wilbe taken for Bishops and Prelates, must teach: and if they be Idolles and dumbe dogges, it is certaine that as they doo shamefully mocke Gods name and abuse his maiestie, so also men may reiect them and despize them, yea and that they ought too be hild as accursed, bicause they pretend Gods name falsly. Thus yee see what we haue to marke vpon this streyne. Now S. Paule sayeth purposely, *that he was sent of Iesus Christe, and of God his father who rayzed him from the dead.* VWhereas he sayeth that he was sente of Iesus Christe, it is too bring vs backe too the thing whiche I haue touched already: that is to wit, that if we couet too obey God and to be subiect to him, wee muste embrace our Lord Iesus Christ, and giue eare vnto him as too the only schoolemayster: and both great and small must submit themselves to him and too his doctrine: for he that honoreth not the Sonne, honoreth not the father, as it is sayd in the fifth of Iohn. And this is well woorthie too be marked: for euery man will needes be thought to honour God, and to desire nothing so muche as too hold himselfe vnder his yoke. But in the meanewhyle, we see that the worlde fighteth against the Gospell, and noman can willingly finde in his hart to yeeld too it. VWhen it cometh to the poynt that Iesus Christ calleth vs to him, euery of vs playes the rebell: we be so wilde that he cannot tame vs: whereby our faythlesse is to playnly proued, and we shewe ourselues to despize God, how goodly protestatiōs soeuer we haue made before. For he sendeth vs back to his Sonne, & willeth vs to stoupe to him to doo him homage. Yet notwithstanding, as wee see and as experience sheweth too much, euery man would shrink away from subiection

Iohn. 5. d.
23.

Psal. 2. b. 12.

Coloß. 1. c.

29. & 2. b.

9.

Luke. 10. c.

16.

subiection too our Lord Iesus Christe. S. Paule therefore sheweth what a maiestie there is in Iesus Christe : that is too wit, that wee ought too tremble at his woorde, and to hold our peace when soeuer he speaketh, and too receyue without any gainfaying, whatsoever he teacheth, or procedeth from him. And without that, it is certaine that God reiecteth all the protestations that wee can make of our desirousnesse too serue and honour him. Thus are wee exhorted in this streyne, to giue our selues wholly ouer vnto our Lorde Iesus Christ, seying he is our [only] Shepheard, thereby to shew that wee be his true sheepe, and that wee herken too his voyce, and discern it from the voyce of straungers. Now seying that God sheweth himself in suche wise vnto vs, as wee know that our Lorde Iesus Christ calleth vs too him : let euery of vs follow him, and shew that wee be of his flocke in deede. Thus yee see what we haue too beare in minde. Howbeit for asmuch as there is such vnthankfulness in a great number, that they cannot finde in their hartes too submit themselues euen too the Sonne of God : Sainet Paule doth heere set downe the name of God the father as an Ouerplus. True it is that the whole fulnesse of the Godhead dwelleth in Iesus Christe, and cursed bee he that seeketh any other God. But yet for all that, for asmuch as our Lorde Iesus Christe appeared vnto vs in the shape of man, and was conuerfant in this world, and there despized yea and abaced euen too a most shamefull death, wherein he receyued all the curses that were due vnto vs : therefore it is sayd that if wee giue not care too the Sonne of God, the father is preiudiced therby, accordyng also as our Lord Iesus himself declareth in that he sayeth, He that despizeth you despizeth mee, and he that reiecteth mee reiecteth the liuing God that sent mee. Marke then wherynto the order tendeth which S. Paule keepeth : namely that if we do not willingly honour our Lord Iesus Christ, by accepting his doctrine for certain and infallible : God is set at naught, and we cannot say that our intent is too woorship him, for he will reiect all our doynge. And why ? For (as I sayd afore) it is ynough too proue vs rebelles, if wee separate the Sonne from his Father. And S. Paule addeth expressly, that Iesus Christe was rayzed from the dead, too the end that his Apostleship should not be the lesse esteemed,

med, and also that men should match him with the number & companie of the other Apostles, according also as he was added too them after that Iesus Christe ceased too bee any more vpon earth. For (as I haue touched already) the thing wherewith the false Apostles which came too ouerthrowe all, vpb rayded him, was this; How now [sayd they]? He hath not bin the Disciple of the Sonne of God as Peter and Iohn were: he is a thing borne out off season. And how cā he shew that he hath receyued his doctrine of Iesus Christ? S. Paule declarcth that if they will needes inquire of the authoritie of our Lord Iesus Christe, his ryzing againe ought not too haue diminished it. Surely though our Lord Iesus Christ were brought lowe whyle he had the veyle of mans nature vppon him, whereby his glory was after a sorte hidden: yet was he not abaced in himselfe. For wee knowe that the Angelles acknowledged him for *Luk. 2. b. 13.* their souerayne king, and although he were [borne] in a stable and layd vpon the ground as a creature destitute of all help: yet we see that the Starres of the skie bare record of him. To bee short, the *Mat. 2. b. 2.* maiestie of our Lord Iesus Christe was alwayes sufficiently aouched, as long as he was in this world. But yet for all that, there was a much excellenter glory in his resurrection, accordyng as it is sayd in the first too the Romanes, that then he was shewed too bee *Rom. 1. 4. 4.* the Sonne of God. And wee also haue scene in the second Epistle to the Corinthians, that as he suffered vnder weakenesse of the *2. Cor. 4. 4.* fleshe, so he was rayzed againe through the wonderfull power of Gods spirite. So then, S. Paule sheweth, that although our Lorde Iesus Christ bee not conuerfant with vs nowadayes, yet muste not his Maiestie therefore bee diminished nor defaced, that we should not yelde him his due and deserued obedience, and receyne his woorde reuerently without all gaynesaying. This warning is verie behooffull for vs. For what a number of lightheaded persones doo wee see, which woulde haue Iesus Christe too be heere in visibill shape: Their saying is, that they would fayne see Iesus Christ conuerfant heere beneathe, and that [then] they would at the first push accept what soeuer he spake to the, so as there should neede but one woord of his mouth to rauish them, and there should neede none other teaching, nor any other man to be much with vs.

Yea,

Yea, but the Sonne of God which came downe, hath performed his charge which was committed to him of God his father: that is to say, he hath preached the Gospell, and sufficiently confirmed it by his death and passion. Afterward being risen againe, he sent forth his Apostles. And now that he hath all soueraigne domination, so as the Angells bow their knees before him, and that he hath such a maiestie as surmounteth all glory both in heauen and earth: ought not all that which he hath done, to suffice vs throughly? VVhen it pleaseth him too send vs mortall men, and too send forth the message and inestimable treasure of his Gospell in brittle vesselles, and yet notwithstanding will haue vs to rectiue them: is it not a mockerie to say, that if Iesus Christ were with vs and in our companie, we would obey him? For if heauen and earth muste bee fayne too quake vnder him, and his Maiestie bee knowne euen to the Diuels of hell: and yet for all that, wee continue blockish, and pretend that he is too farre off from vs: yet notwithstanding our Lord Iesus sheweth sufficiently that he hath not forsaken vs, seeing we haue the Gospell preached vnto vs: And that although he dwell not with vs here by lowe in visible shape, yet notwithstanding we shalbee continually ioyned with him, and that forasmuch as he is our head, hee will gouerne his bodie, and there shalbe one vnseparable bond betwixt him and vs. Now seeing it is so, we ought of right to yeeld him obedience, and his resurrection ought to touch vs to the quicke, & to worke suche a reuerent awefulnesse in vs, that whensoever the name of our Lord Iesus Christe is spoken of, we may be sure that it is the name whereof the Prophet speaketh, whereby all men ought to sweare, and whereat they ought to bow their knees. Thus ye see in effect that the thing which we haue to beare in minde, is, that we should not measure the Gospell after the respect and reputation of those that speake vnto vs, for why, they be frayle men. Nother is that the thing whereon we ought to stay: for that were as much too say, as we should settle our saluation vpon the credite of men, which might cause vs too rest vpon the world: but wee must vnderstand, that it is Iesus Christ which speaketh. And howe? In the Maiestie that is giuen him by God his father: for the power of the holy Ghost was then shewed too the full, when he was rayfed from the

Esa. 65. 16

the dead. Then saying our Lord Iesus Christ hath obtayned such authoritie when he was lifted vp into heauen, as too haue superioritie ouer all creatures: let vs learne too submit our selues too him, and let the same serue to hold vs in awe, that his woord may be receyued of vs, and we assure ourselues that he gouerneth vs, and that it becommeth vs too suffer our selues too be taught in his name, and [too vnderstand] that although the woorde which is preached vnto vs proceede out of the mouth of men, yet notwithstanding it is by the authoritie of God, & our saluation must be grounded therevpon, as well as though heauen opened an hundred thousand tymes too shew vs the glory of God. Lo (say I) how it behoueth vs to be taught in this world, vntill God haue gathered vs into his euerlasting heritage. And that is the thing which we haue to beare in minde, concerning that the glorie of our Lorde Iesus Christe is expressly set downe in this place.

Now let vs fall downe before the Maiestie of our good God with acknowledgment of our faultes, praying him to vouchsafe to make vs too feeble them, that he may draw vs too repentance the better, and that we may alwayes hope that if we be once renewed by him, we shall thoroughly perceyue that it is he which ruleth vs by his holy spirit, so as hauing that record imprinted in our hartes, wee may boast without hipocrisie that we be not tied to this world although we bee in it, and that wee dwell in it but as pilgrims and straungers, because we haue a better dwelling place in heauen, where our heritage is thoroughly assured vnto vs by fayth, although wee possesse it not presently. That it may please him to graunt this grace, not only to vs but also to all people and nations of the earth, &c.

The. 2 Sermon vpon the first Chapter.

3. Grace bee vnto you and peace from God the father, and [from] our Lord Iesus Christe.
4. V Who gaue himselfe for our sinnes, to deliuer vs from this euill vvorld according too the vvill of God our father.
5. To vvhom be glorie for euer more, Amen.

B.

There



Here is no man but he desireth his owne welfare, and wee bee inclyned thereto by nature. Neuerthelesse wee be very farre ouer seene in that behalf, & know not which is the fountaine from whence all welfare springeth, and muche lesse what is the true cause of our happinesse, namely that God loueth vs, & that we be sure that he holdeth vs for his children. For without that, al the prosperitie of the worlde is nothing, nay rather it shall alwayes turne to our harme, bicause that vntill such time as God receyue vs into his fauour, we be all of vs accursed, and the goods that we receyue at his hand shall cost vs right deerly: for they belong not too vs, till wee bee of the felowship of his children. Therefore wee must aboue all things seeke to be in the fauour of our God, and too bee well assured in our selues, that he admitteth vs too be of his household and Church. And that is the cause why that after the Prophete hath rebuked mens worldly desires, in that one would haue abundance of wyne, another abundance of corne, and every man hath an eye to his owne ease: it is sayd in the Psalme, that nothing is better nor more too bee desired, than that God shoulde shewe vs the light of his countenance: that is too say, than that wee might take holde of his fauour, not doubting but he will acknowledge vs for his children, as I tolde you afore. And that also is the cause, why in the hundred and sixth Psalme the Prophete craueth aboue all things; that God should bee mindefull of him with the fauour that he beareth towards his people. Hee knew well ynough that he wanted many things: and yet he ouerpassed all the rest, bycause his heart caried and haled him the other way, namely [too desire] too bee comprehended in the number of Gods chozen, and therefore hee sayeth purposely *according to the Loue whiche thou bearest towards thy people*. True it is that God giueth oftentimes some signe of his loue too all men in generall: but yet is all Adams ofspring cutte off from him, till wee bee greffed in agayne by Iesus Christ. Therefore there is one kinde of loue whiche God beareth towards all men, for that he hath created them after his owne image, in which respect he maketh the Sunne too shyne vpon all men, nourishing them

Psal. 43. 8.

Psal. 106.

4. 4.

them and hauing a care of their life. But all this is nothing, in respect of the speciall goodnesse which he keepeth in store for his chozen, and for those that are of his flocke: howbeit not for any woorthinesse which hee findeth in them, but for bycause it pleaseth him too accept them for his owne. And so yee see why S. Paule in all his Epistles bringeth vs backe too the grace of God, and too the loue which he beareth towards the faythfull, saying, *Grace and peace bee vntoo you.* Vnder the woorde *Peace* (as I haue sayd here- tofore) he comprehendeth all prosperitie, as if he should beseech God too prouide vs of all things which he knoweth too bee expedient for vs, too poture our his Riches vpon vs; and too shewe himselfe so bountifull towards vs, as we may haue cause too magnifie his goodnesse. Yet notwithstanding, for asmuche as all the goods of the worlde cannot but turne too our harme, vntill wee be in Gods fauour: therefore Saint Paule keepeth this order, of setting downe continually Gods grace or free fauour before the benefites which he bestoweth vpon vs. Although then that wee must desire God to make vs feeble his goodnesse in all things which he knoweth to be meete for vs: yet must wee not forget the principall poynt, that is too wit, that he should take vs into his Church, and assure vs in our hartes that he beareth vs good will. VWhen we once see that light, let it suffyze vs (as it is sayd in the Psalme) and let the same content vs. But yet for all that although God giue vs leaue too wishe whatsoeuer is good for vs: yet muste wee brydle our selues in suche wise, that if he liste too smyte vs with many miseries, we neuertheless muste make such account of his fauour, as too content our selues with that alone, though all the rest be taken quite and cleane from vs. I haue told you already, that although wee liued at our ease in all pleasures and delights, yet should we bee vnhappy, vntill such time as we be fully assured in our consciences, that God loueth vs, and that we be in his fauour. Yee see then that wee ought not too haue a minde too any worldly goodes, except Gods loue go before them. But on the contrarie part, if God loue vs, and yet in the meane whyle list too trie our patience by suffering vs too linger in this worlde, and by putting vs vnder many afflictions: wee muste still make suche account of his fauour, as

Expositio

ordo

Psal. 4. 1. 7

correctio abusu

correctio contrarij

*Exemplu generale**speciale**Transitio ad alium
abulum**amplificatio**Emendatio generis**comparatio**suppositio**enumeratio**Conclusio*

to beare all things patiently, not withstanding that they seeme to be
 utterly against vs. And it standeth vs so much the more on hand too
 beare this lesson in mind, bycause wee see men wander away after
 their own lustes. For most men are become so brutish, that they de-
 sire nothing but to haue the things that nature teacheth them too
 like of: They haue no regard at all of God. One desires to eate, &
 another to drinke, and the third to haue apparell: and these are de-
 sires that houer in the ayre. But the poynt whereat we ought to be-
 gin, is too know that God is the founder of all our welfare, and that
 all the commodities which we haue in this world, and all the aydes
 which wee haue too help vs with, are benefits proceeding from his
 hand. Then if wee cannot apply our desires vnto God, it is too vn-
 toward, yea and too beastly a thing: and yet for all that, the moste
 part of the world is at that poynt. There are othersome which seeme
 too take a better way and rule: but yet doo they also peruert all.
 They desire God too send them the things which he knoweth too
 bee good & profitable for them: but in the meane whyle they looke
 not to the fountayne wherout of they should draw their first water,
 that is to wit, too bee reconciled to God. For all is one with them, so
 God spare them, and execute not his rigour towards them. As for
 his loue or hatred, they passe not greatly for it, so he handle them
 after the desire and appetite of their fleshe. Now although such ma-
 ner of men do seeke vnto God, yet doo they set the Cart before the
 horse. For they ought to set Gods loue in the first & chiefe place,
 and then to come downe to the great number of benefites which he
 bestoweth vpon vs, & wherby he witnesseth his goodnesse towards
 vs. Albeit then that many men holde not themselves within the
 sayd measure, but make more vnuly requestes vnto God than one
 man would doo to another: so as one man craueth Riches, another
 Honour, and none is contented with that whiche God sendeth: yet
 notwithstanding, though men were well aduized in their wilhes, &
 preize in desiring nothing but that which they haue neede of, yet if
 they forget Gods fauour, therein they shew themselves not to haue
 profited at all. VVherfore let vs marke how it is not without cause,
 that S. Paule hath heere set downe twoo things ioyntly together:
 that is too witte, that God muste firste receyue vs into his fauour,

ended out

j.ii

so as

II

B.ii.

created

Infectio

Certitudo

effectus

modus. v. causae
efficientis.

effectum

contrarij effectus
ratiocausa contrarij effectus
sublata tollitur effectus

created after his owne image, and which approche much neerer too him, & to his nature, that is to say, men: God therefore in respect of his creating of vs, receiveth & auoweth vs for his owne. But for so much as we be corrupted and our nature is become sinful, it causeth God too hate vs and too take vs for his enemies, so as there is as it were a deadly foade betweene him and vs, till he haue taken vs again into his fauour for our Lord Iesus Christes sake. VVherfore to the end we may not haue any cause to doubt of Gods loue, S^t Paule doth here set downe before vs the Sacrifice whereby the remembrance of our transgressions is blotted out, so that God hauing now forgotten all our wretchednesse, be holdeth vs as his owne, and as those on whom he hath set his marke, & (to be short) as those whom he hath created too be his children and heyres. And hereby wee be warned, that there is none other meanes to pacifie our consciences, and to make vs able to call vpon God in full libertie, but by applying too our selues the sacrifice offered by our Lorde Iesus Christ, wherein he hath made full satisfaction [for vs], so that henceforth God receyueth vs as his owne children. And here first of all we see the force of the death and passion of our Lord Iesus Christ, how that therein we find attonement betweene God and vs, so that whereas we were erst at oddes with him, and he must needs haue (as ye would say) abhorred vs: now he vouchsafeth too take vs into his fauour. And why? Bicause our Lord Iesus Christ hath made amendes for all our fautes & misdeedes, by the obedience which he yeelded in his death & passion, in so much that the sacrifice which he offered was a [full] satisfaction for [all] our finnes, & his bloodshed became likewise our cleazing, and hath washed vs cleane from all the spottes of our finnes. Thus ye see how we may be sure that God receiveth vs. And how may we haue the boldnesse to call vpon him and to resort vnto him? Euen by fastening our eyes vpon the Sacrifice which our Lord Iesus Christ hath offered. For if we haue not that, it is certayne that we shal alwayes be afrajd, when we think vpon the maiestie of God. For seying we be wretched offenders, how should we not be a frayd of our iudge, who is armed to execute the vengeance that we deserue? Neuerthelesse for asmuch as our Lorde Iesus Christ hath buried our faults, we may come vnto God boldly and without any

stop

Now Howbeit it becometh vs to marke shew withal, that the sacrifice
 whereby our Lord Iesus Christ hath reconciled vs to God his father,
 is so sufficient, that it becometh vs to lay vp all our trust therein, &
 not to seeke any other meanes: according also as S. Paules intent
 heere, is to bring backe the Galatians to the pure trueth from the
 which they had bin led away & seduced: not that they had utterly
 renounced Iesus Christ, but that they had intermingled the ceremo-
 nies of the Lawe, thereby to obtayne forgiveness of sinnes, as who
 should say there needed other helpe therevnto according as in pa-
 pistrick it wil well ynough be graunted, that Iesus Christ is the redee-
 mer of the world, but yet therewithal every man seeketh to cōpound
 with God, & to make amends by himself. Now the Galatians had
 already bin imbrued with the like error. For this cause Saint Paule
 sheweth the, that sinnes are none otherwise wiped out, than by the
 sacrifice of our Lord Iesus Christ, to shew that our faith may rest
 wholly there. Therefore if we will be partakers of so great a benefite,
 we must giue quor al our vaine hopes, & all the illusions that the Di-
 uell putteth in our minde, when he turneth vs aside frō our Lord Je-
 sus Christ & frō his only grace, by making vs to beleue that we can
 come vnto God, if we bring some amends with vs. To be short, vn-
 till such time as we be sure that there is none other washing where-
 with to skoure out the spottes of our iniquities, but the blood which
 our Lord Iesus Christ hath shed, & wherewith we be rinsed through
 the holy ghost: it is certain that we can neuer come freely vnto God,
 nor rest vpon his fauour & loue, but shall euer be wandering in our
 own imaginacions: & that shal be a due payment for our misbelefe,
 in that we haue not yeilded our Lord Iesus Christ the honor that he
 deserued. Thus ye see in effect what we haue to beare in mind here,
 where S. Paule setteth the death & passion of our Lord Iesus Christ
 before vs, telling vs that that is the thing wherein we shall finde the
 amends of all our faultes, so as they shal not be called any more too
 account before God. And he sayeth purposely that Iesus Christ gaue
 himselfe, too the end wee should the more boldly take holde of his
 Loue. For wee see heere, that when our Lord Iesus Christ did put
 forth himselfe too make attonement betweene God and vs, he spa-
 red not his owne body & soule, in somuch that he indured extreme
 paine & anguish

Sufficiensia sacrificij

compensatio

curiositas affertur in
occupacione

eventus contrarius

Propositio
ratio a fine
explicatio rationis

anguish in his soule, as he that was our borrow in the same, and bare
the wrath of God in our behalfe. And in his body also he indured all
reproch and shame, and therewithall also the horriblest tormentes
that could be deuized: and al this (as I sayd afore) sheweth right wel,
that the loue which he bare vs was inestimable, such he forgate him-
self after that sort for our sakes. But yet notwithstanding, herewith-
all S. Paule bringeth vs alwayes backe too the will of God, too shew
that when our Lord Iesus Christ did in that wyze performe all that
belonged too our saluation, it was no let but that God in the meane
whyle vttered his mercy in the same, according as it is sayd in ano-
ther text, that God so loued the world, that he spared not his onely
sonne, but deliuered him to death for vs. To the intent therefore that
we should not think that the coming of our Lord Iesus Christ too
pacifie God his father, was after such a sort that he perswaded him to
alter his purpose, (as men are inclined to such grosse & earthly ima-
ginacions.) S. Paule (to shew vs that God was not reconcyled vnto
vs after the maner of men) telleth vs expressely that the cause why
Iesus Christ was deliuered for our sinnes, was for that God had so
ordeyned it. For if a man be angry with his childe, some other man
may stepp in, too appease his wrath, and such a one shall supply the
roomme of a third partie. But the case stood not so with our Lord Ie-
sus Christ when he offered himself in Sacrifice too do away all our
sinnes, & to make vs way vnto God from whom we were shet out
before. He came not as one that stepped in of his owne head, and as
though God had not meddled with the matter. How then? God (as
hath bin touched not long since) did both hate vs and loue vs before
the reconciliation was made. And why loued he vs. Bicause we be
his creatures. And again, although he saw we were so wretched, and
vtterly forlorne & damned folke by reason of sin: yet notwithstan-
ding he had pitie vpon vs, & would not haue mankind to perish vt-
terly. Thus yee see how God loued vs, notwithstanding that in the
perione of Adam we were fallen away fro him & vtterly corrupted.
Therewithall he did also hate vs, euen bicause he is the wellspring of
all rightuoufnesse. Therefore he abhorred the naughtinesse that was
in vs by reason wherof there needed an attonement to be made in the
bloud of our Lord Iesus Christ, & by the sacrifice which he offered.

But

Disputatio

Iohn. 3. b. 16

Disputatio

Immutatio

affirmatio

But yet must not that benefite bee fathered vppon any other than God. Yee see then howe it was Gods dooing too sende his onely sonne, and too giue him ouer vnto death for vs. And why? To the ende that all hatred betweene him and vs shoulde bee done away. This in effect is the thing that ought to be vnderstood of S. Pauls woordes, when he saith that Iesus Christ gaue himselfe to the death for our finnes, and yet notwithstanding that the same came not too passe without the wil of God, who had determined the same aforehande in his owne euermasting purpose. Heere first of all we haue too magnifie the mercie that was shewed vs, in the person of our Lorde Iesus Christ. For if God had [but] proclaymed a pardon, and tolde vs that he woulde take vs to mercie though we were vnworthy of it: that had bin verie much, yea and it had bin impossible for vs to magnifie such a gracious goodnesse as it describeth. But seeing he hath lent vs such a gage of his loue as his owne sonne, and giuen himselfe to vs in his person, [thereby] shewing himselfe to be our father: it so farre passeth all that we haue sayde, that if all our wittes were imployed too wondering at suche a goodnesse, yet should wee neuer come to the fulnesse thereof. Thus ye see what we haue to marke in the first place, when Saint Paule speaketh too vs of Gods will. [Howbeit] let vs vnderstande, that euen from the time that God had iust cause to hate vs, and to abhorre vs, yea and [euen from the time] that we were his enemies (as the Scripture sayth) in very deepe he neuer ceased to haue some regarde of vs, and to extend his pitie so farre forth, as he would not haue vs to abyde in our destruction: in so much that he hath not thought it ynough to declare the same by word of mouth, but also hath giuen vs such a pledge as wee see, that is to wit, that his owne sonne hath answered for it. Now seeing it is so that God hath shewed himselfe so gracious and mercifull before we were reconciled to him: what will he do now when we haue so sure a warrant, and that the Gospell also is preached vnto vs, to assure vs that we be knit vntoo our Lord Iesus Christ by fayth, as members of his bodie? Shall we now doubt of Gods loue towards vs when we haue so good a confirmation of it, as Saint Paule sayth in the fift Chapter to the Romaines? If so be that Iesus Christ (sayth he) came to putt away all our finnes

Conclusio
finis

translatio a doctrina a
hortationem.

a minori.

mutatio

Ro. 5. b. 10.

Consolatio. a minori.

hortatio ex precedent.

authoritas.

at such times as there was yet deadly foed betwene god & vs, brought not all doubting to be troden vnder foote, and we not be afraide in any wise too call vpon our God, but assure our selues of our owne saluation, nowe when God hath so confirmed it vnto vs, when hee hath admitted vs into his fauour, when he calleth and allureth vs as gently as may be, and when hee sheweth and certifieth vs that hee doth as it were hold open his armes to imbrace vs, whensoever we will come vnto him: Thus ye see what we haue to beare in minde in this streyne. Furthermore, let vs marke also the loue of our Lord Iesus Christ, how that seeing hee hath given himselfe after that sort for our sinnes, he will not suffer his death and passion to be vnprofitable, nor the sacrifice which he hath once offered, to be voyd and of none effect, without bringing forth fruite in vs. But as hee hath offered himselfe once for all: so also will he be our continuall Mediator and Aduocate, to the ende we may be partakers of the cleanness which he hath purchased for vs, that beeing ridde of all our fowlenesse we may appeare [cleane] before God, and speake vnto him with open mouth. Lo how we ought to gather together all the things that are shewed vs here for the stablishing of our faith, & that we may freely resort vnto our God, not as straungers to him, but as his owne children and familiar friendes. And herewithall let vs learne also, to shake off all the illusions and fancies of Satan, who seeketh by all meanes too turne vs away from our Lorde Iesus Christ, or else to darken the grace which we shoulde finde in him: and when he can not abolish it vtterly, he snarleth vs and putteth [new] meanes into our heades whereby to purchase fauor at Gods hande. But let vs cut off all such things, and so fasten all our wittes vpon our Lord Iesus Christ, as he onely may suffice vs, and we vtterly mislyke whatsoever shall come in our heade too purchase grace and fauor with, assuring our selues that there is not any other thing that may cause God to receyue vs to mercie, than the sacrifice whereby all righteousnesse and cleanness was purchased for vs. Furthermore, vnder these woordes of Gods will, it behoueth vs too comprehend a free goodnesse, too exclude all that men are wont too make themselves beleue of their owne merits: for in that sence also are those wordes taken in the holy Scripture, so that

Consolatio ad stabiliendam
domi.

hortatio inde

argumenta

Transitio ad doctrinam

ut d/n.

the Epist. to the Galathians. 14

(as I haue tolde you before) the thing which is termed heere by the name of *Will*, is termed elsewhere by the name of *good pleasure*. Saint Paule therefore not onely sheweth that the wellspring of our Redemption and Salvation consisteth in the ordinance and eueralasting purpose of God the father: but also intendeth to beat down all pryde and presumption, by shewing that wee must yeelde the whole prayse of our righteousness too the free fauour of God, which had no regarde at all of our deservings. For let vs examine our selues: and what shall God find in vs but vtter wretchednesse? And that is the verie cause why God voutsaforth his mercie vpon vs. So then let vs assure our selues, that hencefoorth wee may freely lift vp our eyes to heauen, and preferre our prayers and supplications vnto God, bycause he hath preuented vs, according as it is sayd in S. Iohn, that he had not taried till we loued him, (for that was impossible bicause we be wholly bent vnto euill, and are vtterly giuen ouer to it:) but had loued vs euen though wee were his enemies. And so ye see that the appearing of our Lord Iesus Christ, was too the ende too reconcile vs to God his father, as wee haue shewed already. ⁶⁰ That therefore is in effect the thing that wee haue to beare in minde. Nowe Saint Paule addeth immediately; *that it was to deliuer vs from this wicked worlde*. Heere he sheweth why we bee called too the knowledge of our Lorde Iesus Christ: and also why he hath set so great store by vs, as to redeeme vs as he hath done: [namely] to the ende we shoulde not abide in our filth and uncleannesse, but be withdrawne away from it by him. In verie deed that is not the cause of our saluation, but the ende and marke wherat God looked [in ordeyning vs to saluation.] The thing therefore which it standeth vs on hand to haue an eie vnto when our redemption is spokē of, is that we must begin at the free fauor which God bare vnto vs, when he determined in his eueralasting purpose, that we should be brought backe againe vnto him by the meanes of our Lorde Iesus Christ. And so, that was the principall cause. Another cause thereof is Iesus Christ, in whome wee finde all that is requisite for our assurance. For there we see our sinnes blotted out, inasmuch as hee is ordeyned to be our borrow, and hath made such amercies for vs, as nothing can stop vs from comming too God.

That

Luc. 2. b. 14

Iohn. 3. b. 16

4. 15.
5. 4

That is the seconde poynt which wee haue too remember heere. Now the meane whereby we be made partakers of our Lorde Iesus Christ, is our imbracing of the promises of the Gospel by true faith. For the saythlesse haue no profite at all by the death and passion of our Lord Iesus Christ, but rather are so much the more damnable, bicause they reiect the meane that God had ordeyned: and theyr vnthankfulnesse shall be so much the more grievously punished, bicause they haue troden vnder foote the bloud of our Lorde Iesus Christ, which was the ransome for their soules. Therefore it standeth vs on hande to receyue the promises of the Gospel by sayth, if we desire that Iesus Christ should communicate himselfe vnto vs, and that he should bring vs to the possession and inioyment of the benefites which he hath purchased for vs: so as they belong not too any other than such as are members of his bodie, and are graffed into him, and receyue him by sayth, according as it is sayde in the first Chapter of Saint Iohn, that God accepteth and auoucheth those for his children, which belecue in his only sonne. Thus ye see what we haue to remember in the thirde place, when we come too the learning of our saluation. Nowe remaineth that God bee glorified in vs, as good reason is that he should be. And in that respect also, Saint Paule in the thirde to the Romaines sayth, that wheras God hath giuen vs the meanes in our Lorde Iesus Christ, too finde fauour at his hande by the forgiuenesse of our sinnes, and therewithal sent vs the Gospel to put vs in possession of the same benefite: his so doing is to the ende that he onely may appeare to be righteous, and be glorified therefore, so as we should yeeld him all prayse, and acknowledge our selues beholden to him for all things. Neuertheless the glorifying of God consisteth not onely in our confessing with our mouth that he is the authour of our saluation, and that the same cometh of him alonely: and of his mere goodnesse and free grace: but also in becomming newe men through his holy spirit, so as his image shineth forth in vs, and we indeuer to giue ouer our selues wholly to his seruice. It is sayde, that God hath not called vs to filthinesse and vncleannesse, but that his meaning is too make vs holy to himselfe. Nowe then seeing the cace standeth so: it is not for nought that Saint Paule addeth heere, that Iesus Christ hath deliuered

Iohn. 1. b. 12

Ro. 3. d. 25.

1. Thes. 4.
b. 7.

is nothing but corruption in vs, and that if wee presume too preace vnto God as we be of our selues, hee must needs drive vs a great way off. Therefore make this for a ground, that heere all pride is beaten downe, too the intent that men may learne too leaue their boasting in any thing, saue in the free goodnesse of God, and bee so abashed in considering their owne shame, that they may condemne themselves with their owne mouth, and not tarie til God giue sentence against them, but become their owne iudges. This is it in effect which we haue to marke. And now we see how it becometh vs to walke warily and carefully, that we may be assured that the death and passion of our Lord Iesus Christ belongeth to vs. For if we will needs giue bridle too our lustes, it is certaine that our Lorde Iesus Christ will disclaime vs.

True it is that our Salvation resteth alwayes vpon the onely goodnesse of God, and that we must not intermeddle our owne workes when we intende too haue the certaintie of sayth, but rather renounce our selues. Neuerthelesse howsoeuer the case standeth, our Lorde Iesus Christ is not come to giue vs occasion too abuse the grace that he hath purchased vs, for that were a mocking of him to his face. If we shoulde go wallow againe in our owne filthinesse after that hee hath washed vs in his blood, were it not a wilfull defying of the thing that is most holy, yea and which maketh all the whole world holy? Now forasmuch as we are all of vs corrupted, and the whole world is subiect to cursing, and all of vs are condemned: there is not any thing to sanctifie vs againe, but [onely] the blood of our Lord Iesus Christ. And how great and intollerable a trecherie were it, if we as much (as in vs lieth) should fall to beraying of our selues again in our own filthinesse. The let vs marke wel, that to inioy the frute of the death & passion of our Lord Iesus Christ, we must not take libertie to do euil, nor to liue after our owne appetites and lustes: but we must alwayes come to the separation wherof S. Paule spebeth here, which is to be with drawne from this wicked world, & not to breake asunder the things that are knit together with so holy a band, not to disanull the order of God. The saythfull therefore must giue themselves to all purenesse of life, and consider that the redeeming of them by our Lord Iesus Christ, and by the sacrifice of his death and passion, is vpon condition that they should forsake themselves, according also as we

heere

heere how our Lord Iesus Christ telleth vs, that those which will be his disciples, must abace themselves & follow him. What haue we then to do, and what ought to be our trauel all the time of our life? We must do our indeuer to withdraw our selues from the defilementes of this world, that we may cleaue vnto our God in purenesse of life. True it is that this thing is not perfected in vs vntill wee bee quite withdrawne from the world: but yet that is the marke that we must come at, and whervnto it behoueth vs to draw more & more. Then like as the faythfull resort continually to Gods mercie, grounding themselves therevpon, and are not otherwise righteous than by the forgiuenesse of their sinnes: so also behoueth it them to kepe on to the end which S. Paule setteth down to vs here, which is to be separated from the world. And those two things are well worthie to bee marked. Some fantastical persons haue imagined such a perfection, that when we be once regenerated in our Lord Iesus Christ, we haue no more need of the forgiuenesse of our sinnes. Insomuch that they say we keepe the world still to their Aplice, when wee preach that we cannot become righteous but by fayth, nor come in Gods fauor but by his forgiuing of our sins, and by his covering of the through his owne goodnesse. But that is a diuelish pride, and yet among Papists there is no more praise than that given vnto Gods goodnesse. So then let vs abhorre such harebraynes, and all their blasphemies, when they go about to bewitch vs so farre, as too make vs beleue that we haue no more neede too be pitied of God, nor to haue our sinnes forgiuen vs. But let vs trust vnto it, that it standeth vs on had to sigh and grone al our life long, and that there is none other hope to assure vs of our saluation, but first to yeeld our selues guiltie, and then to be out of all doubt that the blood of our Lorde Iesus Christ doth continually wash vs pure and cleane. Mark that for one poynt. And therewithall let our indeuer alwayes be to bee separated from this wicked worlde. And how? Euen by praying vnto God too touche vs first with his holy spirite, and afterwarde too increase his giftes in vs, and too mortifie the lustes of the fleshe. And sithe wee feelee such a battell, so as we be fayne too inforce our selues, or else that wee do but lympe and halt in going vnto God; insomuch that we make many a false steppe, and oftentimes happen to tripp

and

and stumble : let vs mourne continually seeing wee fayle at all assayses. Thus ye see howe wee may bee deliuered from this wicked worlde. [Namely] not by beeing set vterly free from sinne, like as also when S. Paule saith that God hath deliuered vs [from oure finnes] to the intent we should liue perfectly, and vndefiled before him, it is not for that there can be found any such purenesse in any man so long as he is in this worlde : for all our thoughts do continually reuell agaynst God, yea and euen the rightcourest men of all shall euermore finde themselves behinde hande, and perceyue that they do still dragge their legges after them. But yet howsoeuer the worlde go, wee perceyue on the other syde, that our Lorde Iesus Christ hath alreadye ridded vs by fayth out of the bondage of the Diuell, and will maintaine vs agaynst all assaults. If we fall to examination, and euery man trie what is in himselfe, we shall finde that when on the one side there is any good desire in vs, so as wee seeke to honour God : [on the other side] our owne nature leadeth vs the contrarie way, so as we would fayne keepe aloofe from him : inso much that the faythfull must needes feelee both those two motions in them selues, namely that when on the one side (as Saint

1. Pet. 2. 4. 1 Peter cheereth vs) the holy Ghost counselleth vs too giue our selues to all holinesse of life : on the other side we feelee our selues to be plucked backe by many wicked affections, so as we cannot come neare vnto God as we faine would do. And that is the cause why

Ro. 7. d. 19. Saint Paule in the .vij. Chapter too the Romaynes sigheth and confesseth that he is vnhappye, because he cannot do the good that he is desirous to do, nor vterly eschew the euill that he hateth & abhorreth. Thus ye see that the thing which wee haue to marke concerning the deliuerance that is mencioned heere, is that our Lord Iesus Christ hath not so regenerated vs alreadye by his holy spirite, as to set vs in full freedome to walke as we would wish, and to runne so swiftly and with so cheerefull a courage as were requisite. But his deliuering of vs is to make vs holde on our way still towards our marke, that is to say, to make vs yeelede our selues wholly in obedience vnto God, and to withdraw our selues from our corruptions, and too forsake them more and more, vntill the tyme of full perfection be come, which is, when our Lord God shall haue throughly repayed

repayred his Image in vs. Now by the way, although the Galathians were partly slipt away, and had giuen eare to the buzibodies that had disguised the Gospel, and made such a mingle mangle of it, that Iesus Christ was as good as ouerwhelmed and buried: yet notwithstanding S. Paule matcheth them still with the faythfull, for whom the sacrificie was offered, according also as he placeth them in the Church of God. He speaketh not to the Renegates that had forsaken Iesus Christ. True it is, that he will anon shew them their fault: but yet for all that, he mindeth not to exclude them vtterly from the hope of saluation. For ther were no cause for him to write to them, if it were not to draw them backe againe, and to winne them and to bring them againe into the good way. Forasmuch then as S. Paule laboureth to bring backe the Galathians into the way of saluation (as need was :) therefore he admitteth them still to the inestimable benefit that is purchased for vs by the sonne of God, and reckoneth them still as separated from the worlde, knitting them to the fellowship of those whome God accepteth and auoweth for his children. And that is, bicause there was yet some seede of the Gospell in them, and although they were snarled in some errorrs, yet they had not vtterly forsaken God, nor gone quite away from the Gospell. For that consideration therefore, Saint Paule holdeth them backe, and reckoneth them still in the number of the faythfull. And so although we bee not worthie of it, yet will God reckon vs as of his householde for his woordes sake which is preached among vs. No doubt but it shall bee to our sorer damnation, if God call vs, and wee answere him not. But if wee haue any good desire too come vntoo him, and yet haue still many vyces and infirmities in vs: he accepteth vs as his owne, for his woordes sake. And wee bee called his Church, not for that we be worthie of that tytle, but bicause that as the Citie of Ierusalem was called the holy Citie in respect of the promises, namely that the Gospell should come from thence, and that the Redeemer of the worlde shoulde be manifested there: so by like reason we be called the faythfull, and the children of God, and are mustered in the aray of his Church, when the Gospell is preached among vs, and men consent therevnto, although it be not with such reuerence and perfectnesse as were meete. Neuerthelesse,

*Mat. 4. 15.
or 27. f. 25.*

1. Tim. 4. d.
25.

how soeuer the ease stande, Saint Pauls vsing of such mildene Te
towards the Galathians, is not to soad them in their vyces, nor too
sooth them vp with fonde flatterie after the maner of many men,
whom we see desirous to bee flattered after that sort: but we shall
see anon how he rebuketh them as sharply as may be, inso much that
he calleth them witleffe. And how can these things agree together?
It is for that on the one side, he intendeth to aduance the grace of
God, which had bin opened in that Church: and that on the other
side, he was faine to scoure away the vices that were in it, as neede
was. VVe see then hereby, that when God hath planted his Church
in any place, it followeth not by and by therefore, that all things are
to be commended there, and that there is nothing but all godlinesse
in it, as the Papistes imagine, who vnder the name of the Church
would faine couer all their abominations, yea euen the most hor-
rible and diuelishe abominations in the whole worlde. As howe?
The Church [say say] cannot erre: she is the bryde of Iesus Christ:
she is the pillar of truth. Yea, but in the meane while looke vpon the
Churches of Galatia. VVhat sayth the holy Ghost of them by the
mouth of S. Paule? Among them there were Renegates that had
renounced the Gospell: there were as foule and outrageous here-
sies among them as could be. Then let vs vnderstand, that we must
neuer bee so tyed to men, as not to condemne their faultes when
they come to the scanning: but that all things must be made subiect
to Gods worde, and euerie thing be condemned that is not agreable
thervnto, so as nothing may hinder God from hauing his authority
continually, and from putting all things vnder foot which agree not
with his word, but that men do condemne them, & vtterly abhorre
them. Furthermore, let vs not cease to draw those continually vn-
to God, which haue any enterance alreadie. And although we per-
ceiue them to be weake or stepped aside out of the way, yet let vs al-
wayes set forth Gods grace, that it may growe and bee strengthened
more and more in them, yntill we be all gathered thither as we bee
dayly called, that is to wit, to our Lorde Iesus Christ.

Now let vs fall downe before the Maiestie of our good God,
with acknowledgement of our faults, praying him to make vs per-
ceyue them more and more, and that we may be so touched to the
quicke,

quicke, as we may miſſyke of them, and ſo imbrace his grace, as it may be more and more increaſed in vs, and we be hilde vp and ſuſteyned in our weakneſſe by his hande, vntill he haue brought vs to the holy perfection of the heauenly kingdome, which is purchaſed for vs by the meanes of our Lord Ieſus Chriſt. And ſo let vs all ſay, Almighty God our heauenly father. &c.

The. 3. Sermon vpon the firſt Chapter.

6 I maruell that you are ſo ſodenly caried away from him that had called you through the grace of Chriſt, vnto another Goſpell.

7 VVhich is none other thing but that there are ſome vvhich trouble you, and vvould ouerthrow the Goſpell of Chriſt.

8 But if I my ſelfe or an Angell from heauen tell you otherwiſe than I haue tolde you: curſed be hee.



See here more openly the thing that I haue touched alreadie this morning: that is to wit, that Saint Paule ſpareth not the Galathians, although he mind not too ſhet them out of the gate of ſaluation. For inasmuch as his meening is to bring them backe to repentance: it is good reaſon that he ſhould ſet the grace of God before them, as a thing common to them. But yet for all that, he flattereth them not, but rather rebuketh them for their faults, and ſpecially for the ouergreat lightneſſe that was in them in giuing eare to deceyvers, which came vnto them to diſguize the doctrine of the Goſpell. And to make them perceyue their owne vnthankfulneſſe the better: he ſayth that he *wondereth to ſee them caried away ſo ſoone and ſo eaſily from the beauenly calling*, and how it cometh to paſſe that they could be ſo quickly thruſt out of the way, & continue yet ſtil in their doing, ſeing that they had already felt & tried Gods grace in our Lord Ieſus Chriſt. For inasmuch as he labored to bring the back

again, he sayth not at the first dash that they had turned away from the Gospell, but that they had bin overcome by that temptation. And afterwarde he addeth, that the same was nothing else, but that those buzibodies intended to overthrow the truth of God. For there is but one pure doctrine of the Gospell, like as there is but one Iesus Christ, vpon whom the same is grounded: so as it is not in vs to forge a newe Gospell, but whensoever any bodie goes about too mingle any thing with the pure seede which we haue of our Lorde Iesus Christ, it is nothing else but an overthrowing of Gods building. This in effect is the thing which is conteyned in this first sentence of S. Paules. But here he might seeme to bee ouer sharpe and rough in finding fault with the feeblenesse of the Galathians, seeing they neuer ment to forsake the gospel, nor yet Iesus Christ who had bin preached among them. Howbeit S. Paule passeth not for their opinion, but hath respect to the matter in it self, which is, that as sone as men turne aside from Gods truth, by and by they forsake Iesus Christ, and make themselues strangers to him. Many men would thinke this strange, according as we see there are many that would faine mingle the light and darknesse together. And specially the confusion that is in Poperie is a very notable example hereof: for they shall heare men make wonderfull protestations of holding still the Christian faith wherein they haue bin baptised. But yet for al that it is apparant, that al is turned vpside down: for al superstitions reign there: and besides that, there is too manifest Idolatry, yea and that as grosse as euer was any among the heathen. By reason wherof al reuerence of God is as good as quite abolished there, because euery man makes himselfe a Sauour in steade of our Lorde Iesus Christ. But now will the Papists lustily replie, that they be no backsliders, nor haue forsaken Christ. Yea, but our Lorde Iesus Christ is no Ghost, he cannot transforme himself after the appetites of men. To be short, he cannot be separated from his Church. VVhensoever the Papistes vtter this saying: they robbe Iesus Christ of all authoritie. For (say they) if there were but one Mediator, what shoulde become of the Heefaintes which are patrones, and of the Sheefaintes which are our Aduocates? If any man speake to them of the sacrifice wherby our Lord Iesus Christ hath once purchased perfect righte-
oulnesse

ousnesse for all the saythfull : VVhat(say they) and must not Masse be sayde euery day, and Christ be offered vp newe againe there, too appeaze Gods wrath? If a man tell them of the free forgiveness of sinnes : and what shall become(say they) of our owne satisfactions, whereby we deserue to haue pitie at Gods hand? Again, if a man say too them, that all our goodnesse cometh of our regeneration through Gods spirit, and that there is nothing but spottinesse & rebelliousnesse in vs, till God haue changed vs: how so (answer they) and what shall then become of our own free will? To be short, Iesus Christ shalbe named oft ynough, and men wil reserue vnto him the title of Redemer. But in the meane season his office shalbe parted, and put too the spoyle, and euery man shall catch a portion of it too himselfe. Besides this, they imagine that the Saints and Angels of heauen are as patrones to them, and finally they haue infinit wayes (to their owne seeming) wherby to come vnto God. But hereupon we may well conclude, that the holy Ghost doth iustly auow them to be backsliders, and to haue giuen ouer Iesus Christ, and to be become strangers to him. For they falsly abuse his name. Iesus Christ is not variable, according as wee haue seene howe S. Paule in the 1. Co. 1. d. 19 seconde to the Corinthians sayd, that we shall not finde yea and nay in him, but that he will continue alwayes at one stay. To be short, whatsoeuer the Papists bable concerning Christianitie, is altogether hypocrisie and leasing, and they doo but falsifie the name of Gods sonne, and abuse it wickedly. For they make a mumrie of it, or rather an Idoll. Yee see then why Saint Paule blameth the Galathians for beeing so caryed away. Nowe if a man demaunde the reason howe : it was in that some would haue made them to obserue the ceremonies of the lawe as things necessarie: and yet had God commaunded them. Yea verely, howbeit that was but with a temporall condition for the people of olde tyme, so as they muste of necessitie haue all ceased at the comming of our Lorde Iesus Christ. Forasmuch therefore as the Galathians mingled the olde figures and shadowes of the lawe, with the cleare light of the Gospell : Saint Paule being not able too suffer it, sayth that they were turned aside from God, yea and vtterly false away from him. But there is yet a worse thing than that : namely that the grace

of our Lorde Iesus Christ was thereby disanulled, bicause men doe
 always beare themselves in hand, that they deserue and earne right-
 eousnesse before God, to be in his fauour for their seruing of him:
 and so when these deceiuers had brought in the said error, that men
 ought to kepe the old forworne figures: it was all one as if they had
 threaped a meritorious seruice vpon God [whither hee woulde or
 no.] But our saluation must bee of free gift, or else Iesus Christ is
 nothing woorth. I terme it saluation of free gift, bicause it is giuen
 vs simplie of God, so as wee bring not any thing with vs [to the at-
 tainment thereof] but onely an eager desire too bee filled wyth
 the thing that wee want. Therefore it standeth vs on hande too
 come as poore beggers vntoo God, if wee mynde too bee iustified
 for our Lorde Iesus Christes sake. For if wee imagine neuer so
 small a droppe of deseruing in our selues, it stoppeth vs from com-
 ming too our Lorde Iesus Christ. And not without cause dooth
 an auncient Doctor say, that wee cannot receyue the Saluation
 that is offered vs in our Lorde Iesus Christ, except wee haue
 first dispatched the mynding of our owne desertes, and acknow-
 ledged that there is nothing but vtter wretchednesse in our selues.
 Thus yee see why Saint Paule had yet more iust reason, too say,
 that the Galathians were caryed away from Iesus Christ and from
 his father. But there was yet this clogge more: namely that they
 were made too belecue what other men lysted, and thereby
 brought in subiection too a slauiſhe bondage, too bee robbed of the
 quietnesse of conscience which wee ought too haue in our Lorde
 Iesus Christ. For besydes that wee bee reconcyled by the sacry-
 fize of hys death and passion, wee bee also set free from the ry-
 gor of the law, vnder the which wee were hilde in bondage. As for
 example (according as we shall see more fully hereafter, for as nowe
 I do but ouerrunne matters whereof we shall see a larger discourse
 afterwarde.) Ye know howe it is sayde in the lawe, that whosoever
 performeth not al that God commaundeth to the vttermoſt point,
 shall be accursed. But it is impossible for vs to attaine too such per-
 fection. Therefore it stooode vs vpon too haue freedome purcha-
 sed for vs by our Lorde Iesus Christ, that the Lorde might not a-
 ny more holde vs vnder his yoke, whiche was intollerable as it is
 sayd

Deut. 27. d.
 26.

Mat. 15. b. 10

sayde in the fifteenth of the Actes. Nowe wee see in effect why Saint Paule blameth the Galathians for falling away lyke periured persons towards God, and towards our Lorde Iesus Christ, as hauing gyuen him the slippe, and forsaken the fayth whiche they had plighted vntoo him. And by this example wee bee warned to holde vs to the pure doctrine and simplicitie of the Gospell, wythout wauering one way or other. For it is not ynough to haue the name and title of Christians, no nor yet to beare the marke of baptisme: but we must continue stedfast in the doctrine of the Gospell. For (as I haue sayd heretofore) our Lord Iesus Christ cannot denie himselfe: and when we haue dreamed this and that of him, yet must we bee sayne to knowe him for such a one as he is giuen vs of God his father. Nowe the Gospell sheweth wherefore he is come, what his office is, the benefites that wee receyue by him, and what his power is towards vs. And therefore if wee haue not the pure and single doctrine, wherein our Lorde Iesus Christ was manifested vnto vs: surely wee haue nothing at all: and whensoever wee haue once bin instructed in it, wee must holde it still too the last pushe. For if we swarue neuer so little from it, there will bee nothing but vnfaithfulness in vs. And in good sooth it standeth vs on hande to bethinke vs of the horrible fall wherevnto we were tumbled with others, when wee were plunged in so many errors, trumperies, and Illusions of Satan, that Iesus Christe was vtterly vnkowne too vs. Seeing that God hath nowe of his owne infinite goodnesse plucked vs out of such a bottomlesse gulfe: let vs settle our selues too haue a constant and fast fayth, that wee bee no more shaken like Reedes with euery winde, but abyde fast in the roote of the Gospell, grounded vpon the inuincible power of our Lorde Iesus Christ. And againe, seeing that in him all Gods promises are yea, and Amen, and haue their truth in him, so as they be performed there: let our fayth also abyde stedfast there. This is it that wee haue to remember in this saying of S. Pauls. Furthermore to put the Galathians to the greater shame, hee setteth before them their calling by grace. These woordes, *from him that bath called you*, maye bee referred as well too Iesus Christ, as too GOD the Father: for there is no great difference in the matter.

2. Co. I. 4. 29

Lowell

C. iij.

But

But in the meane time we see in effect what Saint Paule ment too say. Therefore hee casteth the Galathians in the teeth with theyr lewdnesse, in that they had so much the lesse excuse of their shrinking aside after that sort, considering the goodnesse that God had shewed vpon them. For if God call vs, although it were too sum-
 mon vs too our confusion, yet ought wee too obey him, bycause we bee his creatures. It becommeth vs to bee subiect too his authoritie, and howsoeuer hee dispose of vs, it is alwayes our duerie too say, beholde Lorde I am at thy pleasure: so that too vse any shrinking away when God calleth vs, is an vtter peruertering of all order. Much more when God not onely calleth vs vntoo him, but also setteth all the treasures of his goodnesse before vs in our Lorde Iesus Christ, and sheweth that hee seeketh nothing else but too make vs his owne by gyuing himselfe so wyllingly vntoo vs, when God (I say) vseth such bountifulnesse towards vs as ought too rauishe all our wittes vntoo woondering: muste wee not needes bee tootoo lazie if wee shrinke backe? Moreouer, if wee fortune too wander too and fro after wee bee once come vntoo him, wee shall haue so much the lesse excuse, and feelee the sorer and horribler condemnation, as I haue touched alreadie. Nowe then wee see what is imported in thys saying where Saint Paule maketh mention of the grace that the Galathians had bin called too. And out of doubt wee in these dayes are muche more blamewoorthis than the fathers that liued vnder the lawe, if wee continue not in the pure doctrine of the Gospell, without turning asyde from the things that are coneyned therein. For albeeit that God called the Fathers too saluation vnder the lawe as well [as vs now:] yet was not that calling with so open and abundant vterance of the ryches of his mercie, as wee haue it in our Lorde Iesus Christ. Therefore let vs looke well about vs, and seeing hee hath alreadie made vs too feelee his grace, let the same stirre vs vp and inflame vs too bee the bolder too haue an inuincible courage too continue in the same calling, vntill wee bee come too the place wherevntoo God allureth vs. So then, if wee compare our selues with the great number of misbeleuing and ignorant soules, it is certain that our vnthankfulnesse wilbe so much the greater, as Gods grace hath shewed

shewed it selfe larger and deepe-
 lier vnto vs. VVee shall see many
 sillie soules straying heere and there,
 and yet ceasse they not for all
 that too be subiect too damnation.
 For he that hath offended with-
 out lawe, shall perish without Lawe.
 Now for asmuch as God hath
 declared his will so freendly vnto vs,
 and that together with the vse
 of discretion wee haue also the doctrine
 of his Gospell, whiche (as I haue
 sayd heretofore) serueth too shew vs
 that our damnation shall be more
 horrible if wee labour not too dedicate
 ourselues wholly vnto him, by meanes
 whereof our bonde becommeth so
 muche the streighter: S. Paule addeth
 another circumstance, whiche is that
 it came too passe very hastely. For
 certesse it was a horrible thing, that
 the Galathians hauing bin taught by
 the holy Apostles own mouth, should
 bee so corrupted as long as he was
 alyue. Yee see then how it was the
 more too their blame, that within
 three [or foure] dayes after their
 receyuing of the Gospell, they were
 flected away and had mingled many
 false opinions with the truthe of God.
 But although they had continued in
 the truthe some good whyle after
 Pauls decease: yet dothe it not followe
 that their so doying might haue bin
 a sufficient discharge for them, if they
 had fallen away afterward. For as the
 truth wherevppon our sayth resteth
 is euerlasting, although bothe heauen
 and earth doo passe away: so must
 our sayth hold out too the end, and
 not hang eyther vppon the lyfe or
 vpon the death of any man, but haue
 hir ankerhold fastened in heauen.
 Therefore if wee chaunge [at any tyme,
] whither it bee to day or too morrow,
 wee shall bee the more too blame,
 and our vnthankfulnesse shalbe so
 much the shamefuller. And truly the
 thing that S. Paule setteth downe
 heere in the persone of the Galathians,
 is seene nowe adayes too much. For
 such as haue gotten some smattering
 of the Gospell, will bee wearie of it
 within a twoo or thres yeares, if there
 come no new chaunge in the meane
 tyme. For they haue itchyng eares,
 and wee see many fantasticall
 perlones become backsliders: and
 bycause the truth of the Gospell
 liketh them not, they would alwayes
 be fleeting & haue I wrote not what
 new stufte brought in, too feede
 them in their fond speculations. VVee
 see ofther some greued, bycause they
 perceyue that the Gospell aduain-
 ceth them not too the worldward: yet
 and there are some that

Rom. 2. b. 12

so dently

Luke. 21. f.

33.

apostles

itching eares

poverty

perfection

turne

Cv.

21

turne away, bicause they see it is an occasion too make them too be persecuted, and too purchase them many enemies, or else they starue (as they thinke) whyles other men prosper and fare well. Thus yee see howe Iesus Christe is forsaken of many, howbeit not from the father too the sonne, but by reason that such as haue shewed him a fayre countenance, are suddainely chaunged and fleete away from him within a twoo or three yeares, or at leastwyze within halfe a score yeares after. So much the more then ought wee too marke well this doctrine, bycause it is spoken too vs: and also too thinke vpon the reproche which Ieremie layd vnto the Iewes. *Go your wayes intoo farre Countries (sayeth he) runne beyond sea, see what other people doo: euery man keepes him too his owne Idolles, and yet there is no Godhead in them: Satan beguyles them vnder colour of deuotion, and they be so settled in the same, as they cannot by any meanes bee turned away from it. Now at leastwyze bee you as constant as they, seyng that God hath shewed himselfe too you, and you know his will fully and certainly. Let vs beware that the lyke bee not sayd too vs now adayes: for wee see the ouerearnestnesse of the Turkes [in their Religion]. And although the Iewes bee no better than vncleane Dogges, yet are they stiffe still in maynteyning the authoritie of their Lawe. As for the Papistes, they haue nothing but dotages, so beastly as it is horrible too see: euen children are able too iudge of them: and yet for all that, wee see howe they burne with furious zeale too maynteyne their treacheries. But as for vs, the Diuell doth no sooner holde vp his finger, but by and by wee gad after him: it shoulde seeme that euery of vs watcheth too spie if there come any newe toy, and the least occasion in the worlde will by and by shake vs and scare vs out of our way: and thereof wee see too many examples, euen here without goyng any further. So much the more therefore doth it behoue vs too marke the blame that is layd heere by the mouth of Saint Paule, agaynst the vnconstancie of suche as turne away from God, specially so soone after he had called them to the grace of our Lord Iesus Christe. And therevpon S. Paule sayeth, that it is nothing else but that there bee some among them which trouble them, and would overthrowe the Gospell of our Lord Iesus Christe. Heere*

S. Paule

Jerem. 2. 6.

10.

S. Paule sheweth, that what soeuer men bring besides the Gospell, is euery whit of it but starke smoke, and that in the end it will bee perceyued that the Diuell did cast gewgawes in their wayes, too coarzen sillie fooles that could not rest wholly vppon Gods truth. *It is none other thing* (sayeth hee) *but that some trouble you.* Truly this woord *Other* importeth that it is nothing else or nothing at all. Neuerthelesse Sainct Paule declareth, that the Galathians may well pretend, that they whiche came from Ierusalem and from the countrie of Iewrie, had tolde them that they ought not too separate the Lawe from the Gospell. No, no, (sayeth hee) there is no more but one Iesus Christe, nother is there any more than one doctrine that leadeth vs vntoo him, and holdeth vs in the faith, where through wee obtayne saluation by his meanes. So then all such as intend too cleaue vntoo the pure knowledge of the Gospell, and to continue in the same, muste not seeke any other perfection [than that]: as for them that go any further, they be troublers that ouerthrow and disorder all things. And this saying is well woorthie too bee marked, too the ende wee may knowe that when our Lorde hath done vs the grace too teache vs in his schoole, wee muste no more haue a waucring sayth too reele too and fro, but a resolute iudgement and determination too say, this is the thing wherein wee must liue and die. But ye shall see many that will not speake openly agaynst the doctrine of the Gospell, but will suffer the grace of our Lord Iesus Christ too be preached. If a man aske them what it is that they finde fault with: nothing, say they. But let an Altar bee neuer so soone set vp, and puppets vpon it, and by and by they runne to it, they must needs go heare Masse, and see al the rest of the Popish trash, they care not which way the world go, and when all those disorders are set afore them, they thinke not that there is any difference at all. But let vs marke that such beastlinesse bewrayeth that there is no sayth in them. And why? For, the thing wherein we may shewe, yea and (as in respect of our selues) feelee, whether wee bee saythfull, is too haue suche skill of the Gospell, as to conclude that it is Gods infallible truthe, and that it cannot leade vs amisse if wee followe it. Contrarywise the Papistes haue deuized an Implicate sayth (as they terme it) and that is ynough for them: and
although

although the wretched soules wote not what they meane themselves, yet notwithstanding, behold: (say they) I referre my selfe too our mother the holy Church, I beleue as she beleueth. But such folke shewe openly, that they haue no sayth at all, ne knowe by what meanes too bee saued. Neuerthelesse it is sayd that wee ob-
 tayne rightuousnesse and saluation by sayth, namely for that wee embrace Christ as the partie by whom all good things are imparted vnto vs. Then if our Lord Iesus Christ bee vnknownen, it is no longer sayth, but a grosse Illusion of Satan, who hath bewitched the Popish doctors too speake after that sorte: and thereby we see that they haue no knowledge of God, but are vtterly giuen ouer too a lewd minde. VVherefore let vs marke well, that whereas S. Paule sayeth heere, that there is none other Gospell: it is too hold vs still in such stedfastnesse, that after we haue once learned what our Lord Iesus Christ is, wee may continue in him, and vtterly giue ouer all things that are contrarie too the doctrine of the Gospell. Haue wee once such skill, it will serue vs too fight agaynst Satan and all the diuersitie of opinions that are at this day in the worlde, so as wee shall not bee shaken downe what trouble soeuer happen, nor finally bee turned aside from the certaintie of our sayth. But if wee wauer after such a sorte that wee become like little children, who if one man offer them an apple at one side they runne thither, and if another man offer some other pleasant thing at other side they runne thither likewise, and leauing the first go too yeeld themselves too the second. I say if wee bee so fickle minded, it is a token that there is nothing but mere vnbeleefe in vs. Then let vs assure our selues, that there must bee such a mutuall agreement betweene our sayth and the Gospell, that wee must giue our selues wholly therevnto, and neuer bee plucked from it, and our knowing of the things that are conteyned in it, muste bee too rest our selues vppon them, as I haue sayd already heretofore. Not that all men can bee teachers a like (for it is very certayne that the most parte of those whom our Lord Iesus Christ hath in his flocke, comprehend not the tenth part of the vnderstanding of the holy Scripture) but that how soeuer the world go, it behoueth vs all to be grounded in these poynts, namely that there is but one God the father, of whom we haue al things,
 and

and who hath adopted vs of his owne mere mercie: That there is but one onely Iesus Christe, by whose meanes wee be made part-takers of all good things: And that wee bee begotten new agayne by the holy Ghost: And as touchyng our Lord Iesus Christ, it standeth vs on hand too bee well assured that he is our aduocate, and that without him wee cannot come vnto God, nor durst once open our mouthes to call him our father, saue in respect that we be members of our Lord Iesus Christ, and that he beareth woorde for vs as our spokesman and patron, guyding vs as it were by the hand, too bring vs vnto God his father. If wee knowe not these things, it is certayne that wee can obtayne no Saluation. And that is the cause why S. Paule blameth the Galatians, for that they considered not that there is but one onely Gospell, whiche could not bee altered without doying of wrong too our Lord Iesus Christe, who all onely ought too haue all audience. Therewithall also he warneth vs, that when soeuer there come any busie bodies to turne vs from the pure simplicitie which wee ought too hold vs too concernyng God and our Lord Iesus Christ: wee ought too holde them accursed. For (as shall bee sayd more fully hereafter) they ouerthrow the Gospell of our Lord Iesus Christ. And it is a right horrible thing, that the Gospell which is the foundation of our fayth and the key too open vs the gate of Paradice, should bee ouerthrowen. For that is all our welfare, that is the kingdome of God from whence we (after a sort) are banished: and wee can by no meanes come vntoo him, vntill he haue made vs way by meanes of his Gospell, to the end wee may be his people and he our king, and wee bee guided and gouerned by his authoritie. Yee see then that the inestimable benefites whiche are comprehended in the Gospell, are these: namely that men are reconciled vnto God: that the gate of Paradice is opened vntoo vs: and that our Lord Iesus Christ is giuen vs for our heritage, so as we bee made parttakers of all the benefites that he hath powred vpon vs, and that he hath warranted our endlesse Saluation. Now, were it not better that the whole world should sinke and perish, than that all this should bee ouerthrowen: That therfore is the cause why S. Paule telleth vs, that all such as come too set troubles after we haue bin faithfully taught, and that all such as bring in any curiosities or foyles

soyft in this or that of their owne brayne, do turne men away from the kingdome of God and from his royall seate, too the intent that they should not any more be gouerned by him, nor the Scepter of our Lord Iesus Christ be any more lifted vp among them too their saluation. Nowe if wee set so much store by Gods honour as wee ought to do, or esteeme it a precious thing too bee parttakers of all heavenly benefites, or if wee make account of our owne welfare: ought not euery of vs too shunne those troublers, and too cast them out as deadly plagues of the world, when they come among vs and fall too abolishing of the whole Maiestie of God, and of the grace of our Lord Iesus Christ, and consequently of our saluation also? Thus yee see in effect, that the thing which wee haue too marke heere, is that wee must sticke with so earnest a minde to the Gospell, as wee may not suffer our selues too bee thrust out of the way by any meanes, nor abide that any man should trouble our wits, by bringing in any new thing more than was afore. Although the men bee neuer so skilfull, suttile, sharpwitted and eloquent: yet let vs shake it off euery whit as accursed, if it go about to turne vs from the purenesse of the Gospell. That is the thing whiche Saint Paule teacheth vs heere. And when he hath spoken so, he addeth, *that if he him selfe, or an Angell came too preach any other Gospell than that which the Galatians had heard and vnderstoode, they shoulde shake them off, hold them as accursed, excommunicate them, and take them too be as Diuelles.* Heere wee see that S. Paule is (as yee would say) whote to mayntayne the stedfastnesse of the sayth, to the intent we should not by any meanes bee shaken from it, and that is not without cause. For we see what frayltie is in vs, and not only frayltie but also fondnesse and rebelliousnesse, which are yet woorse. At the first blush, if a man teach vs Gods woord, and that wee be not touched with it in good earnest: we will thinke it the straungest thing in the worlde: for the doctrine will alwayes seeme foolish too mannes wit, as wee haue seene heretofore. And what is the reason? Euen our fondnesse, bycause our wittes are wandering and rousing, and wee bee naturally bent and foreward too leasing, and desire (as it were wilfully) too bee beguyled. Now then seying that our wittes are so marred, it is no maruell though wee lyke not the woord of God, or though it

a. Cor. 2. d.

14.

haue

have no enterance intoo vs, for all our lustinesse is but rebellious-
nesse, and whereas we thinke our selues to haue reason, we be stark
blind: and to be short it is not for nought that the scripture sayeth,
that men are nothing but vanitie and leasing, yea and rebelles too
God, so as they draw alwayes backe from that wherovnto God cal-
leth them. But put the case that God had done so much for vs as
too draw vs too him, and to make vs easie that his truth is the thing
wherovnto it behoueth vs too hold our selues, and that we were so
tamed that there were no more wilfulnesse in vs, but that wee were
ready to yeeld him all obedience: yet is there such a fraynesse and
vnconstancie in vs, that the Diuell shall easily thrust vs out of the
way euery minute of an howre. And hereof wee see experience e-
uen in those that had bin as mirrours of holinesse, so as yee would
wonder to see them sodainly chaüged and gone from the right way.
And what is the cause of it? As I sayd afore, although we be in a good
forewardnesse, yet can we not hold our owne long, but that we shall
by and by go cleane awrie, except God worke in vs and amend our
frayltie. Thus ye see why S. Paule doth with such maiestie maintaine
the doctrine of the Gospell: and the occasion thereof was giuen him
by the Galathians, for they were thrust out of the way, by reazon
that they were borne in hand, that it behoued them too keepe the
ceremonies of the lawe. S. Paule therefore beholding suche an ex-
ample and image of mens infirmitie and ouergreat lightnesse, say-
eth that the beleefe of the Gospell must surmount all that wee can
conceyue, and that wee must not bee remoued from it, nother by
the knowledge, nor by the great cunning, nor by the eloquence of
men, in somuch that euen though the Angelles of heauen shoulde
deale with vs in that case, wee shoulde take them too bee but
Diuelles. But howe soeuer the case standeth, this were verie
straunge. VVhat? The Angelles of heauen? And agayne, what
is it that Sainct Paule speaketh of? His owne preaching. Hee
sayeth not singly the Gospell of Christe, but the Gospell which I
haue preached vnto you! And ought that too haue preheminence
aboue all the Angelles of heauen? First and formeist we see, that it
is too no purpose too magnifie the doctrine of the Gospell in ge-
nerall and yndistinct termes: but wee muste also therewithall bee
sure

nota. humana
fragilitatem.

Scientia fidelium est
plus quam demonstrati-
ua

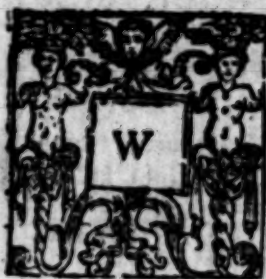
sure which is the same doctrine. To be short, there are many among
 vs that can well ynough mocke at the fondnesse of the Papists: but
 if a man poze the in the principles which euen yong children ought
 too know perfectly, they can no skill of them: and so that one of
 them bee talking of one man and another of an other, all is one too
 them, they haue no discretiō, they make such a hotchipotch of the
 matter, as if a man shouldumble salt and water and mustarde and
 veriewce all together. Yee see then that they can well ynough con-
 fesse in generall termes that the Gospell ought too bee preached,
 but in the meane whyle they know not what the Gospell is. Nowe
 too correct such faults, S. Paule sayeth *Namely the Gospell that I haue
 preached vnto you.* And hereby (as I sayd) he sheweth vs that wee
 ought too know, what substance is contayned in the doctrine that
 is set forth vnto vs in the name of God, to the intent that our faith
 may bee fully settled vpon it, so as wee may not bee fickle minded to
 bee tossed with euery winde, nor go at all aduenture too alter our
 purpose an hundred times a day, but that wee may stand out too the
 end. This is in effect the thing that wee haue too beare in minde.
 But by the way, it ought too make Pauls doctrine of the more au-
 thoritie, that he speaketh so boldly in the mayntenance of it, and
 that not through humane rashnesse and presumption, but in the
 name of God. For in very deede he standeth not heere vpon the
 praying of himselfe in his owne persone: and that doth he shewe
 right well in that he sayeth, *If I my self.* He setteth himselfe forth
 as if he had sayd, Let mee, euen mee my selfe I say bee taken for a
 Diuell, if I change the doctrine, or if you finde me to haue swarued
 in any maner of wize. Heere S. Paule sheweth that he ment not too
 purchase reputation too himselfe, ne fought in his owne quarell, to
 haue it sayd of him that he was a fincheaded fellow, or a wyze and
 excellent man: no, but he raungeth himselfe in aray with the fayth-
 full, and sayeth, let vs all imbrace the doctrine of that Mayster too
 whose charge God hath comitted vs, and vnto whose government
 we ought too bee submitted. For although I bee he that taught you
 the doctrine: yet is it not mine, but Gods who is vnchaungeable:
 and although yee should see me chaunge, yet bee not you remoued
 nor abashed for it, but esteeme mee as a Diuell, hold mee accursed,
 and

and for your own partes continue you stil settled in the truth which you haue learned, and as for mee, curse you mee, and ban you mee, yea and the very Angelles of heauen too, rather than too chaunge any whit of the truth of Gods Sonne, or too turne aside from it. Heere wee see well ynough, that S. Paule sought not aught else, but that Gods truth might haue such reuerence among men as it deserueth, and bee so receyued, as all our wittes, all our thoughts, all our lustes, and all our affections might bee subdued and hilde prysoners vnder it, and that it might not be lawfull for any liuyng creature to chaunge aught therof, but that God only might speake by the mouth of his only Sonne, and we hold him for our Mayster, yea and euery of vs obey him without gaynsaying. That is the thing which S. Paule sought. How beir for asmuch as wee cannot now lay forth the rest, it shall bee referued till the next Sunday if it please God.

Now let vs fall down before the Maiestie of our good God, with acknowledgement of our faults, praying him too make vs perceiue them more and more, and that the feeling of them may draw vs too right repentance, and cause vs too growe and increace in fayth, so as wee may bee true sacrifices too him: that like as our Lord Iesus offered himself for our redemption, so wee also may bethinke vs too dedicate our selues wholly vnto him, and be guyded by him in such stedfastnesse, that nother in lyfe nor death wee may not seeke any other contentation and rest, than too apply our selues too his good will, nor glorie in any other thing than in the Saluation that is purchased for vs in him. That it may please him too graunt this grace, not only to vs but also too all people and nations of the earth, &c.

The. 4. Sermon vpon the first Chapter.

- 8 But if I my selfe or an Angell from heauen tell you othervise than I haue tolde you, cursed be he.
9 As I sayd afore, so say I yet agayne, if any man tell you othervvize than you haue receyued, cursed bee he, &c.



We haue scene heretofore that we must be sure
 of the truth of the Gospell, or else our sayth is
 no sayth but rather an opinion, if we be ready to
 stagger too and fro. Now then the very prooffe
 which we ought to make of our sayth, is to bee
 fully settled and resolved in our selues that God
 hath taught vs, and that he hath so vttered his
 will vnto vs, that if we swarue from it one way or other, it is all one
 as if wee did wilfully cast our selues away. And for this cause wee
 must not only receyue Gods woord as good & holy: but also beare
 such honour too it, as to hate whatsoever is agaynst it, yea or which
 agreeth not fully with it. For when as S. Paule speaketh heere of an
 other Gospell: his meanyng is, that if men disguize the pure sim-
 plicitie which they haue learned of him, there remayneth nothing
 else but vntruth and corruption. VVherfore let vs learne to set such
 store by Gods doctrine, that wee may not only esteeme it in it self,
 but also reiect as diuelish things, what soeuer shall be brought con-
 trarie or repugnant vntoo it. And truly Sainct Paule thinkes it not
 ynough too speake of men, but mounteth euen vntoo the Angelles
 of Heauen, and sayeth that wee muste rather hold them accursed,
 than alter any whit of the sayth which wee haue of the Gospell. He
 dothe well too speake of himself first: and he doeth that, too shewe
 that he had no regard of his owne persone, but that he ment simply
 too honour God, and too cause his woord to bee receyued of all the
 worlde without gaynsaying. Therefore it was needefull that Sainct
 Paule should vse that protestation: for if any man exempt his owne
 doctrine by priuiledge, he maketh the same a priuate cace. But he
 that teacheth, ought too raunge himselfe in the common aray and
 too submitte himself obediently too the Gospell of our Lord Iesus
 Christe, so as wee may not haue any other Mayster in this worlde
 of whom too hold our sayth, but that the Sonne of God may haue
 all soueraintie ouer vs as belongeth vntoo him. And Sainct Paule
 speaketh purposely of the Angelles, bycause the false Apostles and
 deceyuers that were come intoo the countrie of Galatia, preten-
 ded the name of Peter, Iohn, and Iames: and therefore he setteth a
 barre in their way, saying that when they had all that could bee on
 their

theyr side, yea and that the whole world tooke parte with them, all that was nothing. Moreouer though they had the very Angelles of heauē with them, yet should God neuerthelesse ouer rule thē by his word, & all creatures be thrust downe. For if any thing lift vp it self against Gods truth, wherein his image shineth forth and his maiestie and glorie ought to be knowen: the same ought also to be condemned, & to be hild as accursed. It might perchaunce seeme at the first blush, that S. Paule vsed an excoessiue fashion. For too what purpose bringeth he in the Angels, seying wee know how they be wholly giuen too do Gods will? According as it is sayde expressly in the. 103. *Psalme. 103. d. 20.* Psalme, and as we see moreouer through the whole holy Scripture, that they haue not any other regard, than simply to obey God. Seing then that it is impossible that the Angelles shoulde falsifie the pure truthe: Sainēt Paule shoulde not haue brought them in. Yea it might bee thought that he dooth them wrong and iniurie, considering that God hath giuen them the grace too abyde in his obedience, and too walke quietly as he hath appoynted them. But it is not without cause that Sainēt Paule speaketh so, for asmuch as the Diuell doth alwayes indeuer too bring the things that may bee well liked of, to ouerthrowe the pure doctrine withall. And wee see, how that euen Gods name hath at all times bin pretended by deceyuers, and although they brought nothing but illusions and mockeries, yet not withstanding they protested with ful mouth, that they were sent of God. By reason wherof, the Prophets had much ado in fighting against such as labored to abuse the worlde vnder suche couert, [in so much that] they were faine too come to the triall, to know whither God spake by their mouth or no. And wee knowe also how Sainēt Peter sayeth, that like as among the people of olde time there were many deceyuers whiche troubled the Church and brought all things in a broyle: so wee also in these dayes muste looke too haue vnderlinges of Satans, whiche shall labour too sowe darnell among vs, and the Church muste still bee subiect too the same inconuenience, bycause God intendeth too bewray and trie whither wee bee his in truthe or no. For the Hypocrites will soone bee shaken downe, when they find occasion to chaunge. They be so light headed and fleeting, that they must needes be trotting too and fro.

2. Pet. 2. 4. 1

D. ij.

But

Deut. 13. 4. 3

Diabolus Ecclesiam
perturbauit.conuenit cu scipis
in vna paminis
Deos fuisse
Diabolos.

But Gods children which haue taken liuely and deepe roote in the Gospell, will neuer be remoued. And therefore doth God also giue bridle to Satan, who rayzeth vp false Prophetes as it is sayd in the thirteenth chapter of Deuteronomie, bycause God intendeth too know by experience, whither wee loue him or no, that is too say, whither we beare him the honour that he deserueth, by resting vpon him, yea and by resting vpon him with a true and vnchaungeable constancie. Nowe seing that the Deuill hath in such wise troubled the Church, and so sowne his errours as he hath taken couert vnder the name of God: it behoueth for the mayntayning of that point & article, that Gods woord abide in his full and perfect state. For when the Paynims worshipped their Idols, they alwayes abused the name of God, and all that they did was Religion as they termed it, and (to theyr owne seeming) there was none other holinesse in the worlde, but the following of their fond deuices. But contrarywise the holy Scripture telleth vs, that all their Gods were but Diuels. And what agreement is there betwene those two sayings? Yea, but for asmuch as the thing that the Heathen men tooke in had, was but a masking to vnhalow the name of God, and to conuey it ouer to their Idolles: therefore it is requisite that that fond opiniõ should be cut of. And we see at this day how the Pope & all the filthie puddle of his Clergie, do beare vs in hand that they be Christes vicars, & that they represent the Church, and are the successors of the Apostles. Al this geere must be beaten downe, or else wee shall neuer know what fayth we ought to sticke vnto. Ye see the after what maner S. Paule alledgeth here the Angels. As if he should say, what soeuer authoritie of men be alledged, it cannot in any wise preiudice God or his word. For his woord must haue the vpper hand, and all high & excellent things in this world must stoupe & be brought low: and not only the mortall creatures, but euẽ the Angels also, in somuch that if it could come to passe (which thing is vnpossible) that an Angell should set himself against God, he ought to be abhorred. And let vs not thinke that the Angels are wronged herein. For what is all their glorie and dignitie? It is too do seruise to their Maker, and to our Lord Iesus Christ, who is their head as well as ours. So then, if a man make bold with theyr name too the end that Iesus Christe bee glorified, and that his

his Gospell may abyde in perfect soundnesse vnappayred: therein the Angelles are willing too yeelde, so their name serue to such vse, for that is their cheefe desire. Thus yee see why Saint Paule maketh bold with the name of the Angelles, although he meene not that they can at any time shrinke from their obedience vnto God. And he repeteth the same sentence agayne, saying, *that who soeuer shall bring any new Gospell, let him bee bilde as accursed.* Nowe firste of all wee see heere, how God intendeth too bee honored and serued at our handes: namely not with straunge Ceremonies and fashions as men are woont too doo: but our cheefe seruise is to herken vnto him, and as ye would say to brydle our selues, holding all our senses prisioners vnder his woord when he speaketh vnto vs, according also as he himself protesteth in his prophet Ieremie. Haue I (sayth he) de-
maunded Sacrifice of thy fathers? No, but the thing that I required of them, and which I stil require of you as the homage that you owe vnto me, is that you herken to my voyce. In that text God sheweth, that men may well ouerlabour theselues in bringing their owne deuotions to him vpon hope to please him thereby, but all shall be but filthinesse, till wee haue learned to herken to his voyce, and to obey him. Marke wel this poynt which is very notable, least we labour in vayne as we see the wretched Papists doo. For it hath alwayes bin a common disease in the world, that men knowing wel that they were created to serue God, haue tormeted theselues & taken much paine [to do it,] & yet all hath bin vayne & vnauaylable, bicause they began not at the right poynt of ruling their life by the will of God, and of setting theselues fully to take nothing in hand but that whiche he comaunded them. Yee see then that the meanes too haue our seruise acceptable vnto God at this day, is too giue eare vnto him, too suffer ourselues to be taught by his word, to be gouerned altogether thereby, and to frame our life with al our deedes & thoughts fully according to the same. And herein we see the benefite that God hath giuen vs in calling vs to the knowledge of his Gospell. On the other side, we see (as I sayd afore) how the poore Papistes ryse early, & busie theselues about this & that, without end or ceasing of their trauels: & yet in the meane while, not only the time is lost, & their labour is vaine & vprofitable, but also they theselues are abhominable

Jerem. 7. 2.
22.

Nota notabilis

Nota princip.

before God. Then seying the cace standeth so : let vs make account of the grace that God hath graūted vs in declaring his will vnto vs, & let vs vnderstand that wee must not walke at aduenture, but discern betweene good and euill, howbeit not after our owne wit and imaginaciō, but by goyng to Gods schoole, & by learning the things that he alloweth, assuring our selues that nothing deserueth too bee esteemed, saue the framing of our selues to the rule which he hath giue vs by his word. Marke that for a principle. And herewithall we see also what the maiestie of the Gospell is, & that it is not for vs to bring in mens opinions in that cace to wrap our selues in any doubt as the Papists do now adayes, who haue none other buckler agaynst vs, but the traditions of the Church, Councels, and Antiquitie. Howbeit when they haue thronged all the world together, will it bee able to counteruayle the Angelles of heauen? No certainly. Now then we may well mocke at their foolishnesse after the exāple of S. Paule, and say that if the Pope and all the rable of his stinking Clergie had the Angelles on their side, it were nothing at all in cōparison of our Lord Iesus Christ, who hath all soueraigne power, and before whom all knees ought to bow, not only of mortall creatures, but also euen of things that are aloft in heauen, according as it is said in the Epistle to the Philippians, where this saying is applyed to his person, in that God sweareth that al knees shall bow before him, & all tungen confesse that he only is to be glorified. Yee see then that the way for vs to cōmend the doctrine of the Gospell, is to abide vnremoued by the authoritie of men, & (when it is told vs that such a one is of this opinion or that,) to assure our selues that seying God hath giuen vs the grace to be fully resoluēd in our minds, it behoueth vs to hold vs alwayes to it without chaūging. This is in effect the thing that wee haue to cōsider in this sentence. Now here vpo S. Paule sheweth, how it was not without cause that he spake so of his Gospell that he had preached. For he sayeth *that he teacheth not after the maner of men, or that he doth not set forth men, nor counsell [them] after the maner of men, but that he setteth forth God, and seeketh not to please mā, but Iesus Christ.* Afterward he addeth, that his Gospell is not of men, but that it was reueled to him frō aboue, as I haue declared already. It had not bin ynough for S. Paule to haue spokē of the Gospell in generall, except

Phil 2. b. 10

or Esa. 45.

423.

be

he had shewed therewith, that he had bin a true & faithfull minister of it. For the Diuell cā well ynough away, that the name of the Gospell should be of very great estimation among vs: but in the meane while he would not haue vs to know what it meaneth, nor cease to be intāgled in store of errours, & to haue our wittes rousing here & there. Then it is not ynough, that the name of the Gospell be honored in the world: but we must also know what maner of thing the Gospell is, and what is contayned in it. And that is the cause why S. Paule chalendgeth that faithfulnessse of teaching the Gospell, in so much that if any whit of it be chaūged, let the same be accursed. And this yet againe is well woorthy to be noted. For when the Papistes reade this place, they do nothing but skoffe at it: and God also hath dūlled them, so as there is lesse wix in them, than in little chyldren. For they vnderstand it [thus: namely] that Paule ment, that if a man should make another Gospell, as if a man should write a booke, and the same shoulde not bee the Gospell that was written by him, then they shoulde vtterly reiect it, bycause the Gospell was sufficiently proued already. But in the meane whyle they thought not that all that was contayned in Paules Epistles was euery whit of it Gospell: but they rather surmyzed, that he had written some storie of the Gospell, and that if any other had bin brought in vpon the refuzall thereof, the same that had bin so brought in, should haue had no credite nor reputation. But wee see that in that cace these wretched beastes haue nother reason nor vnderstanding, nor any taste at all. So much the more therefore dothe it stande vs in hand too marke, that S. Paule had good cause too speake of the Gospell which he had preached, euen to shewe as it were with his finger the doctrine which it behoueth vs to be fully perswaded of. VVill we be of the floeke of our Lord Iesus Christ? Then is it not ynough for vs too accept what soeuer is tolde vs in his name: but wee muste put that thing in vre which is spoken in the tenth of Saint Iohn, which is, too bee able by herkening vnto his voyce, too discerne his voyce from the voyce of straungers, and too bee alwayes fully perswaded, that there is not any other than he, too whom wee ought too yeeld. Thus ye see how the way to be vnder the guiding of our good shepherd is, that we swaue not one way nor other when men assaye vs,

Iohn. 10. 4. 5

but every of vs indeuer to drawe home to himself, so as we become not like wauering reedes, but stand stedfast in the doctrine which we shall haue learned. In so doing our Lord Iesus Christ will auow vs to be of the companie and number of his sheepe, and alwayes do the dutie of a shepheard towards vs. But if we play those men which care not which end go forward, in so much that if a man tell the that Iesus Christ is the only he vpon whom we must rest to haue any trust of Salvation: it is well, they can like well ynough of that doctrine: and on the contrary part if a man set store of trumperie before the, and go about too trouble their wittes with this and that, [they can well ynough away with that too] and all is one to them: if there be no discretion in vs, it is a token that we haue no certaintie of sayth. For we must be out of all doubt, that Iesus Christ is the only Master, saying that that charge is committed to him by God his father, and also that he hath fully performed the same. If wee bee not at that poynt, it is certaine that wee shall alwayes bee caried away with opinion and imaginacion, and that there shall be no sayth at all in vs. And that is the cause also why S. Paule declareth, that the Gospell which he had preached, is the same which our Lord Iesus Christ commanded to be preached and published, and wherof he is the author in the name of God his father. Seing it is so: it bequeth vs to hold vs to it: and so consequently when S. Paule speaketh of another Gospell, he meaneth the minglemangle and corruption that might bee put vnto it: as if he should say, VVharsoeuer is added or patched to the doctrine of the Gospell by mans device, so as they cannot content themselves with the simplenesse therof, but that they do varie from it: is every whit of it mere leasing. And therefore let vs shun it as a poyson, for surely no poyson can bee so deadly as a false doctrine. And if men doe naturally keepe themselves from the things that may hurt this transitorie life: ought not our soules to be much more precious too vs? VVhat care ought wee too haue that they be not poysoned by any trumperie of men? Too bee short, lette vs bee sure that as soone as any by matter is added too the pure doctrine of our Lord Iesus Christe, it is playne falsehod. For he will not onely bee hilde as principall, but he muste continue alone without any companion, and all those that teach, must first become his scholars,

so as

so as he that speaketh in the Church set not downe any thing of his
own, or which hath bin coyned in the warchouses of men, but shew
himselfe to be the true disciple of our Lorde Iesus Christ, and teach
vs all by the authoritie of him. Marke that for one poynt. And for a
seconde, it behoueth vs to knowe what is conteyned in the Gospell.
For if the worde Gospell shoulde trotte vp and downe in euerie
mans mouth, and yet in the meane while men make vs beleue that
Chalke is Cheese, as they say: what a thing were that? What
shoulde wee bee the better for giuing so honourable report too the
Gospell, as to say it is Gods pure truth, wherevntoo all creatures
ought to submit themselves. It standeth vs on hande too knowe
what is the substance of it, so as wee may bee sure that the sonne of
God is come downe hither to guide vs vnto God his father, too
the ende wee may vnderstande after what manner hee will bee wor-
shipped at our handes, and furthermore bee made priue too Gods
will, that wee may frame our whole life thereafter, and not inuent
a service after our owne lust and lyking, but yeele him that obedi-
ence which he requireth and alloweth about all things. Againe, wee
must learne too knowe howe miserable our state is, if wee intende
to seeke our saluation in our selues. For there is nothing in vs but
ignorance, infirmitie, weakenesse, yea and stubbornesse and wicked
lustes: and to be short, we bee hidde in Satans bandes, so as he draw-
eth vs like sillie beastes, euen as Asses and Oxen that are folde: and
if we intende to be set free from so horrible bondage, and tyrannie,
we must go too none but God, assuring our selues that hee is the
fountaine of all welfare. Furthermore forasmuch as wee cannot
come vntoo God, but we must first come to our Lorde Iesus Christ,
who is come downe vnto vs: so as wee must seeke all that we haue
neede of in his fulnesse, and repose our whole trust there, and not
haue any other preparation, righteousness, holinesse, or perfection
than him, but be verely emptied in our selues, and yet not withstan-
ding noticasse too trust that hee will leade vs too God his father:
We must also vnderstande by what meanes we bee iustified, that
is to wit, by the sacrifice of his death and passion. Besides this, when
we come to pray vnto God, let vs resort vnto him as our Aduocate,
that he may beare worde for vs. Ye see then that the thing which we
ought of the sum yest, thus boog n. D. v. d. d. v. b. o. o. e. n. o. u. g. h. t.

Nota specialis

Euan gelium est de
pura veritate.

Euan gelij sub-
stantia.

Nostri status
in conspectu
Domini.

quomodo
iustificamur.
quomodo orare
oportet

more euery thing

Föbun

Euangelij

Documentu.

ought too knowe concerning the Gospell, is that there is but one onely lawe whereby to rule our lyues: that we must haue but one certaine beleefe, so as wee knowe the God whom we should serue and worship: that we behold him in the person of our Lorde Iesus Christ who is his verie Image: that we must haue none other thing to rest vpon than Iesus Christ: and that all our thoughts must be directed thither, assuring our selues that in him the father hath put all thing requisite for our saluation, and that he also doth by the power of his holy spirit, guide and gouerne vs, in such wise, that being vnder his protection, we be sure that the Diuell and all his champions can do nothing against vs, when we bee so preserved by his power. This is the contempt of the Gospell, which it behoueth vs to know, or else the things that are spoken here wil do vs no good at al. Furthermore S. Paule, to shew that he doth not without cause preferre himselfe before those that went about to disguise the doctrine of the Gospell, by thrusting in some minglings and additions: vseth two arguments. The one is, that he had behaued himselfe faithfully & with a pure and right meening mind in teaching the Galathians and all other men. The other is, that he had not set forth any thing of his own head, but had receiued his matters by heavenly reuelation from our Lord Iesus Christ. Now it behoueth vs to mark wel these two arguments, to the end we may perceyue, that S. Paule hath not without cause declared heretofore, that this doctrine of his ought too bee of good credit, & that it was not lawful for any liuing creatur to strue against it. Herupon wee may gather a general rule, how wee ought to be sure of our faith. For the Angels shal not come down to speak to vs after a visible maner, but we must be taught by the mouthes of men. And yet for all that, (as I haue sayd already) we must holde this for an infallible cōclusion, that we haue the doctrine wherupon our sayth is grounded and settled, from God and from our Lorde Iesus Christ. And how shal we perceiue that? By the two reasons that are set downe here. VVherof the one is, that such as teach vs haue a desire and zeale to bring vs vnto god, and ascribe not theselues with the title & name of men, no nor haue any thing at all of man, but folow the trace which God hath cōmaunded all his to kepe, that is to wit, that they win the world vnto the obedience of him. Let that serue for one point. Secōdly, besides their good zeale, they must also haue

a certaintie [of doctrine] so as hee that speaketh may not take any thing vpon him, nor passe his bounds, but from hand to hand deliuer the thing that is comanded him, in such wise as Iesus Christ may al-ways be heard, & suffered to speak, and al mouthes else be stopped, sauing only in way of hearkning, that his doctrine may bee knowne vnto vs. Now as touching the first, wher S. Paul protesteth his good mind: he saith *that he doth not couel [or persuade] according to me, but according to God.* And hereby he meneth, that he went not to worke with a worldly affectiō, but had labored to apply himself simply vnto God, seing he had bin called by him: & also that he had take Iesus Christ for his master, so as he laide not forth any thing but him, nor toke any backfence of mā, as those do which would allure simple & ignorāt folk vnto thē, who hunt for credit here & there, saying: ho, such a man saith so. But it is only God that is to be hearkned vnto. For though al mā with one accord would turne vs aside from him: surely he alone ought to outwey ten C.M. worldes, if there were so many. Then seing the case standeth so, let vs mark well the doctrine that is contained here, wher S. Paule setteth down his owne affection, which serueth to giue vs a generall rule: according whereto he addeth immediatly, *that he had not labored to please mā.* For so sone as folk speake after the appetite of men, Gods truth must nedes be corrupted. Also he addeth, *that if he should please men, he were not the seruant of Iesus Christ.* But the diuell hath many meanes & slighes to darken Gods truth, in such wise, as it may wel seme vnto vs that we be stil with God, & yet in the mean while we shalbe a great way of from him, vnlesse we haue wisdom and discretion as it is giuen vs heere. Therefore let vs haue the skill too discerne God from men, so as we may not be abashed nor amazed when wee see many contrarieties, muche diuersitie of opinions, and many incounters and disputations. Let none of all those things make vs change our beleeve. And why? Let vs looke no more but whether wee can bee sure in God: if we haue that once, let vs boldly despise the whole worlde. But if we bee not well settled in our sayth: it is certayne that euerie blaste of winde wyll onerthrowe it; or at least wyze make it too stagger too and fro. Therefore let ys take such taste; as wee may knowe that God hath verily had pite of vs, too the ende too shewe vs hys wyll: and let vs looke well too suche

as teach vs, [and marke] of what minde they be led and gouerned, whether they seeke to obey God on their owne part, and too leade vs in the same way by their owne example. Furthermore, when S. Paule sayth, that if he shoulde please men hee were not the seruant of Iesus Christ: that doctrine implyeth verie much. For we knowe well ynough what men are of their owne nature, howe there is nothing in them but iniquitie and stubbornnesse agaynst God. Then if we minde to please them: we must giue ouer God and haue nothing to doo with him. For men go alwayes backwarde if they bee not compelled to come vnto God, and they kicke agaynst him like wilde beastes. Therefore wee cannot please them but by straying from God, and by giuing the brydle to such as leape out, est a one side, and est a toother: yea and euen the good men coulde sometymes finde in their heartes, that God shoulde applie himselfe too their appetites. For although they bee still minded too serue him: yet are they not at all tymes, and in all poyntes so well ruled, as to haue giuen ouer all their owne opinions, lykings, and desires, but that sometimes they shall euerie one of them be tempted to do one thing or other, insomuch that if wee were not hilde short, and made to retire out of hande, wee would runne to our destruction. To bee short, there is none of vs all but hee woulde bee pleased, insomuch that if they which haue the charge to buylde and teach the Church, would please men: they shoulde bee fayne too renounce our Lorde Iesus Christ. And hereby all Ministers of Gods worde are taught to shet their eyes when they intende to discharge their duetie faithfully, so as they must not looke aside too regarde men according to their disordered desires which they see, but sette aside all desire of their good lyking and fauour. And if they purpose to lead those vntoo God which woulde else bee stubborne hearted: whatsoeuer come of it let them so deale, that God may haue his right, and that our Lorde Iesus Christ may haue his authoritie. For (as I haue sayd already) what is too bee done when we speake in his name? VVee must not onely generally condemne all that is of our owne nature, but also so ransacke mens consciences, as euerie of them may feelee that God executeth his iurisdiction there, and that the Gospell is not onely a launcing yron to pricke, but also a sworde that pearceth

to the marie of the bones, as the Apostle sayth in the Epistle too the Hebrewes. There must then be neyther thought nor affection, *Heb. 4. c. 12* which the Gospell must not search. Truely it cannot bee but that they which are so wounded, must needes grone and haue some greefe and hartbyting. But yet must wee shet our eyes at all that, and not regard what men couet or desire, but passe on still forward. Furthermore, this warning serueth not onely for the Ministers of Gods worde, but for all men ingenerall. Therefore if we desire too bee Christians, let vs learne to do so much honour to the sonne of God, that although his woorde bee not verie well too our lyking, nor we finde fauour in it according to our naturall witte: yet notwithstanding we may not ceasse too receyue it obediently. And so when any man commeth to a Sermon, lette him first and formost make his reckening to be rebuked as meete is, and let him vnderstande that it is for his profite that hee is not soothed. And if hee haue itching eares, let him lay them away from him, assuring himselfe that else he is forclosed, so as hee shall neuer receyue the doctrine to his profite and instruction. VVherefore let vs all suffer our sores too bee rubbed, and our selues to be condemned, and too bee dealt with cleane contrarie to our lyking. Thus yee see how euery of vs ought to be prepared, if wee purpose to bee scholers too the sonne of God, and to yeeld him the maystrie which belongeth vnto him. And wee ought too endeuor this thing so much the more, forasmuch as we see our nature driueth vs to the contrarie way. For we bee blinded with selfeloue, and euery of vs coueteth too be honoured: but honoured we cannot bee, but by flatterie and lying. For who is he among vs that deserueth to bee commended? There is nothing but filthinesse and infection in vs before God. For all the goodly vertues which we haue to outwarde shewe, are but corruption till God haue reformed vs. So then it is certaine, that all that euer we haue of our owne nature must be clensed, or else wee shall rotte in our owne wretchednesse. And therefore forasmuche as there is none other meane to drawe vs to saluation, but by clensing vs of all our vyces, and the same clensing cannot bee done but by violence: when we bee warned by the doctrine of the Gospell, so as our owne consciences rebuke vs, although we like well to bee

nowe

nowe and then flattered and soothed, yet let vs seeke to be spoken vnto earnestly, and to haue our faults told vs, and to be made ashamed of them, and too haue our vn honestie discovered, and not desire to be pleased: for it were the next way to make vs rotte in our owne naughtinesse if we should holde it so in secrete: and it would cost vs dearly the setting on, if we should be so flattered by men, and in the meane season, the heauenly Iudge should thunder downe vpon vs. Thus ye see how euery of vs ought too profite himselfe by that which S. Paule speaketh here, namely that if the preachers gratifie and please men, in so doing they renounce God: and if they renounce him, what shall become of the rest of the people? VVhither shall they be led but to the diuell? Therefore when any man commes to a Sermon, let him beare well in minde, that he which preacheth speaketh not of his own authoritie, but in the behalf of our Lord Iesus Christ, whō God his father hath appointed to be our iudge. And to what ende is Iesus Christ our Iudge? To the ende that euery of vs should condemne himselfe, and that hauing so passed condemnation, we should resort to him to be quit. Now then if a mortall man couer my sinnes for some loue that he beareth to me: will the heauenly Iudge spare me bicause hee spareth me? VVere it not better that he which hath the charge to teach me should condemne me, & shew me my faults, to the end I might be sorie for them, and learne to mislike of the thing that would bring me to destruction? Ought not I to take the profer, while God hath his armes stretched out to receyue mee, and while Iesus Christ commeth before me, offering me vp to God his father, as an acceptable sacrifice of sweete saueur? And so, must it not needes be that wee are as good as mad and bewitched by Satan, if we cannot abide to haue our sores rubbed and bewrayed, that we may be brought to that which is for our welfare? If a man please a sicke bodie, what will become of him? Shall hee giue him drinke euerie minute of an houre? Shall hee giue him wine whereas hee shoulde giue him water? Shall hee giue him Sallets? It were the next way to poyson him. Too bee short, it is certayne that a man doth alwayes seeke hys owne death, when hee would haue men too soothe him. But nowe whiche is the better, either that he which hath the ordering of a sicke man should yeeld to al his desires,

Simile

the Epist. to the Galathians. 32

desires, or that he should bridle him notwithstanding that he chafe at it and gnash his teeth, and storme because hee may not haue hys owne will in his desires. But it is certain that if there be inordinate desires in sick folkes, there are much more inordinate desires in vs. What would become of vs thē, if they that haue the charge to bear *applicatio ejusdē* abroad Gods word, and ought to play the phisitions, had not a care to kepe vs frō the things which they know to be hurtfull to vs, and to minister the things vnto vs which they know to be for our welfare. For surely if they should sooth vs in our affections, it were the way to cast vs quite downe. This in effect is the thing that we haue to consider, when S. Paule speaketh of his affection. Now he addeth the second argument: namely *that he had not his gospell of men, but by reuelation from beauen.* He confirmeth still his matter, in that hee sayth that neither Peter, nor Iohn, can haue any such reuerence in their owne persons, as that men shoulde be bounde to hearken too them as of themselues, for that is reserued to God alone, and to our Lorde Iesus Christ, and they must not haue any companion. Then sith it is so, let vs learne to loke vp when the case cōcerneth the certentie of our sayth, and let vs surmount all that is in this world, and quite and cleue giue ouer men. And though they be neuer so excellent, yet let not our faith rest here beneath, nor vpon any creature, but let it be grounded vpon God. *The Papistes will say, we be full of pride and statelinesse, for that wee will bee wyser than all the worlde. Truly if we rested vpon our owne wit and weening, or vpon our owne opinion, it were too great a pryde. But forasmuch as* *occupatio* *respons.* we walke in humilitie, shrinking downe from all our owne reason and wisdom, and acknowledging that we muste bee fooles in thys worlde if wee will obtayne the wisdom of God: Seeing (I say) that wee haue suche a modestie and sobernesse in vs, and attempt not too knowe more than is lawfull for vs, but in the meane whyle doo so magnifie Gods doctrine, so that wee can defie all that is of the worlde: that loftinesse must needs be good, for it is the thing wherein God will be glorified. Therefore we may defie the Crosses & Myters & Gewgaws of the worlde, and all the hornes of the Pope wherby he aduanceth himself against God: I say we may defie them, yea and abhorre them, as things full of filthinesse and infection, whereby

whereby oure mortall enimie Satan goeth about to poyson vs. And therewithall let vs bee so settled vpon Gods truth, as wee may triumph ouer all that is agaynst it, assuring our selues, that our sayde must get the vpper hande of all that euer setteth it selfe agaynst it to batter and beare it downe: the which thing to do, Satan neuer forgetteth too torment vs as much as is possible. But if wee bee once strengthened in our God, let vs not feare that wee shall bee vanquished by all his temptations: for we bee sure that as long as God is on our syde, we may esteeme all that shall come of creatures to be no better than smoke.

Now let vs fall downe before the maiestie of our good God with acknowledgement of our faultes, praying him too make vs feeble them more and more, till we be vtterly rid of them, and then so long as we haue to liue in this worlde, he will beare vs vp in our weakenesse, till hee haue remedied it, and we bee thoroughly reformed according to the perfection of his righteousness wherewith he calleth vs. And so let vs all say, Almighty God our heavenly father. &c.

The. 5. Sermon vpon the first Chapter.

- 11 But brethren, I do you to wit, that the Gospel which was preached by me, is not of man.
- 12 For I receyue it not of man, neither learned I it but by the reuelation of Iesus Christ, &c.

*Repetitio Summaria
superiorum concisionum
generaliter.*



1. specialis doctrina they ought to be. Thereupon I tolde you also, that euery man must rid himselfe of all fleshly affections, that they maye become true disciples

disciples

disciples of our Lorde Iesus Christ. For so long as we shall follow
 our owne lustes, the gate shall bee shette agaynst vs, and wee shall
 neuer haue any enterance in vntoo the Gospell. And truly we see
 howe the Prophete Esay speaketh thereof. Hee sayth that all such
 as will haue men to preache pleasurable things to their lyking, doo
 dryue away God as farre off from them as they can. True it is
 that they will not speake after that sort. For euen in the Coun-
 trey of Iewrie, euerie man protested to serue the God that was re-
 vealed too their father Abraham, and which had published his law
 by Moyse. Sacrifyzes were offered in the Temple, and there were
 fayre shewes ynowe there. Neuerthelesse the Prophete conclu-
 deth in one woorde, that men were desirous too bee soothed, and
 fayre spoken too, and by meanes thereof coulde not suffer God
 too guide them, nor giue him leaue too lay hys yoke vpon theyr
 necke. Ye see then that the meanes for vs to bee prepared too re-
 ceyue the doctrine of the Gospell, and to bee edified by the same,
 is that wee bee not wedded too our owne lykings, but suffer our
 Lorde Iesus Christ to speake the things that are expedient for our
 instruction. Howbeit besydes this, wee must also bee as it were
 wounded to the heart by the worde that is preached to vs, or else
 wee shall neuer fare the better for it. For (as I declared this mor-
 ning) it is not without cause that the Gospell is lykened to a sharpe
 swoorde, and it beloueth vs verely too bee made true sacrificers
 by renouncing all our owne lustes, and all other things which God
 condemneth, and too indure the same patiently, too the intent too
 bee wholly brought backe too the obeying of his will. And heere-
 withall we must also call to minde what hath bin treated of heere-
 tofore: that is to wit, that all men as wel great as small, must stoupe,
 and the forme of God muste haue the preeminence and mayster-
 hood, in such wise as there may be no mo Shepherdes but hee, and
 wee all of vs bee his sheepe. True it is that suche as haue the
 charge too preache the Gospell may well bee called Shepheards:
 howbeit, that is not for that they maye doo any thing in theyr
 owne name and authoritie, or that the same shoulde impeache
 the superioritie of the forme of God. For as for mee whiche doo
 speake heere now, I muste not bring ought of mine, nor ad-
 uance

authoritas
Isay. 30. 6.

10. 11.

expositio authoritatis

Conclusio

2^a special.

Heb. 4. d. 12

3^a special.

4^a special.

uauice my selfe aboue others : for my speaking vnto all this com-
 panie is in such wise, as my doctrine must first be applied to my selfe,
 and [afterwarde] beare sway ouer all other men without any ex-
 ception. For there is no highnesse in the worlde, which can exempt
 it selfe from the subiection whiche all of vs owe too the sonne
 of God ; according as wee haue seene heeretofore, howe it is the
 propertie of the Gospel to bring downe all the glorie of the worlde,
 so as men may not presume too set vp theyr bristles, nor too chal-
 lenge ought to themselves, but that such as weene themselves too
 bee most excellent, maye be vtterly abaced and made nothing, and
 all things bee made captiue to the obedience of the Gospell. And
 that is the cause why Saint Paule too confirme his doctrine, decla-
 reth that it came not of men, nor was learned in their scholes : but
 that hee had it of our Lorde Iesus Christ, concerning whom the fa-
 ther gaue commaundement, that men shoulde heare him. For that
 prerogatiue is giuen peculiarly vnto him, and ought not to be com-
 municated, neither to any man, nor to any Angell of heauen. Good
 reason it is, that men which speake as instruments of our Lorde Je-
 sus Christ, shoulde be heard ; but (as I tolde you before) that is not
 to impeach the authoritie which he hath ouer vs. But howsoever
 the case stande, the certaine and infallible rule to attaine to salua-
 tion, is that our Lorde Iesus be the onely master and teacher, and
 that we be teachable to receyue his worde without gaine say or re-
 plying. And Saint Paule thinks it not ynough that he holdeth the
 things of Iesus Christ which he hath published ; but also he vtterly
 reiecteth & excludeth men in that behalfe, to shew that the autho-
 ritie of them were not sufficient to ground and settle our sayth vpon.
 For wee shall neuer leaue staggering till we bee come vnto
 God, and vnto that person whom hee hath stablished as heade and
 sheefe teacher ouer vs. Nowe whereas Saint Paule sayth that hee
 telleth it them : it is not for that the Galathians and others had
 not heard the like afore : but because they had bin vnthankfull, as
 as they had bin intangled in many errors and paltries. Therefore
 hee bringeth them backe againe too the well head : as if he should
 say, vntill such time as men haue full concluded with themselves
 too suffer themselves too be gouerned simply by the pure worde

Connectio cu
 ioribus

Math. 3. A.
 17. 17. 5

the Epist. to the Galathians. 34

of God, they shall bee alwayes in a mamering, and the Diuell shall no sooner rayse vp any trouble agaynst them, but they shall bee so dismayed, as they wote not which way too turne them. For it be-
houeth vs too bee first of all sure, that as touching the doctrine wherevpon our sayth is settled, wee holde it of God and not of men. True it is that all men shall not haue the like reuelation that Saint Paule had: but it ought too suffice vs, that our Lorde Iesus Christ hauyng raryfied the Gospell wyth his owne blood, and also commaunded his Apostles to publish it abrode, hath giuen them such prooffe, that the doctrine which wee receyue of them is of full authoritie, and vtterly out of all doubt: this (say I) ought to suffice to holde vs as it were in prison, and too keepe vs from admitting anie of all the things that men can alledge. But Jet vs also call to minde what the Apottle telleth vs in the first too the Hebrewes: namely that God hath lastly spoken to vs by the mouth of his owne sonne, so the intent we shoulde haue all perfection of doctrine in him. Ye see then that the thing which we haue to beare away, is that the reuelation whereof Saint Paule speaketh here, shall not bee common to al other men, but serueth to warrant the doctrine which we haue receyued by his meanes, so as wee see it is our Lorde Iesus Christ that hath spoken. And whereas hee excludeth men after that sort: it is to shew vs, that our Lorde Iesus Christ doth not giue vs some bare enterance, as if a man shoulde teache a childe his Apeie, and afterwarde sende him to a better learned mayster: Our Lord speaketh not so by halues vntoo vs, but in full perfection: insomuch that both in lyfe and death, we must alwayes stand stedfast in the things that wee receyue of him, and forsake whatsoeuer cometh of men: for all mingling will bee but corruption; as I tolde you thys morning. And that also is the cause why he exhorteth those that speake in the Church, too holde fast continually the Maiestie of God, and not too bring in ought of their owne, nor too put forth any thing whiche breedeth of theyr owne brayne. For in wharcase shoulde wee bee, if men myghte intermeddle themselues wyth our Lorde Iesus Christ, and euery man caste in his morsell and col-luppe (as they say) and that wee mighte haue a Gospell stuffed with mens dreames and fancies: It woulde bee nothing else but
E.ij. a horrible

Heb. 1. 2.

conclusio ex occupatio

conclusio ex doctrina

1. Pe. 4. 6. 11

author.

1. Co. 2. b. 6

Eph. 3. d. 18

Conclus.

Transitio

Scriptus apostolus

Doctrina.

rat.

a horrible confusion. Yee see then that our Lorde Iesus Christ hath not his authoritie among vs, vntill men bee put downe, and all other creatures with them, and that all giue care vntoo him fro the least too the moſte. This in effect is the matter which wee haue to beare in minde. And in deede wee see howe that in another Text too the Corinthians, Saint Paule declareth that he had preached the perfect wisedome, when he did set foorth our Lorde Iesus Christ, and that there a man shall finde whatſoeuer hee can wiſhe for his welfare. And in one other Text too the Ephesians hee sayeth, that that is the thing wherevntoo wee muſt applye all our studie, bothe farre and wide, ſo as wee neede not too bring any petie traſhe, too further the thing that hee had ſette out afore. Then ſith it is ſo, wee ſee that all ſuche as intangle themſelues in mens deuices and inuentions, haue a diſguiſed Ieſus Chriſt, and a baſtarde Goſpell whiche God diſclaymeth, ſo that our Chriſtianitie can bee no Chriſtianitie, except wee continue in the things whiche wee haue learned of the ſonne of God, who is our onely Maſter, and in the things which the Apoſtles alſo haue taught vs in his name. Lo what wee haue too remembren in this Text. Nowe heerevpon Saint Paule ſheweth his owne conuerſation, whereby it maye bee gathered, that our of doubt hee was as a were faſhioned by the ſpिरite of God. For ſo ſtraunge an alteration as was ſeene in hys perſon, coulde not happen, except God had put too hys hande, and wrought after a ſecrete and vncuſtomed faſhion. And ſo yee ſee in effect whereat hee aimed, when hee ſayeth that the Galathians knewe his conuerſation or maner of lyuing. VVee haue heere a good leſſon. Howbee it, that we may profite the more by it, let vs marke howe Saint Paule continueth the thing that hee had touched afore: which is, that a man ſhall not find a ſtedfaſt foundation in any creature whereon to ſettle ſayth, but that God onely muſt bee the founder thereof, and although men bee meane, and instrumentes of it, yet notwithstanding they haue neede too bee authoriſed of God, and too haue it knowne that hee hath ſent them and allowed them, and that they bring not any thing which they haue not receyued of him. Nowe if a man haue an eye too the vertues that were in Sanct Paule, certainly

certainly hee deserued well too haue some credite and audience among menne. Yet notwithstanding hee acknowledgeth and confesseth, that hee is nothing as in respect of himselfe, and that all that euer he hath, is onely to serue our Lord Iesus Christ, and to set forth the things saythfully which he hath receyued of him. VVhat shall wee then say too such as haue neither good life, doctrine or ought else? VVhereas they call themselues Prelates, and take vpon them some statelinesse and superioritie, so as their sayings go for sawes: are they therefore aduanced aboue S. Paule? [Admit they were:] yet must all loftinesse of man cease, and bee pulled downe, so as nothing may hinder the exalting of Iesus Christ. As for example, although S. Iohn Baptist had recorde borne vnto him that there was not an excellenter man borne of woman: yet notwithstanding he saith that both himself and others must be diminished, that Iesus Christ might grow and increase. Likewise S. Paule speaking of it in another place, sayth that the Church must in such wise be builded, as our head Iesus Christ may always haue preeminence. For if we should so aduance men, that Iesus Christ should be defaced among them, that were a terrible building and such a one as should bring nothing but ruine and confusion. And in good sooth, if a man should become as big as a Pillar of this Church, and his head of the bignes of ones fist, so as it should be hid betwene his shoulders: He should be a monster, and it were much better for him too keepe his ordinarie proportion. But like as the Church is the bodie of our Lord Iesus Christ: so must hee bee aduanced aboue all men, and every man must loke vpon him, and sticke to him. And certesse the Papiests condemne themselues at this day by their own prouerb, in that they say a man cannot knowe God for his Apostles. And in verie deede they haue buried Iesus Christ in such sort, that he is as good as hidden in the worlde. For they haue robbed him of all that belonged to him: insomuch that whereas he is called the lawgiuer, the Iudge and the King, to shew that he alonely ought to beare rule: we see how mē haue decked theselues with all those feathers. Therefore let vs keepe our selues from such confusion: & if we increase, let vs always abide in the root & groundwork of the simplicitie of the Gospell. Let vs take good heed that we swarue not a heare breadth

E.iiij.

from

in uoyce

Matth. 11.

b. 11.

Iohn 3. d.

30.

Ephe. 1. d.

20.

Col. 1. s. 18.

Epb. 1. d. 23.

Esa. 33. d. 22.

2^a doctrine

from it. And as touching that which is reherſed heere concerning the conuerſion of S. Paule: it tendeth ſtill to this ende, namely to do vs to wit, that he did not thruſt himſelfe in of his owne heade, but that God reached him his hand, and that the doctrine which he had preached was giuen him by reuelation, ſo as it might ſafely be hidde as the worde that proceeded out of the mouth of God, and [conſe- quently] as the certaine and infallible truth. I haue tolde you here- tofore, that if a man ſeke to be heard for his owne ſkil, for his great and deepe vnderſtanding, for his fayre ſpeech, or for his great elo- quence: all thoſe things are nothing but filthineſſe and dung, and that God only muſt haue that authoritie and honor at our handes: and that forasmuch as it pleaſeth God to ſpeake to vs by the mouth of his only ſonne: only Ieſus Chriſt muſt haue the preeminence to be the maſter and teacher of all his, and wee likewiſe muſt become his flock to heare his voyce. Lo how our Lorde Ieſus Chriſt is to be honored among vs: namely by becomming his true ſcholars, and without feyning. In the Popedome a man may wel ynough worſhip ſome Marmoset with the honor of Ieſus Chriſt, whē as in the meane while the Goſpell is troden vnder foote and blaſphemed, and yet notwithstanding thoſe blind wretches thinke themſelues too haue made a fayre hande. Yea, but [in very deed] it is an open ſpitting in the face of our Lord Ieſus Chriſt, when men renounce his woordes wherein they ſhould beholde his glorie and maiestie, as Saint Paule ſayth in the ſeconde to the Corinthians. Then is it no honouring of Chriſt, when men make many murlimewes and ceremonies: but when they ſubmit themſelues ſimplie to the doctrine wherein it is his will to be knowne, and wherein hee ſheweth himſelfe vnto vs as it were face to face. Thus ye ſee in effect what wee haue too beare away. And herewithall in this conuerſion of Saint Paules, wee ſee perfectly the heavenly power which he minded to ſhewe vs heere: that is to wit, that it was not of man, but that God had vttered his arme, to the ende it might bee knowne that ſuch chaunge came of him, and that S. Paule was become a new creature. For ſurely it is a more excellent worke of God, when a man is repayred after his I-mage, than when we be borne into this tranſitorie lyfe. And ſo wee ſee howe Saint Paule was made a newe man. And that is the cauſe

why

3^a doctrine

why he sayth expressely, that he persecuted the Church of God, that he made hauocke of all things, and that he played the cutthroate (as ye would say,) vntil God had changed him, and of a rauening woollf made him a meeke sheepe, and finally a shepheard in his Church vnder our Lorde Iesus Christ. Thus then we perceyue, that S. Paule was sent vs by the hand of God, and that he bringeth a sure marke, so as we see he did not thrust himself in, but that it was a worke of the holy Ghost, and there was nothing of his owne coyning in the doctrine that he preached, forsomuch as it behoued him too haue quite and cleane renounced himselfe, to the end to giue and applie himself to the seruice of our Lord Iesus Christ. For had S. Paule bin led with vainglorie, wee bee sure he was honoured among his owne countrymen, and he could haue wonne his spurres there. Againe, if he had stood vpon the reputation of a holy life, he was vnblameable. On the other side he was at his ease & liued in rest. But it stood him on hand to haue made no more account of all the things that are to be desired to the worldward, and which he had highly esteemed before, than of dung & durt, (as he himself protesteth to the Philippi-
ans) and it behoued him to cast the al away as things hurtfull, foras-
much as he saw well how they were all of them impeachments that hindered him from comming to our Lord Iesus Christ. S. Paule therefore not onely gaue ouer the reputation which he had to be a great doctor, & therewithal a holy mā, & as it were a little Angel: & moreover the rest, ease & commodities of the worlde: but also did before god giue ouer all his opinion of purchasing eternall life by his own good workes. All these things he reiected as abhominable, knowing well that he was blinded with pride, in that he had imagined that any thing was awaylable before God, or that he could purchase any fauor by that meane. It behoueth him (say I) not only to haue thrust all these things vnder foote, but also to haue abhorred them, as hee himselfe protesteth. Forsomuch then as we see this, we be so much the better confirmed in that which he sayth: namely that in executing his office of Apostleship, he had nothing of man, nor of himself, for he had bin quite & cleane stripped out of all the things which he had made great account of before. For in that he cōfesseth himself to haue bin a persecuter of Gods Church, we seee hat to the entent to

Phil. 3. 3.

mainteyne still the honour of God, and the authoritie and maister-
 hod of our Lorde Iesus Christ, whom he serued, he doth not in any
 wise spare himselfe. But behold also it behoueth vs to proceede in
 the like cace. If we purpose to imploy our selues to Gods seruice, it
 standeth vs on hande to forget our selues, and not to be curious in
 seeking the things that are for our owne behoofe, or for our owne
 honour. Vntill such time then as we bee come to the vtter abasing
 of our selues, wee can neuer giue our selues to the seruice of God
 wherevnto we bee called. I speake purposely of those that haue the
 charge to preach the Gospell, whom it behoueth too bee abaced in
 themselves, or else they can neuer execute saythfully the charge
 that is committed vnto them. On the other side, we see howe Saint
 Paule doth not disguise any thing, nor take any shadowe or couert
 to bee receyued among men, but had rather reape the blame that
 hee had deserued, and to bee shamed afore men, than to couer him-
 selfe with vaine startingholes. For he sayth he had persecuted the
 Church, bin a rouer and a curthrote, and had shedde innocent blood.
 But yet doth not this proue that Saint Paule had not indeuored to
 liue in holinesse and perfection: for hee had bin a myrror of great
 vncorruptnesse. He termeth himselfe vnblameable: and not with-
 out cause. For he sayth he was so blynded, that he thought himselfe
 righteous before God, bicause there was not any spot in him that
 coulde bee condemned by men. Truely there was hypocrisie in
 him, like as there is in all men that are not reuied by Gods spi-
 rite. VVhen they surmyze themselves to bee well lyked of all the
 worlde: then is it certaine that they are nothing but corruption,
 till God haue taken them into his guiding. And so ye see that men
 shall bee abuzed, bicause they sticke too theyr mother witte in iud-
 ging what is good and euill. But contrariwise our Lorde Iesus
 Christ telleth vs, that all the things which are highly esteemed a-
 fore men, are abhominable before God. Surely howsoeuer the cace
 stand, S. Paule had indeuored himself to liue holily and without any
 blame or reproch, And yet for al that, when he was once conuerted,
 hee coulde not say hee had done well, and that his deuotion was
 woorthie too bee allowed. But contrariwise hee declareth that
 he had bin a persecuter, and that all this geere was nothing woorth.

VVhat

Phil. 3. b. 6.

Luc. 16. d. 15

What is too be sayd then of that which now adayes is called deuotion and the seruice of God? As for example, in poperie those termes runne roundly ynough in euery mans mouth: al things are done of good intent, all men (too their owne seeming) haue affection and zeale, and they beare themselves in hand that God is much beholden and indebted too them for the things whiche they doo. Yea, but wee know that God hath not commaunded them any of the things that they bring vnto him, but euery of them behaueth himself after his owne fancie: How soeuer the worlde go with them, it is but an opinion, that they weenie they doo well, and that is all. One sayes, it seemeth so to me: another sayes, I learned it so, and so was I taught. Now if God should allow all these things, he should haue great burthens to beare. For the things that men haue inuented of their own heads, are but stinking dung before him. And yet for all this, euery man alledges this foolish bragge, that he ment to serue God. But therefore it is sayd in one woord by the Prophet Esay, who hath required these things at your hands? Lette him that set you a woorke pay you. For as for mee, I will neuer put this geere in my reckening booke: I vtterly disclayme it, bicause I require obedience. Now S. Paule hath very wel gathered this matter. For if he had iudged here of other men, it shoulde haue had lesse power and force, than when he speaketh of himself, and in nowise spareth himself, but sayeth that all the holinesse for which he had bin commended among men, was but a theeuerie, bicause he had bin as a mad beast, full of fiercenesse and rebellion against God. Then if S. Paule make such a playne and free confession: must not all mouthes bee stopped, and al of vs vnderstand that when wee thought too haue serued God, wee were (as yee would say) in a maze, and it was but a leading of vs too the botome of Hell? And in good sooth, as the wretched vnbeleeuers rack themselves, they doo but double their owne condemnation, for the Diuell snarleth them so much the more in their damnation. Therefore let vs acknowledge that wee haue bin rebelles too God euer since the time that wee would needes serue him so after our owne fancie, and that there was nothing in all our whole lyfe, but errour too make vs stray all the world ouer, and too plucke ys backe rather than too set vs forward, and finally that all the deuotions whiche

exaggerations

Esay. 1. 6. 12

men deuize, are but flightes and illusions of Satan, to sinke vs down too the deepest dungeons of death. So then let vs returne too this obedientnesse, and acknowledge that there is no way for vs too rule our life wel, but by being taught in the schoole of the Sonne of God. But doo wee thinke that the Superstitions that raigne now adayes in the world; and haue their full scope there, are better than the traditions that were in the tyme of S. Paule? It is true that there were many wicked corruptions in the Church of the Iewes. For Sectes were sprung vp, and the Pharisees (whiche were yet the purest and soundest of all the rest) had mingled many gewgawes with the seruice of God, in somuche that all was corrupted among them. But how soeuer they fared, yet Saint Paule had alwayes the lawe and the holy Scripture. As for the traditions whereof he speaketh, he tooke them as appurtenances: but yet in the meane whyle his mynde was too mayntayne the Lawe of Moyse, which had Gods worde in it, and the vnchaungeable trueth, and which ought too haue the same reuerence to the worldes end. Yet notwithstanding he had but the letter of the lawe, as wee haue seene heretofore in *a. Cor. 3. b. 6* the Epistle too the Corinthians. But now adayes as for them that bee the deuoutest in the Popedome, what haue they? VVhen they haue alledged all that they can, it is certayne, that the holy Scripture is as good as buried among them, and noman makes account of it. They will not say that it ought to be cast away, for that were too great a blasphemie, and men would abhorre it. But what soeuer they pretend, the Gospell is nothing with them in comparison of that which hath bin ordeyned by their holy Councelles, and by our mooother holy Church. Yea and they are not ashamed too say, that the Gospell & al the holy Scripture is as a noze of waxe, so as there is no certaintie in it, but that it muste bee interpreted altogether by men. Lo how Iesus Christ is mocked and skorned. Thinke yee that such men may make vs beleue all their owne inuentions, when as they be so manifestly contrary to themselues. Then let vs marke, that if S. Paule did so condemne himselfe with his owne mouthe [in the things that he did] when he followed not our Lord Iesus Christ no excuse shal be auayleable nor go for payment before God, when men swarue aside from the simplicitie of the Gospell. This is in effect

feet the thing that we haue to gather vpon his text. But let vs marke therewithall, that God vttered a singular grace in S. Paule, too the end that by his example wee might know, that our calling too saluation hath bin of his meere and vnderferued goodnesse. And furthermore, that if we haue sliddē backe, and broken our promis made in Baptisme to our Lord Iesus Christ, yet how soeuer the case stand, we shall not fayle to be receyued to mercie, so we confesse freely & without hypocrisie, that there was nothing in vs but confusion, and that God must haue bin fayne to remedie the matter of his wōderfull goodnesse. True it is (as I haue touched afore) that S. Paule was taken for a holy man, and it might well haue bin sayd, that God had accepted his deuotions, and that there had bin some good preparation in him afore hand: howbeit, all that was but a pluckyng of him backe, as I haue touched already in the thirde too the Philippians, *Phil. 3. 6. 8.* where he sayth he could not take hold of Iesus Christ, and of the incomprehensible benefites that are in him, vntill he had mislyked all the things that he had earst esteemed and had in reputation, as his owne rightuoufnesse and holinesse. VVee see then after what sorte God wrought in the persone of Paule, in somuch that in the first to Timothie, he setteth foorth himself for an example & patterne, say-
1. Tim. 1. 12.
 ing that Iesus Christ had shewed in him, that he was come to saue all wretched sinners, to the end we should not doubt too bee receyued when we keepe the right way. VVhat did Frewill in S. Paule for the bringing of him to the obediēce of the Gospel? [nothing:] but God was fayne too thunder downe vpon him from heauen, too drie out the pryde and presumption that was in him. He was not only drawē by the hand, but also God did caste so thicke scales vpon his eyes, that hee was as a blynde wretche. And besides that, he was stricken too the ground and astonished, too shewe that the knowledge and cunning, whiche he thought himselfe too haue before, was but starke blindnesse, and that this darkenesse had serued too bring him too a new light. For if God had lette him still alone in his perfect plight, surely there woulde alwayes haue remayned some foolish selfeweenyng in him, and he would alwayes haue mingled some trickes of his owne deuyce and brayne, with the doctrine of our Lord Iesus Christ: & therfore it behoued him to be blinded & to abide so.

For

For in asmuch as he had earst bin in great reputation; and bin tempted to hold his stare still: it was requisite that he should be brought downe, and lifted vp againe, and caried like a little babe, or rather like a carkeffe or dead body. Thus yee see how it behoued S. Paule too bee corrected after a violent maner: whereby wee see that nother free will, nor deuotion, nor holynesse stooode him in any steede, but that all ought too bee attributed to the meere mercy of God. And in very deepe wee see how he yeeldeth a pure and vnconstrayned confession thereof. Then seying it is so, let vs marke also, that when God calleth vs too him, it is not for that he seeth vs disposed therevnto, or for that wee bee in any good readinesse too it afore hand: but bycause it pleaseth him too drawe vs of his owne meere mercie, as we shall see yet more at large hereafter. And if we minde too be parttakers of the grace of our Lorde Iesus Christe as S. Paule was, the way that wee must take, is to confesse that there is nothing at all in vs, but that wee must bee fayne too receyue from aboue, all the things whereof wee bee destitute, and too haue God woorke in vs after such a sorte, as the prayse of our saluation may bee reserued too him alone without any exception. And in that respect also S. Paule addeth, *that when it had pleased God too call him too preache the Gospell, he did immediately fall in trayne, and woyted not at all for the aduice of man*, for it was ynough for him that God had sente him, and that he was auowed by such a Mayster. VWherevppon he did not in any wise spare himself, nor stand scannying of the matter, but resolu- ed himself fully to go foreward on his way, and to hold out in such wyse as wee haue seene, which is a sure record that God gouerned him by his holy spirite. This is the thing which wee haue too beare in minde. And therewithall we must also marke well how he sayeth, *that God had prepared him from his mothers wombe, and in the end called him too publish his Gospell*. Here S. Paule sheweth that his calling after that maner, was not for any forewardnesse or woorthinesse that was in his owne persone: but bycause he had bin chozen of God, euen before he was borne. That is the cause why he purposely vseth this saying that *from his moothers wombe*, he had bin as it were separated and dedicated vnto God. How then could he bring any thing of his own power? For what could he do when he was yet vnborne?

God

God therefore must needs bee the woorker in that behalfe. Again, he addeth that God called him. True it is, that he speaketh this concerning his office: but yet notwithstanding hee magnifieth Gods goodnesse in generall, to shewe that too him onely we be beholden for all that wee haue, not onely in respect of this flightfull lyfe, but specially for the euermlasting saluation of our soules. This cannot be layd out too the full at this time, and therefore wee will leaue a peece of it till the next time. Howbeit for a conclusion, let vs marke how S. Paule sheweth vs as it were in a mirrour, that our yeelding of our selues in obedience vnto God, happeneth not through any mans putting forth of himself, but through Gods reaching out of his hand from aboue, and through his drawyng of vs too himselfe, euen at such time as wee could not seeke him. No doubt but men will alwayes imagine somewhat too commend themselves withall. Neuerthelater all is but illusion: and the Diuell vseth that tricke to make vs too darken Gods grace, too the intent wee might be bereft of it. For it is good reason that God should leaue men in such plight as they bee, when they will take vpon them that whiche belongeth vntoo him, and not condemne themselves as they bee woorthie. Therefore let vs marke well, that all the goodnesse which wee perceyue in this world, proceedeth of Gods meere grace, and that there is not any thing that can bee graunted too our selues. And that wee may the better perceine this free goodnesse: let vs vnderstand that wee must lay downe all worthinesse of our owne desertes, and haue an eye, first too Gods free election, and afterward too his calling. VVherefore then are wee inlightened with the knowledge of the Gospell? Is it for that wee haue deserued aught? No: but bicause God hath chozen vs before wee were borne, yea and euen before the making of the world, as it is sayd in another place. Yee see then at what poynt wee must begin, too the end wee bee not puffed vp with vayne pride whiche woulde make vs breake our neckes in the end, but rather bethinke vs too walke in lowlinesse, remembering how it is sayd in another place, VVho is it that sholeth thee out, or that maketh thee more excellent than others? It is God (sayth he,) who hath done it of his owne meere goodnesse. VVhen S. Paule confesseth there that it is God which hath separated or sholed vs out;

Eph. 1.4.

general or
outward
calling
special or
inward

2. Cor. 1. d.

22.

Eph. 1. c. 13.

Esay. 54. c.

13

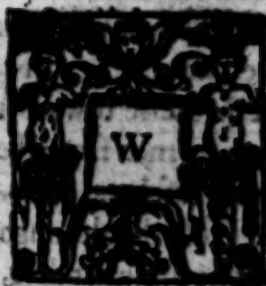
but it is to cut off all allegations of men, beyng well assured that no man can say he is better than his fellowes, save onely because God hath chozen vs, yea euen before we were borne. And this choyze of God is secrete, vntill he shewe by effect that he calleth vs too him. And how doth he that? By his Gospell: and therein there is a double grace. The one is when the doctrine is preached too vs. For we see the miserable state of the world, how a number of fillie soules, and a number of blinde wretches wander there in darknesse, without succour or ayde, when in the meane whyle our God offereth vs foode, yea and putteth it intoo our mouthes: and is not that a singular grace? But yet further, God muste bee sayne too call vs inwardely, and too touch vs in such wise by his holy spirite, as his doctrine may rightly haue authoritie with vs, & wee acknowledge that it comes of him, and he seale the same in our hartes by his holy Ghost, accordyng as he speaketh of it as well in the second too the Corinthians, as also in the first to the Ephesians. To be short, accordyng as it is sayd by the Prophete Esay, that it behoueth vs too bee taught of God: Let vs vnderstand that we must be thoroughly assured in our hartes by the holy Ghost, that the doctrine whiche wee hold commeth not of men, but is the infallible trueth of God: and wee cannot but haue so sure record of it, that (if wee be not to leude and vnthankfull,) wee may perceyue by eye sight, that it is the very same wherevnto we ought to sticke euen to the end, and also which will bryng vs into the kingdome of heauen, when wee shall haue finished our course in this mortall life.

But now let vs fall downe before the maiestie of our good God with acknowledgement of our faultes, praying him to make vs perceyue them more and more, to the end that beyng humbled to mislike of our selues, and to renounce all our own wicked affections & desires, we may offer our selues to our Lord Iesus Christ, and yeeld him the honour that he requireth at our hands, not only for fashion sake, but also in such wise, that as he hath his mouth open too shewe vs the way of Salvation, so wee also may haue our eares attentue to submit our selues quietly vnto him, and our hartes open, so as there may be nother hardnesse nor sturdinesse in them, but that wee may abide his yoke, beyng readie too receyue the same, and too dedicate

our whole life too the obeying of him, and too the framing of our selues vnto his holy will, that when Gods name is so glorified in vs, others may also be drawn therevnto, and all of vs be gathered into his flocke, to the end wee may woorthip him with one common accord, and our Lord Iesus Christ haue the due honour and seruice that belongeth vnto him. And for the performance hereof, it may please him to raise vp true and faithfull ministers of his woord, &c.

The. 6. Sermon vpon the first Chapter.

- 15 But vwhen it pleased God, who choze me from my mothers vvomb, and called mee by his grace,
16 To reuele his Sonne by mee, to the ende I shoulde preach him among the Gentiles: I did not therevpon take counsell of flesh and bloud:
17 Nother vvent I backe againe to Ierusalem too those that had bin Apostles before mee: but vvent my vvay into Arabie, & returned againe to Damasco.
18 Aftervvard, a three yeeres after, I vvent againe to Ierusalem to visit Peter, and abode vvith him fiftene dayes, &c.



We haue seene what case is handled heere by S. Paule: that is to wit, that men ought not to bee aduanced so highe, as that the glory of God should bee defaced or diminished in respect of them, or of the reputation that we haue of their persons. For oftentimes we be giuen to comend creatures to much, so as the same carieth a prejudice to Gods woord. And although S. Paule compare himselfe heere with the other Apostles: yet hath he not regard of his own person, but is desirous that the gospel which was committed vnto him should be receiued with al reuerence. And for the bringing thereof to passe, he alledgeth here Gods graces rather than his own vertues. For he doth not alledge or rehearse heere what he had done as of himselfe, but what

what he hath donne through the change that was happened vnto him, which men might perceiue to be from heauen, and not through his owne indeuer. Yea and we see, how he declareth freely, that all his chaunging after that maner, ought too bee fathered vpon the meere goodnesse of God: for he vseth the te. me of good *Pleasure*. VVherein he excludeth, what soeuer is of man, to the end it should not bee thought that he minded too reserve aught too himselfe. Againe, he sayeth not that he had sought the Gospell, but that he had had it by reuelation. Thirdly he sayeth it was God that called him. And lastly he sayeth that it was not for any readinesse that was in himselfe afore hand (as peraduenture a man might put one of vs too some seruise when he findeth vs meete for a thing.) but he sayeth that God had separated him aforehand from his mothers wombe. VVee see then that S. Paule intendeth not to exalt himself, but only too make Iesus Christ knowen by his meanes, and to keepe the doctrine of the Gospell from impeachment vnder the colour that other men had gotten great reputation through the whole worlde. And (as wee see) the troublers that were come into the Countrie of Galatia, tooke a deceyfull couert vnder the name of the Apostles. S. Paule therfore sheweth, that the thing which hee hild, he had not of men. And likewise also he braggeth not that he had conquered or deserued aught, but that at least wyse it was knowen how God had so set out his grace in him, as the same serued to make the doctrine of more authoritie which he bare abroad. But by the way, there is no doubt, but that in the persone of S. Paule, wee haue heere a mirror of Gods goodnesse, in such sort as it sheweth it selfe towards vs, and whereof we bee partakers, to the end that all men from the smallest to the greatest, should learne to humble themselves. Therefore when wee come too the knowledge of the Gospell, although wee haue no suche reuelations as Paule had: yet notwithstanding, this thing dooth alwayes take place and hath his continuall course, namely that it is not of our selues, neither can men put forth themselves to it of themselves, but all proceedeth of Gods meere goodnesse, for that he hath so ordayned. For the wordes that S. Paule vseth, exclude all respectes that can bee had, as when one man shall doo another man good for some desert, or for some other thing that

he findeth in his persone. He dooth no more heere, but set downe simply, that forasmuch as God findeth no woorthinesse in vs, therefore when it pleaseth him to accept vs for his children, and to draw vs too the knowledge of his Gospell, he sheweth that his so doying proceedeth of his owne purpose and will. Thus then the thing that we bee taught heere, is that sayth is in suche wise the meere gifte of God, that men cannot chalenge too themselves the prayse of their comming too the light of the Gospell, where their happinesse and welfare lie, but ought to glorifie God, bicause he hath bound them too him by chopzing them, and calling them too leade them therevnto: for as for the cause thereof, he seeketh it in himself and in his owne meere mercie. As much is too be sayd of all the charges wheraboutes God imployeth vs. True it is that men chooze one another according as they see abilitie in them to bee put to some buzinesse: so as one is set too rule a countrie, another too preach Gods word, and another too this or that. In so doying wee haue an eye too the things that God hath put into euery man, and it is good reason so to doo. But yet for all that, how soeuer the case stande, hee that is so chozen, (what handsomnesse and abilitie soeuer he haue too go through with his dutie) must vnderstand that God had marked him out before, and that he is not framed theretoo by his owne policie, but that God hath wrought it in him. And therefore let vs not thinke that he which hath a better and more foreward wit than other men, hath it of himself. For whereof is it long that wee bee not blockish as many creatures are, whom we see to be without witte or reason? VWho is it that hath put suche difference betweene men? It is certayne that of necessitie God must haue marked vs out, and appoynted what wee should bee, euen before wee were borne. And therefore who soeuer hath eyther wit or any other excellent gifte aboue other men, lette him assure himselfe that God hath fashyoned him therevnto. Againe, when wee bee come too age, God muste bee fayne too thrust vs still foreward and too guyde vs, howbeit that the same bee by a secrete power. VVee see that the Paynims haue some care of the bringyng vp of their children, and that some of them haue a better minde to their studie than others. But yet how soeuer they fare, it is God that guydeth and gouerneth them from

F.

aboute,

probatu antecedenti
propositum: notandum
magis quod dicitur
proe sequenti

3. d. 1001.

4. p.

*humilitie**A maiori**fine presidentie de*

Iohn. 6. e.

44.

aboute, so as all ought too bee attributed vntoo him. And heere yee see why S. Paule hauing sayd that God reueled his sonne vnto him, addeth that as he had called him too preach, so also he had erst shewed him our aforehand from others: that is too say, he had hild him fast as he that wist well too what seruise he were best too apply him. Then seyng it is so, wee haue cause too walke in humblenesse, assuring our selues that if there bee any excellencie in vs, wee muste not euery man bragge of it as of his owne, but acknowledge God too bee the author of all that he hath bestowed vpon vs, and that his meere goodnesse is the fountayne whereout of wee draw. Now if this extend too the smallest giftes of grace which wee receyue of him: what doth it too the inestimable benefite which he bestoweth vpon vs, when he calleth vs too the knowledge of his Gospell, when he openeth vs the gate of Heauen, too shewe vs that he holdeth vs all for his children and that he is our father, and when our Lord Iesus Christ is so knit vnto vs, that by his meanes wee bee already made sure of the endlesse lyfe? Can we say that we haue any thing of our owne, when God maketh vs parttakers of suche a treasure? Yee see then that the thing which wee haue too gather vpon this streyne, is that God hath so reserved too himselfe the disposing of mans lyfe, that it is his peculiar office to guyde our steppes: and he knoweth whereyntoo he hath ordeyned, vs. And therefore it becommeth vs too magnifie his mercie, in that he hath vouchsafed too inlighten vs by beleeuing his Gospell, too the intent wee might knowe him too bee our father, and rest vpon him, and pray vnto him with full trust. Let vs assure our selues, that the hauing of this commeth not of our owne freewill, but of his touching of vs too the quicke by his holy spirite. For our Lord Iesus Christe who hath all wisedome in him, cannot bee knownen of vs except he bee reueled, according as he himselfe auoucheth that noman commeth vnto him except the father drawe him. Beholde, Iesus Christ was conuersant in the worlde at that time: he preached the Gospell and published it with open mouth: and yet notwithstanding he sayeth that noman shall come vnto him, that is too say, noman shall frame himselfe too his obedience, except the father haue wrought in his hart by the power of his holy spirit. Now that Iesus Christ is separated

red from vs as in respect of distance of place, and as in respect of humane nature, so as wee see him not heere beneath too haue any visible knowledge of him: how shall wee come vnto him, if wee bee not drawn by the grace that is spoken of heere? And if sayth bee a speciall gifte of God, and wee cannot come too our Lorde Iesus Christe except we bee led vnto him by the hande of God his father. howe can they that should drawe others doo it of their owne abilitie? Needes then muste God vter yet a second woorking. And

that is the cause why Saint Paule setteth downe bothe twayne of them: that is too wit, firste that he had bin inlightened himself, and secondly that he had bin ordeyned and stablished as a Mayster and teacher too drawe othermen, to the good way of Saluation where in God had set him. VVherefore let vs assure our selues, that God graunteth a singular grace too such as haue charge too preache the Gospell, when he vouchsafeth too apply them therevnto. And that

is not onely too the end that wee which are in that state and office, should walke in the feare of God, and not chalendge aught too our selues: but also too the intent that euery man should in that behalfe haue a record of the loue that God beareth too his Church. If men should thrust in theselues on their owne heads, it might be sayd that wee were taught at all aduerture. But when as we know that noml is of sufficient abilitie too open his mouth to speake of Iesus Christ as he ought too be spoken of, but that it is Gods doying to send forth those of whom it behoueth vs to be taught: thereby wee perceyue the care that he hath of vs, & finde much better that he is our father and hath not forgotten vs. And moreover this serueth to ingraue the truth of the Gospell in our hartes, to the end wee may know how it is not a doctrine that proceedeth of men, but as of Gods sendyng. And that although he be serued by his creatures: yet notwithstanding he maketh them as instruments of his spirit, and it is he himself that gouerneth them. Yee see in effect how we may make our profite of this doctrine. But yet doo wee vnderstand Gods grace the better, in that it is sayd that he hath chozen vs and kept vs too himself, euen from our moothers wombe. And yet is this no let, but that he hath also moreover referred vs from before the creation of the worlde, according as Saint Paule speaketh in other textes: howbeit it

Then every one that is chosen is not kept by himself, but by the grace of God. And so the grace of God is the cause that he hath chosen us, and not our own merit. For if we were able to keep ourselves, we should not neede his grace. But because we are weak, he hath kept us by his grace, and not by our own strength.

from 1.

2.

Eph. 1. 4.

is

F.ij.

is ynough that in this place he excludeth all that euer commeth of men. VVhen a childe commeth out of his moothers wombe, what bringeth he with him? VVhat woorthinesse [hath he]? Surely he is a poore carkeffe full of filth and vncleannesse. Now then if God marke vs out at the time when there is nothing in vs woorthie too bee accepted of him, or whiche deserueth any loue or lyking: wee may perceyue thereby, that if he apply vs too any honorable seruise afterwarde, it is by reason of his owne mercie, accordingly as they whome God gathereth too bee of his flocke, are called instruments of his goodnesse. Thus yee see that the cause why Saint Paule speaketh purposely of his birthe, is too shewe that there was no preparation on his owne behalfe when God drewe him, but that God had respect too his owne eternall election, the which he continued, in that it was his will that the same creature shoulde come into the worlde, and had alwayes guyded it too that ende. Then let vs assure our selues, that when soeuer God bestoweth any of his benefites vppon vs, wee muste alwayes come backe too this principle, namely too mount vp too his euerlastyng purpose. Not that wee bee able too comprehend howe or why hee hath chozen vs, (for that passeth all capacitie of man.) But for that wee muste conclude, that Gods preferring of vs before those whom he leaueth as of castes, is not for that hee findeth vs woorthie or capable of suche a benefite, but bycause hee had so ordeyned before he had created vs and put vs intoo the worlde, yea and euen before there was eyther heauen or earth. And that is the cause why it is sayd that it be-
 houeth vs to be giuen to our Lord Iesus Christ before we can come vnto him. And who is it that maketh that gift? It is not euery mans offering of himself of his owne meere motion. True it is that wee ought to do so: for our sayth importeth obedience & sacrifice, so as it becometh vs to dedicate our selues to God willingly, & to make a present bothe of our bodies and of our soules vnto our Lord Iesus Christ, as to him that hath bought vs. Neuerthelesse, this (as I sayd) is not of our owne meere motion, but God must be fayne to bowe vs therevnto. And why so? Euen bycause wee were his afore. And how belong wee too him? not by inheritance, nor by any title that wee can alledge on our owne behalf, but only bycause he choze vs.

Iohn. 6. d.

37.

Now

Now then wee see what this texte importeth. But let vs come backe
 too the cheefe poynt that Sainct Paule treateth of heerè. For the
 things that I haue discoursed hitherto, are but too shewe that our
 adoption serueth not too bereeue God of his glorie, whiche thing
 they doo that bragge of their owne free will, vertues, and merites.
 Wherefore lette vs put away all such pryde, and confesse that wee
 bee beholden too God for all things. Howbeir let vs also consider
 therewithall, that Sainct Pauls rehearsing of this chaunge, is too
 assure vs throughly, that the doctrine whiche he deliuered vs in his
 lyfe, and which wee haue nowe still in wryting, is not of this world,
 nor forged of his owne brayne, but a thing wherevnto he was pre-
 pared of God. And wee haue neede to bee grounded vppon suche
 a certaintie, for else, whereas our fayth ought too gette the vpper
 hande of Satan and of all things that are agaynst our Saluation: it
 should alwayes stagger, yea and bee but a waueryng opinion. But
 nowe let vs see a little what battelles wee haue too indure. If wee
 leaned vntoo men, what shoulde become of vs? what steadinesse
 would there bee in vs? Seyng wee bee dayly assayled with so many
 temptations, that by all lykelihood wee should bee ouerwhelmed
 and perishe: as for example, in that our nature is so wholly inclin-
 ed too distrust, too lying, too vanitie, and too deceyt: and againe,
 in that we haue so many lustes, which are as stormes & whirlwindes
 too ouerthrow all our fayth: were it possible for vs too stand or too
 haue any constancie, if we were not grounded vpon God, and knew
 that the doctrine which wee followe is the pure truth that procee-
 deth out of his mouth. Then standeth it vs on hande too haue that
 first of all. True it is that among the Papiests men wil content them-
 selues with some imaginacion. For it is ynough with them, too be-
 leeue as the Church beleeueth, as they say. Howbeit in the meane
 whyle the Diuell holdeth them in his nettes, and they be like sillie
 beasts that are starke blind. But as for vs, wee muste bee out of all
 doubt, that we be taught of God, and that the woord which we fol-
 low is his. Therefore it behoueth vs to giue eare too the preaching
 of the doctrine which was brought by S. Paule, and therewithall too
 consider that S. Paule did not thrust himself in of his owne head, but
 that God serued his owne iurne by him, as by an instrument that

transitio

Scopus Apostoli.

*an argument to comfort
the pious.*

Papiests reproved.

he had ordayned too that purpose. Thus yee see whereyntoo it be-
houeth vs too referre that which is spoken heere. For had S. Paule
followed Christianitie from his childehood, or had he learned it at
schoole, truly it had bin a gift of God: but then had not we had such
an open auouchmēt and euident record as we haue by his chaunge,
in that of a rauening wolfe he became not onely a sheepe, but also
a sheepeheard: and whereas he had bin a deadly enemy of the Go-
spell, now he is become a seruant of our Lord Iesus Christ: & wher-
as erst he had nothing in him but blasphemie, crueltie, pryde and re-
bellion, wee see he hath the zeale of Gods spirite, he hath all humi-
litie and meekenesse. Seyng then that wee perceyue so great and
suddayne a chaunge, it is as much as if God had vttered his power
of purpose that S. Paule should not be taken for a mortall man. And
verely for the same cause also did God take vp Moyses intoo the
Mountayne, and keepe him there by the space of fortie dayes, when
he intended too haue his lawe published. For had Moyses [foorth-
with] preached the things which he knew by reuelation: surely he
had discharged himself of his duetie as a true seruant of God: but
the thing had not bin knowen too be so excellent as it was, in that
God kept him fortie dayes vppon the Mountayne, and afterwards
made him come downe with a shyning face, so as me could no more
abyde too looke vppon him without dazeling of their eyes, than too
looke vpon the brightnesse of the Sunne, but he was sayne too put
a veyle before him. Therefore all these things serue too proue, that
he deuised not the law of his owne head, but was as an Angel of hea-
uen, yea and muche more excellent than an Angell, for somuch as
God had ordeyned him thereyntoo. In lyke cace is it with the A-
postles, for Iesus Christe could well haue chozen such as had bin ex-
ercyzed a long whyle aforehand in the Lawe and holy Scriptures,
and had some countenance to the worldward, and had already pur-
chaced some reputaciō and degree among men: but he choze poore
fillie soules and handycraftes men without any learning at all, and
yet notwithstanding made them too speake after suche a straunge
fashion, that through the eloquence and hyghnesse of knowledge
which was in them, they passed all suche as had bin esteemed moſte
skilfull and sharpwitted in the worlde. VVee see then that by

Gods

Exod. 24.

moyses
Iohn baptist 6.18.

Gods so suddayne chaunging of them, their doctrine was made of so much the more authoritie vntoo vs. Euen so standeth the case concerning Sainct Paule. That then is a thing which ought too confirme vs, and when soeuer wee bee taught by that whiche hee hath left in wryting, let vs assure our selues that God speaketh too vs, and that he was the instrument of our Lorde Iesus Christe. He addeth furthermore, *that he did not then commune with flesh and bloud,* that is too say with any mortall man, *but went streytwayes into Arabie,* where he abode three yeares, and from thence returned too Ierusalem too see Peter, and sawe not any other of the Disciples than him and Iames. Herein it might seeme at the first blushe, that S. Paule had to greatly disdeyned the rest of the Apostles. For although he had the knowledge of the Gospell, yet might he well haue bin more confirmed, and the consent and agreement that Gods children haue among themselues, doth strengthen them the more, as wee finde by experience. It seemeth then that Sainct Paule disdayned a meane that was fit for himselfe, and might haue stooode the whole Church in good steade. But there was a speciall reason that drewe him the other way: which was, that men should not surmyze that it came to passe by worldly meanes, for it was not yet sufficiently knowne. Then if he had gone too Ierusalem, and communed with the Apostles, men woulde haue sayde, this man is in some doubt, and therefore he went thither too dispute, and in the ende was ouercome. And so it would haue bin thought that it had bin of mannes doying, and the glorie of God had bin so much darkened thereby. But when as Sainct Paule had bin a man full of crueltie, that sought nothing but too abolishe the memoriall of the Gospell, a sheader of the bloud of the Martyrs, a blasphemmer of God, and an inforcer of the poore weakelings too renounce Iesus Christe: when as men sawe him too bee such a one, that is too say, as a man besides himself with such rage, as he would neuer leaue till he had borne downe the Gospell: and yet notwithstanding sawe him so chaunged in one minute of an hower, and noman spake to him: yea and blinded and beaten downe too the earth, so as he lay there lyke a poore dead man, and afterwarde was rayzed vp agayne as it were out of his graue, and his eyes by miracle opened, so as God sente a man

vntoo him of no greate fame named Ananias, who baptized him, strengthened him, and made him too receyue the visible tokens of the holy Ghost: and that therevpon he went his way into Arabia, a countrie where Iesus Christe had neuer bin spoken of afore, (for although the Iewes had bin somewhat dispersed, yet was the Gospell vtterly vnknown:) I say, when wee see howe Saint Paule went that way too woorke: who is he that can say that he learned aught of men, or that he had bin wonne too it by disputation, or by reason, or by any other maner of [worldly] meanes at all? Nay rather wee shall bee constrayned too graunt, that what soeuer was too bee found in him, was of Gods putting intoo him. That then was the speciall reason why Saint Paule communed not with the Apostles. And truely heere he speaketh of them as it were in way of skorne, terming them flesh and blood. Howbeit, it is not a defacing of the giftes whiche they had receyued of God, when wee make comparilon betweene our Lorde Iesus Christ and them. And wee ought too marke that well. For when wee speake of men, surely they may well bee called fleshe and blood, as wee see they bee called in the firste of Iohn. Yee see then that men of their owne nature are nothing but corruption. And for asmuche as they would sayne presume to much of their owne wisedome and power, or of their owne rightuousnesse and courage: therefore too put away all that pryde and fonde ouerweening, God sayeth VVhat are yee? fleshe and blood. Yea and sometymes by this saying *flesh and blood*, the holy Scripture meaneth this sinfull nature of ours whiche wee haue since the fall of Adam. For wee haue no more the vncorruptnesse that was in vs, but contrarywise wee bee vtterly ignorant or rather beastly, and there is nothing but filthinesse in vs, so as wee be not able too doo any thing that is aught woorth, furtherfoorth than God gouerneth vs. Lo in what wize we be termed flesh and blood. And therefore it is sayd, that our beyng inlightened in the knowledge of our Lord Iesus Christ, commeth not to vs by heritage, nor is had of flesh and blood, but that we bee made the children of God through his begetting of vs newe agayne by his holy spirite, yea euen after a speciall maner. For wee woulde holde altogether with the worlde, if he should let vs alone too our selues.

Againe,

Iohn. 1. v. 13

Math. 16. c.

18. & Iohn.

2. 4. 6.

Againe, in the sixteenth of Sainct Mathew it is sayde, that fleshe and bloud had not tolde Peter and his fellowes that Iesus Christ was the sonne of God : but the heauenly father. Thus ye see how men are called flesh and bloud : namely when they bee compared vntoo God, to shewe that wee haue not ought but corruption in vs. True it is that our soules are immortall : neuerthelesse the Scripture speaketh so of vs in way of contempt, to the ende wee shoulde bee voyde of presumption. But as for the Apostles, they were already regenerated by Gods spirite : and therefore there was more in them than fleshe and bloud, as wee haue seene by the Text last alledged. Yet notwithstanding, whensoever they bee compared with God, then must al that is of our owne nature be comprehended vnder the termes of fleshe and bloud. And why? For else it shoulde come in question, too knowe whether the Apostles might by their owne woorthinesse and excellencie preiudice the Gospell, as the foresayde troublers pretended to shrowd themselues withall. But Saint Paule sheweth, that if God withdraw that which is his, there shall remaine nothing either in Peter, Iohn, or Iames, but that they be the sonnes of Adam as other men are, so as there is nothing in them but corruption. So then let vs not abuse the gracions giftes that God hath put into them, to deface the Maiestie of him and the Gospell. Thus ye see after what maner Saint Paule speaketh here of the Apostles. For wee haue heard howe hee sayde heeretofore, that if an Angell from heauen should gainsay the Gospell, he ought to bee hated and cursed as if hee were a Diuell. And how so? Is it meete that men should speake so reprochfully of the Angels which are so noble creatures, and which are called the heauenly principalities and powers of God? It is no wrong at all too doo so too them, when it commeth to the yeelding of soueraine dominion too our Lorde Iesus Christ who is their heade, for it behoueth them too be placed vnder him. Therefore let vs not thinke wee haue anie wrong offered vs, though we were troden a hundred tymes vnder foote, so it bee to the exalting of Gods name, and that our Lorde Iesus Christ may haue his dutie and supremacie reserued vnto him, so as hee may bee heard both of great and small, and all men submit themselues too him in true obedience of fayth. Nowe herevpon

Mat. 16. 6.
18.

Ephe. 1. 1. 21

F.y.

we

we may gather howe blinde the wretched Papistes are in honouring the Apollles and Martyrs in such wise, that God is robbed of his honour and seruice, inso much as it should seeme that all that belongeth and is reserued to him is put to the spoile and pray [among them.] For what difference make they betweene him and his creatures? And besides that, our Lorde Iesus Christ is as good as buried, bycause they plucke away the office from him that was giuen him. For in sted of beeing our Aduocate too giue vs entrance vntoo God his father, and that wee shoulde go right forth vntoo him if wee intende too haue our prayers and supplications heard: they haue sette vp an infinite multitude of Aduocates, Patrones and Intercessours, and Iesus Christ is lacke out of office. Nowe when wee see that the creatures haue obteyned such honour among men, that by that meanes God is as it were thrust backe, and his worde borne downe: thereby we perceyue that the Diuill hath turned all vpside downe. Therefore how soeuer the world go, let our esteeming of men be after such a sort, as God may hold still that which is his owne: and if we compare him with his creatures, let vs consider that all is but vanitie, and whatsoeuer commendation they haue here, the same is a recorde which God giueth vs of his loue, to the ende we should keepe onwards vnto him, and he be exalted. Yea and let vs consider, that we cannot honour God as he deserueth, but by submitting our selues to his worde. For all they that make many Ceremonies to beare men in hande that they desire to serue God, are mistyked of him, vntill such time as they be subdued to him, and also to his worde. And that also is a cause why S. Paule stryuethe for the authoritie of the Gospell. For hee thinkes it not ynough too haue God and Iesus Chist talked of: but hee will also haue euerie man to receyue the doctrine conteyned in the Gospell, without gainsaying. And heereby wee see, how that nowadayes all Religion is decayed, and there is nothing but hellishe confuzion in Poperie. For there is talking ynough of our Lorde Iesus Christ, but after what sort? Knowe they his power? Can they tell too what ende hee is sent of God his Father, and what benefytes hee bringeth vs? No whit at all. He shall be called the Sauour of the worlde, and in the meane whyle euerie man seeketh his saluation

the Epist. to the Galathians. 46

in him selfe, or at some Saints hand of his owne forging. Lo at what poynt they be. And therefore so much the more doth it stande vpon, to beare in minde the thing that is shewed vs heere: which is, that whensoever God is spoken of, the verie Sunne and Moone Esa. 24. 2 must needs be darkened (as it is sayde in the Prophete,) and there Esa. 64. 16 is not any that must not bee thrust vnder foote, too the ende that God may haue all preeminence. And forasmuch as God accepteth
 nor any honour or seruice that wee doo vntoo him, vntill wee be subiect too his woorde: let vs receyue the whole doctrine of the Gospell and let nothing placke vs backe from yeelding such reuerence therevnto, as too submit our selues too all that is conteyned therein. This in effect is the thing that wee haue too gather vpon this place, where the Apostles are termed flesh and bloud. Furthermore whereas Saint Paule addeth, *that hee went to Ierusalem too see Peter*: it is a sure recorde that his former speaking of his going into Arabie, was not of any pride or disdayne, but too the ende that Gods grace might bee knowne, and that no worldly meanes might bee made as a veyle too keepe men from knowing that Iesus Christ had wrought by singular myracle, in that a man whiche had bin so stubborne before, had beene brought too the lure. Thus yee see on the one syde, howe Saint Paule ment too reserue vntoo God his due: and on the other side, that yet notwithstanding he ment to shewe there was good agreement betwene him and the other Apostles. And euen so must we do. For in many men there are alwayes two euill extremities too bee found in that behalfe. There are some scoffers which make pretence to magnifie gods grace, and in the meane time are but traytors to God, full of poyson & pride, preferring their owne dreames and dotages before him. If a man say vnto them, how now? Seeing that God hath graunted grace to many men, and they be known to be men wel seene in the holy scriptures, and they imploy themselues faithfully in preaching the Gospell to vs: therefore why do ye not agree with them? O (say they) I haue not to do with any man liuing vpon earth, I ground my selfe vpon none but God. These are the prowde and stately, which pretend to haue the holy Ghost in their heades, & certaine reuelations of the holy Ghost, and yet notwithstanding they breake the vnitie
 of the

of the Church, and dispize Gods gracious giftes. So much the more therefore doth it stande vs on hande to keepe the measure that we see heere. For although Saint Paule haue on the one side declared, that he went straight wayes into Arabie as soone as he was conuerted, too the ende it might be knowne that Iesus Christ had bin hys only maister and teacher, as indeed he only ought alwayes to haue preeminence ouer vs: yet neuerthelesse he hath also well shewed [on the other syde,] that he ment to be in vnitie of good concorde with the rest of the Apostles, and was desirous too haue it knowne to the whole worlde, that his minde was too agree with them, and that they were as instruments of the holy Ghost. For as I haue shewed afore, it is no small helpe too the confirmation of our sayth, when we be so linked together, & that God calleth not any one mā alone, but hath many that submit themselues too him, so that it is seene that they be guided all by one spirite, that they bee all of one minde, that they ame all at one marke, and that they shew the mselues to be Gods children, by going on forward too the heritage of the heauenly life. That helpe then is fit for the confirmation of our sayth: and it was for Saint Paule too shewe that hee was rightly linked with the Apostles, and ment not too separate himselfe from them. VVherfore let vs marke the maner of dealing that is shewed vs here, to the intent we swarue not to the one extremitie or the other. But there are some so lightheaded, that they will giue ouer the doctrine of the Gospell for right naught, and as soone as they heare a man speake, by and by they must receyue whatsoeuer hee sayth. Howbeit, if we bee no better settled than so, shall we bee able too withstande all the alarums whiche the Diuell our mortall enimie will giue vs? Then must men stand stoute to their tackling, and all of vs from the most too the least, must sticke fast together too our Lorde Iesus Christ. For like as he is our heade, so must he also bee exalted, and (as the Prophete Esay sayth) he is the marke that all men must looke at. Sith it is so, let vs learne to forbear our resting in such wise vpon the outwarde appearance of men, that the same shoulde impeache the maiestie of Gods Sonne. But yet neuerthelesse, when we be once fully settled vpon that poynt: we must all of vs be contented to be taught of him that is giuen vs too bee our teacher,

Esa. 11. 1. 12

teacher, and not be so prowde as to stande euerie man in his owne conceyt, (for so shall we but make variance in the Church:) but desire to agree together, and euery of vs put forth that which is giuen him, that the vnitie of our sayth may be [as a bonde] to knit vs together, so as we may make one Temple of God. For it is not sayde for nought, that we be the liuely stones whereof Gods Temple is builded: Now if euerie of vs shoulde bee fundred from other, and left alone by himselfe: what woulde become of it? Shoulde there be any building? No: but contrariwise there woulde be ytter desolation. If we couet to haue God dwell among vs, and too bee of householde with vs, wee must worship him truely, and euery of vs apply himselfe as much as hee can possibly to his neighbours. Not that we must shrinke from God to cleaue to men (for it were better that we shoulde all of vs bee at discorde one with another, and together by the eares as whot as fire among our selues:) but when wee bee knitte vnto God, that is a good harmonie: and that is the meane for vs to holde the way that Saint Paule hilde, who woulde not match himselfe with the Apostles to darken Gods glorie, or to hinder the doctrine of the Gospell, and yet notwithstanding sayled not to come from a straunge countrey to seke them, yea euen with great trauell, and with the induring of right hard temptation: for (as we see) they charged him to haue bin a persecuter of God & his truth. Seeing that S. Paule came after that sort to shewe howe conformable he was with the rest of the Apostles, and too giue recorde thereof to the whole Church: therein wee see, that the desirousnesse which he had to serue God, and his stoutnesse too aquaunce Gods word aboute all creatures, letted him not to be full of curtesie and modestie also. And euen so must we do too. That is to say, we must receiue the consent of our brethren, & seeke to conforme our selues too them in such wise, as we may all be members of one bodie, and Iesus Christ be our heade, and not be scattered asunder, nor euery man walke alone by himselfe, but seeke to communicate after such maner one with another, as euery man may guide his neighbour, and all go on forward to one marke, and eche of vs giue courage to other, so as there may be sente a good agreement among vs. True it is that wee cannot haue peace with all men: wee shall sayle greatly

No. 12. d. 18

greatly of that. And therefore S. Paule in another place sayth, that we must seeke to be at peace with all men, at leastwise as much as is in vs: whereby he sheweth, that we shall be constreyned to bee at variance with many folkes. For the Diuell hath many vnderlings, and they be all of them bent agaynst Gods worde: and we also must set our selues agaynst them, if we intende to haue the pure doctrine of the Gospell on our syde. But howsoeuer the case stande, if wee see any man willing to submit himselfe too our Lorde Iesus Christ, let vs receyue him, let vs preuent him, let vs seeke to agree wholly together, and let vs not looke to be honoured aboue other men, nor say how now: If I should agree with such a man, it would seeme that I am become his vnderling. VVoe bee too vs if we haue such pride in vs. But let our onely seeking bee, to haue Iesus Christ to be our heade, and in such wise become members of his bodie, as wee may all woorship him, and call vpon him with one mouth in ynitie of fayth.

And now let vs fall downe before the Maiestie of our good God with acknowledgement of our faultes, praying him too, make vs seele them more and more, to the ende we may mislyke them, and beseech him to amende them by his holy spirit, that being quite rid of our sinnes and wretchednesse, we may be renued after his Image, so as hee may bee glorified in all our lyfe, and in the meane while beare with vs in our frailtie, til he haue brought vs to the perfection from whence we be all gone away. And so let vs all say, Almighty God heavenly father. &c.

The. 7. Sermon vpon the first Chapter,

which is also the first vpon the second Chapter.

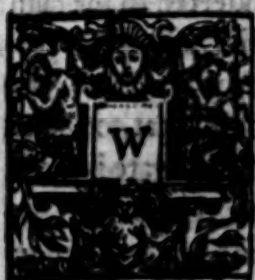
22 For I vvas vnknowne by face to the Churches of Ievurie that vvere in Christ.

23 Saue onely they had heard say, hee that erev hiles persecuted vs, doth now preach the fayth vvhich he had destroyed for a tyme.

24 And they glorified God in mee.

ABoute fourteen years after, I vvent vp agayne too Ierusalem vvith Barnabas, and tooke Tirus vvith me also.

2 And I vvent vp by reuelation, and communed vvith them concerning the Gospel that I preach among the Gentiles, hovybeeit priuately vvith those that are in estimation, least I might in any vvise runne, or haue runne in vaine.



WE haue seene howe S. Paule hath on the one side published the Gospel through the whole world without warrant of any man, contenting himself in that he was sure he serued God, and that his labour was acceptable to him: and yet notwithstanding hath not forslowed in the meane while, to seeke brotherhod, and good a-

greement with the Apostles, as a thing right requisite to succour the infirmities of suche as might haue bin thrust out of the way, vnlesse God had helped them in their feeblenesse. So haue we on the one side a warrant of S. Pauls doctrine: & on the other side we see how he intended to gather together gods children, to the end they might be ioyned in one band of fayth, and glorifie God as it were with one heart, one minde, & one mouth. And therewithall we see also, that S. Paule passed not to aske counsell whether he should go forward or backward. For although he were vnknown to such as had bin in the faith before him: yet forslowed he not to serue God, wherevnto he had bin first called. And this surely is one verie notable poynt more: for it sheweth vs that he was wholly bent to serue God, & looked not for his hire at mens hands, to the end they should pleasure him or esteeme of him as he deserued. VVherfore let vs learn to walk after such a fashion in the vocation whervnto we be called, that although men loke not vpon vs, yet we may not ceasse to discharge our duties faithfully, contenting our selues in that it pleased god to allow of vs. For they that hang vpon me shall always be attainted with some spice of vainglory, & it wilbe impossible for the to walk purely & soundly.

Besides.

Act. 9. d. 26

2. Cor. 11. g
33.

Besides this, Saint Luke sheweth vs that Saint Paule must needs haue bin led with an inuincible constancie, seeing hee stepped not out of the way, although men made no reckening at all of his doings. For he sayth that the saythfull had him in suspicion, and that they shunned him when hee came too Ierusalem. Nowe it was a greuous temptation to Saint Paule, to see that he coule not bee receyued intoo the companie of the saythfull, considering that hee had suffered so much alreadye. For we knowe that at his first coming to Damasco, the gates were shet vpon him, (as we haue scene heeretofore) so that he was fayne too bee let downe in a Panyer or Basket. Ye see then that as soone as hee was conuerted to the faith of our Lorde Iesus Christ, hee was by and by tossed with great persecutions. After that, hee went intoo the Countrey of Arabie, and there trauelled saythfully. And thinketh hee for all that, too haue friendship and attonement with the saythfull. The gate is shet agaynst him, and men shunne him as a wilde beast. But before [hee was turned to the sayth,] he had bin honoured, and in great credite, bothe with the enemies of the Gospell, and in the Sinagog of the Iewes. He had renounced all these things, euen so farre as too see himselfe banished out of the place: and yet for all that, they vouchsafed not to admit him to haue place in the Church. Wherefore he might haue bin so greued at suche vkindenesse, as it might haue made him to haue giuen ouer all, if he had had his minde tyed here by lowe. Howbeit forasmuch as he had giuen himselfe wholly too Gods seruice, and was fully determined too holde out to the ende although men cunne him no thanks for his labour: therefore hee quined not aside from his right way. And such examples ought too encourage vs at this day, when wee see there are so fewe (yea euen in the Church,) that like well of the thing that is done of a pure and right meaning zeale, inso much that some backbyte it through enuie, others are so squemish as a man cannot by any meanes content them, and other some are full of wicked slanderousnesse and lying. Therefore forasmuch as we see howe men doo oftentimes cause vs to swaine one way or other: let vs learne to giue our selues in suche wise vntoo God, as we may stedfastly continue in the way which hee sheweth vs, and not cease our selues by our owne weaknesse,

weaknesse; seeing that Saint Paule goeth before vs, and reacheth vs his hande. He was a fraile man as we be, and yet did God strengthen him in such wise by his holy spirite; that he ouerpassed suche lettes. VVherefore seeing wee perceyue our selues to bee weake, let vs beseech God to arme vs with such constancie, as wee may not cease to discharge our duetie towards him, though some misreport vs, some blame vs, and other some mocke vs, and make none account of all our labour when we indeuer to doo well. Although then that our labour seeme to bee lost and mispent, yet let it suffice vs that God lyketh and alloweth of it. And so yee see what wee haue too gather vppon that Text. About all things, let vs not conuet to be renowned, and too get great fame in this worlde: for let vs streyne our selues as muche as may bee possibly, and yet shall wee neuer bee better, than Saint Paule was. After he had preached the Gospell in such wyse, yea euens a man continually rapt vp intoo heauen, insomuche that although the reuelation whereof he speaketh in the seconde too the Corinthians, was exhibited too him but for one tyme, yet the frute of it shewed it selfe all the tyme of his lyfe: yet notwithstanding hee was vnknowne in the meane while: yea euens in all the Churches of Iewrie. And so it might seme well that hee had not greatly profyted, seeing that all his labour was buried. But it was ynough for him that God edified the furthest strangers by his meanes. VVee see then that hee sought not too bee muche renowned, nor too purchase credite and authoritie among men. As concerning that hee sayeth, *the Churches of Iewrie that were in Christ*: hee addeth that worde of purpose, because there was yet still some feede of God among the Iewes, and the promises were so giuen too them, as they were not vterly cut off, vntill such time as they renounced Iesus Christ quite and cleane, and thereby were vterly bereft of the inheritance of the life that was assigned vntoo them. For like as God had chosen the lyne of Abraham: so our Lorde Iesus Christ came intoo the worlde too bee the minister of those whome God had so adopted, and to performe the promises that had bin giuen to their fathers. Our Lorde Iesus Christ reiected not the Iewes too whome the promises belonged (according also as it is sayde in the seconde of the Actes) but the

2.Co.12.4.2

Act.2.f.39.

G.

Church

Eph. 2. d. 17

Church of God abode among them still, and their Circumcision was not a thing deuised by man. And although they were al growen out of kinde, and many errors and wicked opinions were crept in among them, so as Gods seruice was turmoyled, and Religion corrupted: yet notwithstanding, that people was acknowledged for Gods householde flocke. The Sinagoges therefore that had not yet bewrayed their vnbeleefe by withdrawing themselves from Iesus Christ, are reckened heere by Saint Paule for Churches, howbeit, not for perfect Churches, for they were not yet regenerated in Iesus Christ. For then was the reuuing of the whole worlde, when Iesus Christ was sent to bring home vntoo God, both those that were neare hande, and those that were farre off: neare hande, as the Iewes which had the lawe still: and a farre off, as the heathen men who had no likelihood of the heauenly kingdome, because God had left them like poore wilde beastes, and they were strayed away in their owne superstitions and Idolatries. But Iesus Christ came to gather all together, and to knit all things together again that were scattered afore. And thereby we see how the law ought to haue led the Iewes to the Gospell, as it is sayde throughout all the holy Scripture. And it is very needfull for vs [to knowe the same,] least wee furnize that none of all the things that are conteyned in the law, can stand vs in any stead in these dayes. For it is certaine, that although the Ceremonies be no more in vse, yet the truth and substance of them remaine alwayes vntoo vs, so as wee cannot euen at this day be saythfull, but we must also be the children of Abraham, and the disciples of Moyse. Not that we must be hilde still vnder the olde shadowes: but that wee must match things together which cannot be put asunder: that is to wit, the Law and the Gospell. But yet further, let vs vnderstande, that we cannot at this day be counted for the Church before God, (that is to say, all the companies of men in the worlde cannot obteyne that honourable tytle) except we bee in Iesus Christ. For that head must knitte vs vnto God his father, and by that meanes must we haue enterance into the kingdome of heauen. And therefore as for all them that knowe not Iesus Christ, although they bee marked with baptisme, and beare the name of Christians: yet are they but as rotten members vtterly cut

off, notwithstanding that they pretende too bee of the troupe and
number of Gods children. Thus yee see still what wee haue too
marke vpon this Text. Furthermore Saint Paule addeth, *that the*
common report was, that hee which had earst persecuted the sayth, dyd
preach the same, and that God was glorified by that meanes. Heere once
agayne wee see that Saint Paule preacheth not his owne prayser,
for hee condemneth himselfe too haue beene an enemie and persoa-
cater of the Church. True it is that hee speaketh of the common
report: but yet doth hee rehearse the verie thing as it was done in
deede. So then hee cloketh not the thing that was too hys owne
reprochie and shame. A man might haue cast him in the teeth, that
hee had persecuted the poore saythfull ones, that hee had too the
vttremost of his power shed innocent blood, yea and that hee had
compelled the weaklings to blaspheme. But yet for al this, hee giu-
teth to this inditement of his owne accord, and speiketh not as most
men do, who make as it were a glorie of it, that they haue bin eni-
mies of the Gospell. It is certaine that Saint Paule in making suche
reherfall, was touched with earnest sorinesse for that misbehaviour
of his, according as in another Text hee sayth, that hee is not wou-
thie to bee called an Apostle. Nowe then, yee may bee sure he felt
alwayes some pricking in his heart, for that hee had earst so rebelled
agaynst God, and bin so euill mynded, yea and altogether spitefull a-
gaynst the Gospell. Neuertheless how soeuer the world went with
him, he had leuer to acknowledge his fault with al humilitie, than to
leane the thing vnought that might be to Gods glorie. So then lets
vs learne with him, to acknowledge simply the offences that wee
haue committed, when it standeth vpon the honouring of God and
servs not be loth to receiue some shame before men. For that is the
way for vs also too haue our sinnes buried before God, so as they
may neuer come to account, nor to remembrance more: that is to
wit, if we be contented too sustayne some marke of infamie before
men if neede be, that God may haue his due. This therefore is the
thing whiche wee haue too remember in that it is sayde, that the
common reporte went that hee had earst destroyed the sayth, as
hee had done in deede. Truly the sayth of the Gospell shall
euermore get the vpper hande of all the assaults of Satan, and

11. a. d. 31

1. Co. 15. 27

Act. 26. 11

Act. 26. 11

of all the wicked: Therefore it lay not in Saint Pauls power to
abolish the fayth nor too ouerthrowe it, at such tyme as hee was
caryed with such furie as wee haue seene. For the fayth is groun-
ded vpon Godstruth whiche is intincible, it is not subiect too the
opinions of men. But Saint Paule had respect heere too the in-
firmities of the simple sort whome hee had cast downe as muche as
lay in him. For it is sayde in the Actes, that hee did not onely
persecute the Christians, but also made some of them too recant.
Lyke as nowadayes when any great number is persecuted, some
spare neyther theyr bloud nor theyr lyues for the confessing of the
name of our Lorde Iesus Christ. Other some redeeme this wret-
ched and flightfull lyfe, by recanting, so that they banish themselves
from the Kingdome of heauen as muche as they can, cast themsel-
ues into Satans snares, and throw themselves headlong into end-
lesse death, and all too escape the handes of Tyrantes and of theyr
enimies. Therefore Saint Pauls crueltie is purposely condemned
by the holy Ghost, for that he not onely was full of pryde and stub-
bornesse agaynst God, but also had inforced many too recant and
gave ouer the fayth of the Gospell. Yee see then howe hee beha-
ued himselfe: and that must serue for our learning. For although
the worde abide still in his full state, and wee preiudice it not at all
by our weaknesse: yet notwithstanding the fayth is cast downe in
our persons. For if I swaue too please Gods enimies, or if I dis-
guyze the truth, or by any meanes dissemble; then is my fayth
defaced.

True it is (as I haue sayde alreadye) that Gods worde shall al-
wayes holde his owne: and yet oftentimes the fall of one man shal
draw a great haucke after it. If men see some one person recant, at
whose hande great constancie was looked for: then are many poore
soules shaken, and they wote not what too say. True it is that wee
ought not to rest vpon men: but yet for all that, (as wee shall de-
clare agayne anon) there are many that haue neede too bee con-
firmed by good example. Nowe if a man cast a stumbling blocke
in their way, they bee as good as reerly ouerthrowne, or else they
be so hartshaken as they wote not where to become. Wherefore let
vs lerne to comit our selues vnto god: seing that the diuel hath so

many

many vnderlings whiche seeke nothing but too bring all too confusion, and inploy themselues wholly to ouerwhelme the Christian fayth: let vs pray God to strengthen vs with such constancie, as our enemies may bee put too shame though we bee assayled neerelyer than we bee. And let vs not onely care euery man for himselfe, but also for the great number of poore soules whom wee see as it were in the VVoolues mouth: for they shall bee tormented and threatened, and finally laboured by flatteryes and allurements too recant. Therefore when wee see such assaultes gyuen too our brothers: at leastwize let vs haue the heart too pray God too ayde them at theyr neede, so as theyr fayth maye continue still innincible, and get the vpper hande, and that they may neuer swarue, for all that euer Satan and all his broode can practize. So muche the more then behoueth it vs to marke this Text, where it is sayde that Saint Paule did cast downe and destroy the fayth. For although God will alwayes maintaine his truth: yet doo not men cease too go too destruction, bycause theyr fayth is shaken by swarming and stepping asyde from the right way. Furthermore, wee haue wherewith too confirme oure selues, so that althoughe men continue not in such constancie as were requisyte, and too bee wyshed, yet let vs not bee too muche abashed at it, seeing it is a thing that hath beene common in all ages. Vvas Saint Pauls preaching of the lesse credite, bycause there were manye renegates, that in the ende shewed themselues too bee Hypocrites and full of vnfaythfulnesse? Euen some of hys owne companions that had beene linked wyth him as twoo fingers of one hande, gaue him quyte ouer in the ende. And yet muste not Saint Pauls doctrine bee reiected for all that. Also when hee persecuted the Christians before hee was conuerted, althoughe that manye had renounced the saluation whiche they shoulde haue accepted as it was offered them in Iesus Christe: yet ought not the fayth too bee defaced therefore. Likewyse in these dayes when wee see manie wretched folke quayle and giue ouer all, and other some agayne holde oute at whose handes wee woulde not haue looked for any greate constancie: let vs profite our selues thereby, and bee oute of all doubt that although the whole worlde go

too ruyne, yet wee haue a good and sure foundation, if wee rest vpon our God. Nowe whereas Saint Paule addeth, *that the faithfull glorified God in him*: it is too shewe the better, (so as men might perceyue it euen by eyesight) that the chaunge which was made in him, proceeded of the onely hande of God. And all of it commeth too this poynt, namely that hee had not thrust himselfe in, and that it coule not bee layde too his charge that he had preached at all aduenture, nor that there was any rashnesse or presumption in him, or that hee was dryuen wyth any worldly respect, but that God had gouerned and guyded him. For whereas the faithfull had glorified God in him: it was by acknowledging that the reuuing of suche a man after that fashion, and the making of a rauening VVoolfe too become a Sheepe, yea and a Sheeheard, was his woorke, and a verie miracle that proceeded from hym. Marke that for a speciall poynt. And heereby wee see briefly, that they on whome God hath bestowed giftes of grace, so as they excell and are farre aboue all others, must not therefore aduaunce themselues, but finde meanes that the prayse may bee yeelded too him that hath right too it, and which hath deserued it. VVherefore let vs keepe this rule of humilitie, which is, that wee seeke not our owne estimation, nor too preferre our selues aboue our neighbours, for any of the gyftes that God hath bestowed vpon vs, but that God may alwayes haue his preeminence, and euery of vs learne too glorifie hym for it, when wee see any of hys gracious gyftes in any man. And that is verie needefull: for there hath alwayes beene such spytefulnesse among men, that euery man enuyeth his companyon, bycause all men desire to be greatest. And vntill God haue well tamed vs, and we be learned to obey meekely: it is certayne that there is none of vs all, but he woulde fayne ouerreache his fellowe. Nowe out of this ambition spring alwayes enuie and strife, togyther with disdayne, grudging, backbiting, and suche other lyke things. But contrariwyse, when wee haue well digested the rule that is gyuen vs heere, by and by wee learne too glorifie God as oft as wee see any tokens that come from him. For when wee enuye those whome God woulde haue honoured, and go aboute too deface his giftes whiche wee perceyue

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perceyue in them, and all excellencie : surely wee doo not onely offer wrong too mortall creatures, but also too God, who is the Authour of the gyftes in them. [As for example:] I see a man that is able too edifie the Church, and God hath indued him with suche gyftes, that his labour maye doo good : nowe I feare least hee shoulde bee aduanced too muche, and I bee plucked backe by it, doo go aboute by my slaunders and ouerthwart meanes, too deface and diminishe the thing that God hathe putte in hym. It is all one as if hee woulde hyde all Gods gyftes, and bring them in contempt.

And whereof commeth this, but of the cursed ambition that I spake of afore? Nowe in suche heauing at men, there will alwayes bee some strife and hartburning : and too bee short, all must needs go too wracke, bycause God is offended at it. For at whome doo these wrongs ame? True it is that I doo wrong too my neighbour whome I disgrace after that sorte : but therewithall I doo also blaspheme God : so as wee cannot deface the giftes and vertues that are in anye man, but that our dooyng is foorthwith matched wyth blasphemie, wherethrough God is grieuoufly offended. And why? For God will bee acknowledged in all his giftes, and when hee offereth himselfe vntoo vs, it is good reason that wee shoulde honour him. Therefore whensoever wee see any tokens of the holy Ghost in anye man, if wee treade them vnder foote, or holde scorne of them, and mislike them : is it not a defacing of Gods Maiestie too the vttermoste of oure power? Truely wee will not confesse it, but yet is it so in verye deede. And therefore muste wee take so muche the better heede of that whiche is spoken heere : namely that the faythfull glorified G O D in the person of Saint Paule, when they sawe hee had wrought after that manner in hym : and that by that meanes wee bee put in mynde that wee bee bounde too yeelde God hys dew honour, whensoever hee offereth or sheweth vs anye of his gyftes. For the reproche or wrong is not done too the creature : but it is G O D that is vnregarded in so dooyng ; bycause hee is defrauded and robbed of the right that belongeth vnto him.

Jo. Cal. seventh Sermon vpon

And so much the more doth it stande vs on hande to remember this lesson, by cause we see this naughtinesse too bee as great nowadayes, as euer it was. Howe many are there that commend the giftes of God that are profitable for the common edifying, and for the welfare of the whole Church? Nay rather, the Diuell beareth such a sway, that euery man through his owne vnthankfulnesse, hindereth himselfe too receyue the frute of Gods giftes, whereof hee might bee partaker. So then if wee had honest and well meening heartes, surely wee shoulde alwayes fare the better when wee sawe any good example: and where any man is indued with Gods giftes, wee shoulde applie the same too our owne profite: but wee shette our selues out of the doores through our owne cankerhartednesse, so as wee cannot inioy the benefite that is offered vs. Againe, wee see there are some so spitefull, that of verie malice they woulde fayne make men beleue that the Sunne shyneth not: yee shall see them so diuelishe, that it spyteth them at the heart too see Gods name glorified by another mans meanes. Muste that fellowe haue the honour say they? Verely as who shoulde say, that euerie man ought not too haue an eye too the abacing of himselfe, that God might bee honoured as he deserueth, in the giftes that he giueth men as hee himselfe listeth. But there are some so cankerhearted, that they coulde finde in theyr heartes too plucke God out of his seate, rather than too abyde those patiently whome hee hath indued with his giftes, and which imploy themselves to the edifying of his Church, or that men shoulde receyue them and acknowledge that God will be honoured in them. Seeing then that men are nowadayes so full of malice and venom: we haue the more neede too beare in minde what is shewed vs heere: that is too witte, that God must bee glorified in all hys benefites that are seene of vs, assuring our selues that they come all of his mere liberalitie, and that hee is the Authour of all good qualities, so as there is not that commendable thing in any creature, which ought not too bee fathered vppon him. VVherefore let vs learne too glorifie God in all poyntes and all respectes.

Nowe herevpon he addeth, *that yet once againe hee made a iourney to Iernsalem, and commoned with such as bare the countenance and bad most*
authoritie,

authoritie, too the end be mightest [seeme too] haue runne in vayne heretofore, nor runne in vayne hereafter. Here wee see howe S. Paule was neuer satisfied in seeking all that might bee too the aduancement of the kingdome of our Lord Iesus Christ, and too the taking away of lettes, too the intent that the Gospell might haue his free course and full scope, yea & that he was not led therevnto by vaine presumptuousnesse, as wee sawe this morning : but considered that the wicked sorte would lay to his charge, that yet at length he came too submit himselfe too the Apostles, too learne somewhat at their handes. He considered that this might well bee sayd vnto him : but hap what hap would, he intended not too forslowe his duetic in seeking agreement with the [other] Apostles. I say not that he sought a worldly matter at worldly mens handes : but too make his doings well allowed in all poynts. For it is certaine that S. Pauls going too Ierusalem, was not too skan who had taught best : but too make a mutuall declaration among themselves, that euery one of them had serued God and preached the Gospell faithfully. That is the cause why S. Paule went thither. Therefore wee see heere his mildenesse, in that he spareth not himselfe at all, so the Church may receyue any frute or confirmation of fayth by it, and men may bee wel assured that the Apostles reckened him as one of their aray and companie. Againe, besides his mildenesse, wee see also his zeale. It had bin ynough for him too haue runne into many countries : hee had bin in Arabie and gone about all that land : he had bin in Cilicia where he was borne, and also in Syria : and afterward hauing firste gone about the whole lande of Iewrie, he returned too Ierusalem. Seyng he made all these voyages, and tooke none ease at all : it was a token that he would leuer haue bin dead than aliue, so the kingdome of our Lord Iesus Christe might haue bin furthered by it, and the Church haue receyued any profite by his trauell, as I sayde afore. VVhen we see such examples, let vs on the one side learne to cut off our owne slouthfulnesse, and to be more hartie in praying vntoo God, not too suffer vs too lie weltering alwayes in our vices when wee bee ouer cold, but too waken vs vp, and too graunt vs the grace too spende our selues in his seruice, specially at neede and when necessitie requireth it : and therewithall too strengthen vs in

Ministri fidelis
et
Zela

Natus erat
paulus in
Cilicia

the doctrine that S. Paule bringeth, seying that his seruing too the glory of God and too our welfare, was in good earnest. For had he done it faynedly, it is certaine that he could haue gone too worke after the maner of worldly folke. But now seying he came without fetching, and sought frendship & concord with the faithfull although he were reiected, and spared not himselfe though the paynes and labours that he tooke were not knowne of: it is a signe that he walked as before God, and that the holy Ghost guyded him in all respects. Furthermore whereas he sayeth that he comoned with those that were esteemed and had in reputation, to the end he might not [seeme to] haue runne in vayne, nor runne in vayne [hereafter:] he meeneth not that he had lost his labour, if noman liuing had allowed of his doings: but he had an eye too many weaklings which should haue bin in doubt, if God shoulde not by that meanes haue drawn them too the full knowledge and certaintie of the Gospell. I tolde you not long since, that our sayth muste needes bee overthrowen, (howbeit not in respect of it self, but in respect of our infirmitie,) when wee quayle. Euen so the labour of those that preach and publishe the Gospell is vayne and frutelesse, bycause wee profite not as were too bee wished, except God blisse the labour and giue it increacement. VWhereas Sainct Paule sayeth, *to the end it may not seeme that he had runned in vayne*: it is not to be vnderstood that suche as preache the Gospell doo lose their labour and auayle not at all except God blisse their doyns by his together working: for the preaching of the Gospell shall alwayes bee an acceptable sacrificize vnto God, although the world receyue nothing but death and damnation by it, according as we haue seene how Sainct Paule in the second too the Corinthians sayeth, wee be a good sauour vnto God. Although the vnbeleeuers bee poyzoned by the Gospell through theyr owne leudnesse, and it seeme too them that there is nothing else but filthinesse in it: yet wil God alwayes take in good woorth the sacrificize that wee offer vntoo him. So then, in this text Sainct Paule ment not to say that he had runne in vayne, as though God had bin mocked by him, and that his preaching had bin too no purpose: but he had an eye too those whom he had taught, and too those also whom he intended too teach too the end, howe that they

were

were not edified when they perceyued not some good agreement betwixt him & the other Apostles, which were knowen to be ordeined by our Lord Iesus Christ. Here a man might caste some doubt, whither those persones were faithfull or no, in asmuch as they had not beleueed the Gospell, except they had bin ayded by men. The answer is easie: namely that the only woord of God ought to suffice for our fayth. If it be demaunded wherevpon our fayth is grounded, and how it cometh to full perfection: it is by Gods woord. How so? Are not the Sacramentes added to the woord? Yes, as helps bicause we be ouerweake: yea & there is an Othe also, in somuch that God sweareth: all which things are ouer and besides the woord, yea and as an ouerplus. But he intendeth too lift vs vp againe when he seeth vs stumble: and when we bee so weake that wee trust not so certainly to his power as wee should do, he giueth vs suche helps. For when wee see good agreement betweene Gods seruants, surely it helpeth vs much, and it is a good warrāt vnto vs. Likewise the blood of Martyrs ought surely to bee a great furtherance of our saluation, and wee must bee confirmed by it, as though it were some seale too make Gods doctrine of the more authoritie among vs. Then are they helps too drawe vs to the fayth, and too mayntayne and confirme vs in the same. As much is too be sayd of myracles. Miracles do not giue vs beleef of Gods woord, but prepare vs to it. For God vttereth his power in them, too the end we should be the better wakened, and his woord haue the more reuerence amōg vs, and finally they serue vs for seales. For when we beleue the Gospell, and that our beleefe is not vtterly out of all doubt: God addeth that confirmatiō. Euē so is it with the thing that S. Paule treareth of presently. For what a thing had it bin, if men had seene any disagreement or trouble betwixt such as were of great authoritie? VVhat might the sillie soules haue thought, but that they muste haue bin amazed at it and sayd, Alas, what meaneth this? VVee wote not on which side too turne vs. Scing there is such variance betweene those whiche should shew vs the way, that one drawes cleane contrarie and backe too other: alas howe may wee nowe bee assured? Thus yee see that manie simple folke had bin sore shaken. And that is it whiche Sainct Paule mente by saying, that hee intended too common
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with Peter and Iohn and Iames, for a witnesse through the whole world, that they allowed of his doings, and that the Gospell whiche he preached was no straunge doctrine, but the very same Gospell that Iesus Christ had taught his disciples, and whiche he had commaunded them too publish ouer all the worlde, and whereof he had committed the charge vnto them. And hereby wee be done too vnderstand agayne, that beside S. Paules zeale, mildenesse, stoutnesse, and constancie: God foresaw euen then, that this agreement which he vttered betwixt him and the other Apostles, would serue to confirme vs also euen at this day by reason of our weakenesse. For as much therefore as wee bee rawe and weake, let vs apply to our vse all the helps that God giueth vs, and let vs also for our parte indeuer too agree in such wyze with the children of God, as euery of vs may bee a help too his neighbour, and not imbattell our selues agaynst another. For wo be to him that shall sow such Darnell, as the ignorant and weake sort shall bee hindered by it. And therewithall let vs consider the mischiefe that may happen, when suche as haue the charge too preache the Gospell, are so disamed by slaunders, or else so brought in suspicion, as a man cannot tell whither he may beleeue them or no, as though God had not ordeyned them too aduance the kingdome of his Sonne, and too publish the Gospell in many Countries, or at leastwise among many folke that should bee edified by them. Cursed be he therefore that shall cast such a stumblingblocke in their wayes. So then, let vs by all meanes indeuer too agree with those that serue God, and too help such as haue the gifte and abilitie too edifie the Church, and are put in office. Let vs lende them our hand, that their labour may bee profitable bothe for our selues and for all our neighbours, that by that meanes God may bee glorified, and wee more and more with one hart and one mouth call vpon him as our father.

And now let vs fall downe before the Maiestie of our good God with acknowledgement of our faultes, praying him too make vs so to feele them, as it may drawe vs to right repentance, and make vs beseeche him too vse his infinite mercie towards vs, vntill he haue so rid vs of all our imperfections, that wee may behold him face to face as he is, and attayne too the perfection wherevntoo he calleth

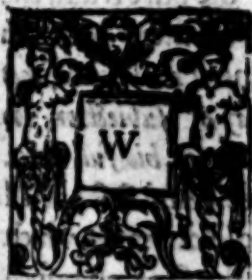
vs now by his woord, and wherevnto it behoueth vs to go foreward all our lyfe long, beyng well assured that wee cannot come too it, till wee bee rid of our flesh, and taken out of this pryson wherein we bee now hilde vnder the bondage of sinne. That it may please him too graunt this grace not onely too vs, but also too all people and nacions of the earth, &c.

The. 8. Sermon which is the seconde

upon the second Chapter.

Samuel

- 3 And Titus also vwho vvas vvith mee, although he vv ere a Greeke, vvas not compelled too bee circumcized.
- 4 Bycause of the false brethren that vv ere priuily crept in, to spie out our libertie vv hich vve haue in Iesus Christ, to the end to bring vs into bondage.
- 5 To vv hom vvee yeelded not in vv ay of subiection, euen for an houre, to the intent that the trueth of the Gospell might continue in you.



We finde well ynough what an enemie of our welfare the Diuell is, sith he ceaseth not to labour by all meanes too stop the course of the Gospell. And therein wee perceyue also, that God hath set al our welfare, ioy, and happinesse, in beyng taught by his woorde. For the Diuell would not be so hastie to trouble that doctrine, vnlesse he knew that the whole welfare of men lyeth therein. True it is that he laboreth sore and streyneth himselfe too deface Gods glory: but they bee things that go together. For God of his gracious goodnesse hath appoynted that too bee the meane too reigne among vs, and to gather vs vnto himself: and all our welfare is too cleaue vnto him and too ioyne with him. Now therfore the Diuell not only stirreth vp many enemies to make warre against the Gospell

spell of our Lord Iesus Christ: but also laboreth too stirre vp much
stryfe among our selues, and too make vs enemies one too another,
and that hath bin his practise at all times, as wee see by example in
the things that Sainct Paule reherceth too vs heere: VVee knowe
what alarms were giuen him euerywhere, and what a number of
battelies and plundges he was put vntoo, by reason that the Hea-
then and the vnbeleuers did (to the vttermost of their power) with-
stand the preaching of Gods woord: and yet ouer and besides this,
he sheweth how there were deceyuers also, which wound theselues
in flyly, and entered in as it were by stealth. For the Greeke woord
that he vseth, importeth so much, and it cannot wel be expressed [by
any one woord] in our [french] tunge: His meening then is that
there were Cousiners which intermedled theselues vndermyningly
with the faythfull, and yet all was no more but to cause the trithe
of the Gospell to be corrupted. And let vs marke, that those dogges
pretended not to reiect vtterly the whole doctrine of our Lord Ie-
sus Christ: but rather bare the name and title of Christianitie. How-
beit in the meane while their intent was to haue a halffaste Gospel,
which should bee nother fishe nor fleshe (as they say) but a medly of
their owne deuice: like as at this day there are still too many suche
folke in the world, who would sayne forge and builde a kind of Re-
ligion after their owne fashion, taking a peece of the pure truth, and
mingling many lies and dreames with it. Lo howe there haue bin
Neuters euen from S. Paules time hither. And now he sayeth, *that*
be yeelde not too them so much as one minute in way of subiection, to
the end that the libertie of the Gospell might continue in his full form.
That is in effect the thing that is rehearced heere. And firste of all
wee haue too arme our selues agaynst the household enemies, which
laboure too turmoyle and trouble the doctrine of the Gospell in such
wyse, as it may become lyke a mishapen thing, and men may not
discerne any more of it. But lette vs not bee abashed when it hap-
peneth so: for it is no noueltie at all. VVherefore lette vs vnder-
stand, that as it was Gods will too trie the constancie of the fayth-
full in S. Paules time: so it is good reason that wee also should bee
tried in these dayes, according as it is sayd, that it is necessarie that
there should bee sectes and heresies, too the intent that they which
haue

1. Cor. 11. d.

19.

haue taken deepe roote might bee knowne by continuing in their obedience to Godward, and beare their marke that men may know them to haue profited truly in the schoole of our Lord Iesus Christ, for that they haue not suffered themselves too be misledde or thrust out of the way. That therefore is the cause why our Lorde dooth alwayes suffer some troublers to sowe darnell seede, and too labour too turne the pure doctrine vpside downe. He coulde well lette it if he thought good: but he giueth Satan the brydle, that our sayth may bee the better tryed. Although wee see occasions before our eyes, yet lette vs not swarme one way nor other, but keepe on still in the way that is shewed vs, assuring our selues that wee cannot doo amisse in resting wholly vppon Gods woord. Then if we stand too that, it is a good tryall of our sayth. Furthermore let vs fight agaynst suche dogges, knowing that they bee deadly plagues, and doo much more harme than they that leape quyte out of their sockets, and shewe themselves manifestly too bee despyzers of the Gospell. Those then that are intermeddled among vs are the worse sorte, and it standeth vs on hand too resist them manfully. For if wee shrinke from them in the battell, surely wee shall haue so much the greater confusion, and men shall not bee able any more too put a difference betweene whyte and blacke.

Thus yee see howe it behoueth vs too behaue our selues. And nowe lette vs marke what kinde of menne Sainct Paule hath noted here. He sayeth *that they were crept in as it were by stealth, too spie out the libertie whiche wee haue in our Lorde Iesus Christe.* The libertie that hee speaketh of heere, concerned Ceremonies. For (as we haue touched already, and shall more fully see agayne hereafter) God had ordeyned many figures vnder the Lawe, too holde the Fathers in hope of oure Lorde Iesus Christe, till hee were come and shewed too the worlde. The Sacrifices therefore with all their appendants and appurtenances, and the Sanctuarie with all that was in it, serued bycause our Lorde Iesus Christe who is the truthe and substance of those things, had not yet shewed himselfe. It was for the fathers too bee led and guyded vnder suche shadowes. And that is the cause why Sainct Paule will vse the similitude of yong children that are vnder Tutors and gouerners.

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The auncient fathers therefore tooke profite by keeping the Ceremonies of the Lawe: for thereby they were alwayes confirmed in the things that were promysed concerning the Redeemer. And for that cause also it is sayd, that the Sanctuarie was made according too the Patterne that Moyses had seene in the Mount. Now, that Patterne was spiritnall, that is too wit, [it was] our Lord Iesus Christe with his grace, which is vttered too vs by his meanes now adayes in his Gospell. For in asmuch as our Lord Iesus Christe is come intoo the worlde, he hath made an end of those shadowes and figures. And therefore also the veyle of the Temple rent asunder at his death, too shew how it was Gods will too haue the saythfull come more familiarly vnto him. S. Paule sayeth now, that wee haue libertie in our Lorde Iesus Christ: and that is, bycause wee bee no more subiect too the bondage that lasted in the time of the Lawe, according as he will hereafter take example of circumcision, and as he treateth of it in another place also too the Colossians. VVee then are circumcyzed, not by the hand of man, but by the woorking of Iesus Christ in vs through the power of his holy spirite. And in steede of the circumcision that was ordeyned for the Iewes, wee haue Baptime, which witnesseth the same thing vntoo vs: namely that wee must become new creatures too dedicate our selues wholly too the seruice of God. And so wee see that the libertie or freedome whiche is purchaced too vs by our Lord Iesus Christe, is that the Ceremonies of the lawe are layd away, so as wee bee no more subiect nor bound vntoo them. Now at the first blushe a man would thinke this were no great thing. For what harme were it if we were first baptized, and by and by after circumcyzed? Or if we knew that our Lord Iesus Christe only is the whole perfection and accomplishment, and yet had the figures thereof still? First if men should keepe still the ceremonies as in the time of the lawe: the glorie of our Lord Iesus Christ should be diminished for it, according as it is sayd that the law was giuen by Moyses, but truth and grace were vttered too vs in our Lorde Iesus Christ: for so it is sayd in the firste chapter of S. Iohn. Therefore he should be bereft of his honour, if wee shoulde not haue the libertie that he hath brought vs. And it behoueth vs too vnderstand, that our state is better and more excellent now adayes, than

Math. 27.
f. 51.

Coloss. 2. c.
13.

Iohn. 1. b.
17.

chap. was the state of the old fathers, because our Lord Iesus Christ is giuen vnto vs, and in him we haue all that was figured at that tyme. So then, men do wrong to our Lord Iesus Christ, in keeping still the ceremonies of the Lawe. That is one poynt. Againe, for as much as he is named the Sonne of rightuoulnesse, we must not be led still as though there were but a sparke of light: but wee must fasten our eyes vpon the doctrine wherein our Lord Iesus Christe is shewed vnto vs, and wherein wee may also behold him face to face, to come euen vnto God his father, as hath ben shewed in the second too the Corinthians. Moreouer, if the ceremonies of the Lawe bee considered without our Lord Iesus Christ, that is to say, if they be separated from him: they bring as it were a binding with them, and a recorde of condemnation and death vpon men. And therevpon doth S. Paule stand in the seconde too the Colossians, where he sayth that our Lorde Iesus Christe hath vpon his Crosse, torne asunder and blotted out the obligation or handwriting that was against vs. For if the Sacrifices stooode in force at this day, wee should see there that we be all in daunger of eternall death before God. And why so? The sleaing of the poore beasts was not for that they themselues had deserued it, but to shewe vnto men as it were in a liuely picture, that they were all worthy to perishe. Then if the same continued yet at this day, we should still stand bounde vnder the same obligation of death. But we be discharged of it, by oure Lord Iesus Chryst. And that was the tryumph of his death, as Saint Paule sayth. Thirdly the auncient fathers knewe that although the Lawe was giuen them, yet they obtained such fauour of freedome at Gods hand, that all their faults were forgiven them. But if men shoulde nowadayes be put to the necessitie of keeping all the ceremonies: it woulde be an intolerable yoke, as it is sayd in the xv. of the Actes: For the case would not only concerne ceremonies, but also the drowning of vs in dispaire. For is it possible for men to do the things which God commaundeth all men to do without any exception or release? No. For the thing that God requireth and demaundeth, passeth all our abilitie: and if we sayle but in any one point, we should be overwhelmed vnder the burthen. Therefore for that cause, this libertie is of such importance, as we cannot

Mala 4. 21.

2. Co. 3. d. 18.

Colo. 2. c. 14.

Colo. 2. c. 15.

Act. 15. b. 10

bee sure of our saluation, nor freely call vppon God, except wee knowe that we be no more hilde vnder the yoke and bondage of the Lawe. There is yet one poynt more which shall bee layd out at length: which is, that such as would needs make the saythfull subiecte to the keeping of ceremonies, had therewithall a wicked and vntowarde imagination, that men were iustified and did purchase grace at Gods hand by such meanes. And that was an vtter abolishing of the force of the death & passion of our Lord Iesus Christ. Now then, we see it was not causelesse that S. Paul stroue so stoutly agaynst the ceremonies of the lawe, to the ende they should not be so brought in vfe agayne, that the saythfull should be hilde in bondage vnder them. And we haue neede to be warned thereof: for in these dayes we haue the like encounter agaynst the Papists. True it is that the Papists haue lesse colour than had the deceyvers of whom S. Paule speaketh. For although they were Satans vnderlings, and sought nothing but to peruert the truthe of the Gospell, yet had they at least wise this colour, that they brought not in their owne dreames and traditions, but alleaged the authoritie of God, howe that the lawe ought to be kepte, and that was a meetely apparant excuse. But the Papists haue no suche foundation: For all their Ceremonies are forgeries of mans brayne. It is true that they haue mingled Iewishnesse with them, and made suche a galimaufrey as a man can not tell of whome they haue borrowed moste. But howsoeuer the world go, yet are the Ceremonies of mens setting vp, which are at this day in the Popedom. Nowe when we strue to abolishe them, they say wee trouble the worlde for nothing. And then steppe in these Neuters, which woulde fayne please bothe parties, and make a Bastarde Gospell. Those fellows caste vs in the teeth, that wee bee seditious, and that throughe oure precisenesse wee set muche trouble in the worlde. And for prooffe thereof (saye they) is it meete that there shoulde bee suche stryuing aboute Ceremonies, seeing they be things indifferente? Yea forsoothe: For if God woulde haue the Ceremonies of the lawe (which yet notwithstanding came of him and by his expresse commaundement) too come too an ende in our Lorde Iesus Christ: what shall wee do when men will of their

lowne spolishe rashnesse set vp others in their stead. Seeing that God would haue his owne abolished, why should men step forth therevpon, and bring in their owne deuice, and make God beleue that he was not well aduised? See yee not a cursed blasphemie? Nowe vve knowe that the cause vwhy God vwould haue the Ceremonies of his lawe abolished in these dayes, was to the intent that the grace of our Lorde Iesus Christ should be the more lightsome and better knowen. For he is the day sunne of righteousness. Therefore all those shadowes must cease, and it is he in who we haue the body and substance. of them, sayth S. Paule. Seeing then that God had that respect and reason: the figures must passe and vanishe away. But now what reason wil the Papists bring, when as men perceyue by eyesight, that all their Ceremonies are a burying of our Lorde Iesus Christ, and yet that they binde men to the keeping of them vnder payne of deadly sinne? And furthermore when as in all their Ceremonies, they haue a certeyn opinion, that Baptisme is not inough for them, but that they must haue holiwater to christen or baptise men euening and morning: and finally, that when they haue brought in all their pelting trash, and al their gewgawes, there must alwayes be somewhat in the to draw poore soules into bondage: is it to be borne withall? On the other side, we see there is so streight a yoke, as it is able to strangle the poore wretches. For the feeble soules are bereft of the freedome that was purchased for them by the death & passion of our Lord Iesus Christ. VVe see the how it is not without vrgent cause, yea & extreme necessitie, that we strue against the Popish tyrannie about ceremonies, considering that our Lord Iesus Christ hath not his deserued preheminance, so long as men busie their wits about those smal trifles, & that moreover their wretched consciences are alwayes in vnquietnesse without ende or ceasing: and finally, that on the other side the Papists thinke to deserue grace by the things which they terme Gods seruice, bearing themselves in hande, that that is the meane whereby men shuld become righteous to obtaine saluatiō. So the we see that S. Paul in his time was driue to susteyn that strife. And forasmuch as our case is altogether like at this day, so as we canot hold our peace except we wil betray both god & mā: we must fight stoutly agaynst

Mal. 4. 4. 2

Co. 2. 6. 17.

that hellish tyrannie, and against those pelting trash trumpets and
 illusions of Sathan, whereby hee would sayne tyther quite deface
 the Gospell, or else so turmoyle it, as a man shoulde not knowe
 which is the pure truth. This in effect is the thing that wee haue
 to beare in mynde. And whereas S. Paule sayth, that he yelded not
 one iote too such men: it is too confusie vs. so muche the better
 on the thing that I touched euen now. Peace and friendshippe
 are an amiable thing among men. They bee so indeede, and wee
 ought to seeke them to the vttermoost of our power. But yet for
 all that, we must set such store by Gods truth, that if all the world
 should bee set on fyre for the mayntenance thereof, wee shoulde
 not sticke at it. As much as wee can possibly, let vs purchase peace:
 and if the matter concerne but our owne persons or goodes,
 let vs endeour too compound with our aduersaries, let vs beare
 with them, and let vs labour to overcome them by our patience.
 Lo in what maner wee ought to buy peace. But yet in the meane
 while let not Gods truth be diminished, nor sustein any harme or
 prejudice. For the peace that men seeke among themselves shall
 euermore be accursed, if God be not therewithall acknowledged
 and magnified as he ought to be, and his word also continue vi-
 impeached, for that is the knot of our bonde: and if we intend to
 haue it acceptable to God, and the end of it to be good and for our
 welfare, surely God must loue vs together. And hee hath giuen vs
 his Sonne, who is called our peace, too the end we should all of vs
 fall in order vnder him. Then if we minde to haue good and holie
 peace, let vs ame vs at this marke of yeelding our selues vnder the
 obeyfance of Gods sonne, that he may be our head and we his bo-
 dy, like as there is but one Church. But if any man goe about too
 withdraw vs from our Lord Iesus Christ: let vs rather beare all the
 hatred, outrages, and madnesse of the world, than to seeke such a
 greement. And let vs not be afraide of all the reproch that can bee
 done vnto vs according as nowadayes we shalbe falsly slandered
 as stirrers vp of many strifes. Yea verily, but what can wee do with
 it? For it behoueth vs to abide still in the truth of the Gospell, or
 else woe bee vntoo vs. If the Papistes will not agree with vs, but
 bee vterly wilfull in the stubbornnesse that is seene too breith
 them:

c. 2. p. 100

c. 2. p. 100

Eph. 2 c. 14

them: wee must bee contented to be at defiance with men, seeing they purpose too turne vs from the peace which wee should haue with God by the means of his Sonne, who not without cause beareth that title as I told you before. Therefore when they crye out vpon vs, wee must be fenced with this answer of Elias which hee made vnto Achab. Art not thou he (sayd Achab) that troublest Israel? For the Prophet was accused (as we be nowadayes) because he labored to bring the people backe againe too the purenesse of the Lawe, and fought against the superstitions and Idolatries that had bin deuised: [by reason whereof] the king thought verily that Elias had bene come to make trouble sedition, and yprores, according as the princes of this world could find in their harts always to welter in their owne filth, & passe not of the seruing & honoring of God, but al is one to them [what come of it] so they may be mayntained in their state. But the Prophet answered him, saying: [It is not I,] but it is thou and thy fathers house. For they that wil not agree vnto God, nor hold themselves to his seruice in such wise as he hath appointed it in his word: they [say I] are the troublers of the world, and the parties that ought to be blamed for all the yprores, variances, and debates that happen. For (as I haue shewed already) it is no reason that God should be robbed of his right, when men seeke to knit themselves together. Ye see then in effect what we haue to think vpon, when S. Paule sayth that he would not yeeld one minute as in way of subiection, to such as wound in themselves after that fashion vnder false coloures, to make a bastarde Gospel full of minglemangles and corruptions: for Gods trueth is the thyng that was to be knowne first of all. Furthermore let vs not be afrayde of the slander that is layd vpon vs [in telling vs] that it is pryde & presumption when wee will not submit our selues: like as nowadayes the thing that the Papists alledge against vs, is that we seeme to take vpon vs to be wiser than all the world, and that it is a great pryde in vs, that wee cannot fynde in our heartes too submit oure selues too the common fashyon. True it is that the title of obedience is amiable, lyke as I sayde euen nowe of peace: but yet must God bee obeyed fyrste of all. For if wee will openly spyte God, and playe mockeholyday with him too the intent too submitte

3. Kings.
18. 17.

our selues vnto men, and bowe downe our necke too beare their yoke, and in the meane while giue no audience vnto God: what shall become of it? Surely we can not frame our selues to the Papists in way of subiection or yeelding to them; but God muste bee thrust out of doores, and his word as it were troden vnder foote, so as it shall haue nother authoritie nor reuerence amongst vs. What is it that the Papists would haue vs to do? That we should leaue Gods worde, and giue ouer our Lord Iesus Christ, and yet in the meane while receiue all that euer they haue deuised. They will not say in flat termes that God shall be spoyled of his honour, nor that Iesus Christ shall haue no more authoritie among them, they will not speake so with open mouth, but yet it is so in deede. Like as these deceyuers agaynst whom S. Paule stroue, made fayre protestations inow that they ment to be Christians, but yet for all that he was fayne to come to the touchstone, and to examine all things throughly. Now would the Papists haue their traditions receiued: and what maner of things are they? VVe see that our Lorde Iesus Christ is as good as buried there, as I haue shewed alreadie. Againe, there is nothing but corruption in them: the things that are doctined vnder them are vtter illusions of Satan, tending al to this end, that there may bee no more any certentie, nor any man knowe wherunto to sticke. Seeing it is so, it is not for vs to make warre agaynst God, that men might be obeyed. And therefore let vs haue as it were a forehead of brasse to resist them in that behalfe. For the greatest manlinesse that can be, is to keepe our selues fro swaruing aside for mens sakes, what colour or fayre shew soeuer be set vpon the matter, and to despise euery whit of it as dung and filth, when it standeth vpon reseruing Gods souereintie vnto him, and vpon giuing eare to our Lorde Iesus Christ, to the ende that he may bee our head, and gouerne vs, and all of vs from the most to the least continue vnder his guiding, & do nothing else but simply giue eare vnto him, and receiue the things that are for our maintenace in the sayth of the Gospell. Yee see then what wee haue too remember heere concerning S. Paule. Surely if yee seeke a meeld and meeke-spirited man, S. Paule was he, yea and he was euen as a myrrour of all curtesie and gentlenesse. Agayne, if yee desire a lowely nature,

sure, what greater lowlynesse can there bee founde than was in S. Paule, who abased him selfe beneath all men. And yet notwithstanding wee see howe he stroue for the pure doctrine of the Gospell, and passed not to prouoke the wrathe of all the men in the worlde agaynst him selfe: in so muche that it was cast in his teeth, that all the troubles whiche happened in the Church of Galatia, and else where, came of him. I saye hee feared not the reproche wherewith men could charge him, that he was a rebell and had too muche presumptuousnesse in him. Euen so muste wee do in these dayes. Let vs be peaceable as neere as wee can: let vs relent of our owne right: let vs not strue for these worldly goods, honor, and reputation: let vs beare all wrongs and outrages, rather than bee moued to any debate through our owne faulte. But in the meane while, let vs fight for Gods truthe with toothe and nayle. Agayne, if any body despise vs, so as one steppeth vp maliciously agaynst vs, and another goes about to deface vs: let vs not make any quarell at all for that. But if any man will drawe vs from the obeying of our God, to make vs stoupe to the tirannie of men: Let vs hold our owne in that case, let vs withstande him stoutly to the vttermost, and let vs defie all the loftinesse of the world, to the end that our lord Iesus Christ be not diminished, but may alwaies reigne ouer vs, and we be subiect vnto him. Thus yee see in effect how we ought to put this text in practise, and also how the necessitie of the time oughte to stirre vs therevnto. For nowe a dayes wee bee not only persecuted, so as wee see the fyres kindled too murder the poore seruants of God: but also are sayne to be accused and condemned as seditious persons, by those slaues that are in wages with Antichrist, to ouerthrowe the truthe of the Gospell. Moreover they say there is nothing but pride in vs, bicause wee will not receyue their traditions. VVell then, doo they slander vs so furiously? Let vs beare it patiently, and let them rayle their fill (as S. Paule sayth) so our quarell bee alwayes to stande for our parte in the pure truthe of the Gospell, and to withstande the Creatures that will not suffer Christe alone too reigne, and all knees too bow before him, and all men to doo him homage. Nowe as touching that whiche S. Paule speaketh of the truthe of the Gospell,

2. Cor. 11. 2

3.

it a very notable saying, and which importeth a very profitable doctrine. For he might well haue sayd simply, to the end that the Gospell might abyde among you, I would not giue place too them so much as one minute. But he speaketh of the truth of the Gospell: Howbeit, not that there is one true, and another false: but when he sayth that the Gospell shuld continue true, he speaketh it in respect of men. And why so? For although men make a fayre shewe to be Christians: yet do they alwayes labour to haue some medly, according as we see many geerish heads in this world, who cannot abyde that God alone should gouerne vs, but euery man woulde cast in his owne collop or morfel, and thereof came the confusio that is at this day in the papacie. A man would wonder how so many pelting gewgaws, fooles bables, yea and also grosse abominations could be gathered together. But that is come to passe because that men were not contented to obey God, but would needs adde this and that of their owne fancie. So then, S. Paule speaketh here purposely of the trueth of the Gospell, as he speaketh of the simplicitie of our Lord Iesus in the second to the Corinthians. And what is ment by the simplicitie [or singlenesse] of our Lorde Iesus Christ? It is matched against all the minglings that men make. For (as I haue sayde already) they haue a foolish fancie of setting forth things deuised of their owne brayne. Nowe when men doe so put too things of their owne: it is but corruptnesse and starke abomination. And that is the cause why S. Paule sayth, that we must holde still the singlenesse of our Lord Iesus Christ. Therefore when vnder colour of handling the Gospell, men go about to make a patched & pydecoted or motley religio (as a mā might term it:) it is no more a true religion, but ther is much fallhod mingled with it. Then let vs mark wel, that wheras S. Paule vseth here such speech, he (or rather the holyghost by his mouth) warneth vs that it is not enough for vs to bear the name of Christians, & to make some fair shew of cleauing to Gods word and to the doctrine of our Lord Iesus Christ: but that we must stick to it throughly, and take heed that we nother mingle nor foyst in any thing to it, but consider that lyke as a litle leuen is able to sower a gret deale of dow, so al wil be marred, as sone as we giue any entrace to the things that men haue deuised of their own heads.

heads. To be short, the meane to kepe the doctrine of the Gospel pure, is that men adde not any thyng at all to it, nor bee so bolde and licentious, as too laye one thing or other vppon it, but too content themselves with the things that our Lord Iesus Christ hath shewed vs, so as we become his true disciples, and be not so hardie as too replie against him, but that all mouthes may be shet, and no man lift vp his neck too say, this is my opinion, this thinke I to be good, but every one of vs receyue simply that whiche is taught vs by our Lord Iesus Christ, who hath all dominion of reigning ouer our soules. Lo how we may haue the trueth of the Gospell: And it becometh vs so muche the more too practyse this doctrine, of S. Pauls, by cause wee see that nowadayes manie men seeke nothing but to mingle one with an other, so as they care not of what religion they be, so the same be most tolerable and easiely receyued of the worlde. True it is that among the Papistes many be so wilfull, as they will neuer abyde that a man should varye one poynt from them. For they see well, that if there be neuer so little a breache made, by and by al their tyrannie decayeth and falles downe to the ground. For what holde haue they but by tyrannie and violence, too tell vs that wee muste neither will nor chioose, but take it for good. Those therfore that are flatly on the popes side, would haue men too holde through out, all the filthinesse and abominations which they haue had hitherto. But these are a sorte of fantastick heads, which would haue a Reformation, wherein the Pope and Mahomet and Iesus Christe shoulde be mingled together, so as men myght no more discerne which is which: for all is one to them so the world be agreed vppon it. They bear no reuerence at all vntoo God, and that is the cause why all thinges haue bene so turmoyled and confounded in our dayes, and the verie foundation, whervpon the Interim (as they terme it) was grounded. For seing that manye men coulde not fynde in their hearts to consent to Papistrie: they thought it good too haue a reformation betweene both. And euen at this day a greete fort inclyne still to the lyke reformation. It is true (say they) that there are abuses, and it were meet they should bee mended. Yea, but their meaning is but too plucke away some leafe or little branch, and too lette the rest alone, that the roote

roote myght growe still: that is too say, that the Gospell of God myghte be defaced with al maner of superstitions that reigne in the Popedome. But what for that? heere the holy Ghost condemneth all such neuters, and sheweth that theyr dooings are but craftes of Satan, yea and mere illusions and mockeries to leade sillie soules to destruction, and moreouer also a defacing of the glorie of our Lorde Iesus Chryst. And why? For we haue not the Gospell at all, except we haue the pure truth, wherevnto it maye not be lawfull for men to adde any thing, but all of vs to holde our selues to that whiche is shewed vs by our mayster. Ye see then, how that in these dayes we be inforced by the necessitie of the tyme, to put this doctrine in vre. And therefore when Gods enemies vpbrayde vs that wee will not agree with them, let vs alwayes alledge for our excuse, that our agreement is to be knit together in our Lorde Iesus Chryst, and to be all obedient too his woord and doctrine. If they alledge that it is a pryde in vs to reiect so the things that are commanded by such men as terme themselves superiors. Let vs answer that we must first obey God, and that Iesus Chryst must not be bereft of his right, and men set vp in his place. If they aske why so? VVere it not better to haue some meane way, and that every man should shew howe he intendeth not too separate himselfe from the rest, than to striue after that fashion, and to cause christendome to bee as it were scattered? Let vs aunswere that the matter standeth not vpon knowing who shall get the vpper hande, or who shall be maister ouer his fellowes: but Gods woord must continue alwayes vnimpeached, or otherwyse all the pretence of concorde, that men can make, shall be but abomination before God. And why? For it were better that all things should goe to hauocke and confusion in the world, than to abyde that Gods woord (being so precious and holy a thing as it is) should in any wise be peruerred: yea it were better that heauen and earth should be confounded together, than that that should bee suffered.]

So then lette vs confyder well this doctrine, howe it maye serue our turne and doe vs good, not onely to beate backe all the assaultes that shall bee put too vs by the enemies of Gods truth, but also too frame vs too all lowlynesse and modestie, so as pure whole

whole desire maye bee too bee guyded and gouerned by Gods woorde, and by the doctrine of our Lorde Iesus Chryste, How-beeit, therewithall, lette vs bee so stoute hearted, as not to bee turned awaye by men, neyther for theyr credite and authoritie, nor for their threatenynge, nor for all the pryde and statelynesse of the worlde, but that wee maye alwayes sticke stedfastly to our Lorde Iesus Chryste. And if any bodie come and laye any newe thing afore vs, lette vs euermore haue a good eye too the ende wherevntoo they woulde leade vs, and [consyder] that lyke as Satan hath many wiles and policies, so also haue his vnderlings too. [And therefore] let vs on our side haue the skil to loke to our selues in such wyse as we may alwayes know our Lord Iesus Christ, and be guyded thither, so as he may be our only marke and shoote anker, and we vnderstande that hee hath all fulnesse of welfare in him, to the ende that wee should seeke our wantes in him, and all things be put away that might hinder vs from comming vnto him.

And nowe lette vs fall downe before the maiestie of our good God with acknowledgement of oure faultes, praying him too make vs feeble them in such wyse, as wee may craue forgiuenesse of them at hys hande wyth true repentance, and profyte after such sorte more and more in hys worde, as it may make vs too forsake oure selues, and leane vntoo hym and hys power, that he may hold vs vp in our fraylenesse, till he haue brought vs to the perfection wherevnto he calleth vs at thys daye. And so let vs all say, Almighty God our heapenly father. &c.

The ninth Sermon which is the

third vpon the second Chapter.

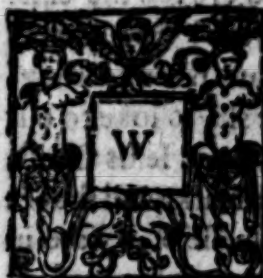
f. found on p. 217. r. 10.

6. But as for those that are in estimation, (I passe not vvhath they haue bin in time past: for God regardeth not the outvvard apparance of man) surely those that vvere in estimation did adde nothyng vnto me.

7. But contraryvvise vvhē they sawv that the preaching of the

of the Gospell to the vncircumcised was comined vnto me, as the preaching to the circumcised was committed vnto Peter:

8 (For he that was of power in Peters Apostleship to-
wardes the Circumcizion, was of power in mee
also towarde the Gentiles.)



E saw this morning, that when men mingle their
owne fancies with Gods truth, ther is nothing
but corruption, and by that meanes the Gospell
is falsified. VVhich thing ought to holde vs in
such awe, as no man shoulde presume to adde
aught at all to the things that we haue from a-
boue. For God hath taught vs so perfectly, as
we can not put too any thing without great blasphemie, forasmuch
as it were a couert accusing of him of vnaduisednesse, or els of ni-
gardship, as who shuld say he were loth too bestow things vpon vs
which would be for our welfare. Seeing then that the doctrine of
the Gospell is sufficient for vs, let vs abide in it. And if any man step
vp to bring in some addition of his own, let vs abhor it, yea though
the thing seme to haue neuer so great reason in it, as oftentimes the
diuell vseth to shroude himself vnder this couert, that we must not
stick at light & slender points. But [surely] God must be hearkned
too in al points and al respects, according as it is to be demed by S.
Pauls dooing, who could easily haue let slip the circumcizing of
Titus as a smal thing, & yet notwithstanding would not bēd in that
behalf: the reason wherof was, least the Gentiles shoulde be made
subiect to such necessitie as was intended to be layde vpon thē. Yet
we read that he sticked not to circumcise Timothie. Neuerthelesse
the matter seemed to be all one, and that S. Paul vseth inconstan-
cie and variablenesse in that behalfe. Beholde, there were two
Heathen men which had not bin nourished and instructed in the
law of Moyses from their birth. And the Lewes would neuer haue
receyued any man that had not ben circumcized. For they deemed
all men to be vncleane whiche bare not that warrant about them.

Nowe

Now S. Paule circumcyseth the one, and will not doe the lyke
to the other, who will thinke that he kept an euen hande? If wee
consider all thyngs well, wee shall see why he refused to circum-
cise Titus, and yet had circumcysed Timothie. Circumcision was
at that tyme lawfull of it selfe. It was not lyke the Idolatries that
are in Papistrie nowadayes. If ye aske what holywater is, it is an
ushallowing of baptisme. For in baptim wee haue a washing that
ought to suffice vs both in lyfe and death, and God will not haue
vs too haue anie other warrant of the spirituall clenzing that was
obteyned for vs by the blud of our Lord Iesus Christ, but we must
be contented with it. But as for the Holywater of the Papists, what
else is it than an endlesse baptysing of our selues? As touching the
Masse, it is so vitianous and outrageous a trecherie, that noman can
come at it, but he must defyle himself by renouncing the death of
our Lord Iesus Christ. But Circumcision stode not in the like case:
for it was profitable for the tyme that it lasted. True it is that it
was abolished at the comming of our Lord Iesus Christ: but yet for
all that, the Iewes might keepe it still till they were fully instruc-
ted in the libertie of the Gospel. Saint Paule therefore had circum-
cised Timothie: and the reason why, was for that hee sawe manye
weaklings, whiche woulde haue bene offended bycause they were
not yet thoroughly confirmed in the knowledge of the Gospell,
but thought that it behoued them to keepe still the ceremonies of
the Lawe. And it is sayd, that wee must yeeld one to an other, for
charitie byndeth vs therunto. Euery man must not do what he him-
self thinks good, to the trubbling of his neybour: but we must so
fashyon our selues one too an other, as none maye bee offended
through our faulte. S. Paule then forbore in hauing respect too the
poore Ignorant weaklings, who not withstanding myghte bee
brought to knowledge in tyme. And as concerning the persone of
Titus, he sawe how men went about to lay a yoke of bondage vp-
on the Gentiles, and that the same wold be a holding of the Iewes
alwayes vnder the Lawe, whiche was then but superstition. For it
was for them to haue known that the law had serued out his time,
and that the ceremonies should not continue for euer. If thys had
not bin made plaine, the Iewes had ben hardned in a wrong opini-
on

Act. 16. 4. 3

Holy water
described & defined

Mass is a sacrifice
what it is.
Missa papistica
quod

on, and the Gentiles had receiued a yoke of bondage: and therefore Paule made resistance agaynst it. And so we see it is not only lawfull, but also needfull to vse things dyuerfly which are nother good nor bad of their owne nature. As for example, if we see a man drawen back from coming to the Gospel, or troubled, bicause he is not yet well strengthened: it becommeth vs to forbear the thing that else were lawfull for vs, according as we haue seene heeretofore, that we must always haue regarde what is expedient: and fit for euery mans saluation. But if we see that vnder colour that a thing is neyther good nor badde, men goe about to interlace some holynesse with it, and to bynde mennes consciences by constraining them to keepe it: there we must withstand them to the vttermost. As for example, To eate fleshe or fysh is a thing indifferent, as they terme it, for it is neyther forbidden nor bidden of God to eate fleshe. Nowe if some ignorant person be offended at the eating therof, and thynk it to be deadly sinne, bicause he knoweth not whether [the forbearing of] it bee a tradition of the Pope, or a commaundement of God, till he be taught it: we must eschue offence. Yea and when wee haue to do with any Iewes, which are not acquainted with our customes, and that we go about to winne them and draw them to the obedience of the Gospel: we must for a tyme (in being cōuersant with them) abstain from the things which they think to be forefended. For inasmuche as they are armed with the authoritie of God, they would thinke they had some reason to condemne vs, if it were not shewed them before, how and by what warrant we might eate of all meates indifferently, and without exception. But contrarywise, if the Papistes would bring vs to this poynt, that wee shoulde continually forbear the eating of fleshe vppon Frydays and Saterdays, and in Lentseason, and vpon other dayes of their appoynting: whiche soeuer of vs shoulde agree too that, he were a traytour too the Gospell, and we should rather die a hundred tymes. For why? wee muste keepe the libertie that is purchased for vs by our Lorde Iesus Chryste. If it bee sayde, and howe so? Ought a man too trouble the whole worlde, and too be so wylfull for a little liquorousnesse of eating fleshe? The question is not whether a man shoulde eate fleshe or no: but whether God ought

oughte too bee obeyed and the thing vsed which he permitteth, or whether we should rest vpon the fancies of men.

Now if a thing be lawful for me by Gods woord, is it to be condemned bycause men iudge of it after their own fashion and guize? But wee see that Gods authoritie is blemished when the right that belongeth to him, and is reserued onely to himselfe, is giuen too mortall creatures. Againe, there is a clog layde vppon mens consciences, insomuche that our Lorde Iesus Chryste is defrauded of his due honour. For if he haue purchased vs such libertie as to sette vs free from the ceremonies of the lawe: it is muche more reason (as I told you this morning) that the things which men haue deuised should be layd away, and abolished. VVherfore let vs mark wel that in all indifferent things we must haue regarde to edifying, and although it be lawfull for vs eyther too vse or to forbear a thing: yet Charitie byndeth vs one to an other. It is a willing seruifableness when for the edifying of our neyghbours we absteyn from the thing which is free for vs to doo. But yet in the meane whyle, we must riot vnder the shadowe of peace and concord betray Gods truth, and make a myngle mangle of it, so as men maye not knowe who ought too rule the roast here beneath, nor what lawe is too bee followed, but wee must vterly mainteyne the libertie whereof Sainte Paule speaketh heere. Loe what wee haue in effect to holde vs too.

Now he adedth immediatly, that the Apostles *which were in great estimation, broughte nothyng vnto hym,* (And hee vppeneth heere Peter, Iohn, and Iames, who were had in great reputation aboue the reste, as pillers,) but onely tooke in good woorthe, and allowed the doctrine whyche hee hadde taughte theretoofore. And therewythall hee addeth, *That bee passed not what opinyon menne had of Peter, Iohn, and Iames, for as muche as God regardeth not anye mannes persone,* That is too saye, his outwarde shewe or estimation too the worldewarde.

It should seeme here at the first blushe, that S. Paule striueth for himself, and for his own authoritie and credit. Ther were dogs that barked against him in times past, & specially the baksliders that had tasted of the Gospel: who to preteed som color of their backsliding
and

and of their renouncing of Chryſt, alledged thus for themſelues. Thus he it is wel inough known, that the Apoſtles ſtroue to wit who ſhould be greateſt, which was an vniſemely thing, and ſhewed well that they had ill borne away their mayſters doctrine, who comanded them to humble themſelues in ſuch wyſe, that euery of them ſhould make himſelfe leaſt, although he were the greateſt. But wee haue to marke here, that S. Paule had no controuerſie with the Apoſtles, as he himſelfe alſo declareth. Therefore there is ſome ſpeciall cauſe why he magnifieth himſelfe ſo much: which is, for that thoſe dogges which labored to ſet debate betwene the Apoſtles, & therewithall to turmoyle and falſifie the Goſpell, pretended alway too bee the diſciples of the Apoſtles and familiar with them, lyke as in theſe dayes we ſee manie fugitiues and ſhameleſſe fellows, which abuſe the names of Gods ſeruants, and paſſe not to lie with open throte, ſaying: Oho, I lerned it of ſuche a man. And yet they ſpeake of a matter that was neuer heard of, yea and their ſhameleſſnes ouerſhooteth it ſelf ſo far as to name the verie cities, when as notwithſtanding, if a man examin them thoroughly, he ſhall find the cleane contrarie. So then it was for S. Paule to ſhewe that the authoritie of men is not ſufficient to deface the ſoueraigne authoritie of our Lord Ieſus Chryſt, nor the reuerence that men ought to beare to his worde. Therefore we ſee fyrſt of all, that Paule ſtroue not here againſt Peter, James, or Iohn, for he agreed verie wel with them. And ſecondly that he regarded not his owne perſon, but ment to mayntaine Gods cace: that is too wit, that he was ordained and eſtabliſhed in the ſtate of an Apoſtle. Marke for one point that he did not thruſte himſelfe in vpon a brauerie nor at aduerture, but that God had choſen him therunto, and that thervpon, he had ſo borne abroade the doctrine that was betaken vnto him as the pure truth of God, and of our Lorde Ieſus Chryſte.

Wherefore if we conſider wherat S. Paule aimed, we ſhal not on- ly haue wherewith to ſtoppe the mouthes of all miſſpeakers, but alſo be the more confirmed in the fayth which we hold by his teaching. And although there be not nowadayes any ſuch ſhameleſſe perſons that labor to deface him, or to abolith the authoritie of his Apoſtleſhip: yet doth not that doctrine ceſſe to be for our proſite.

As

As how? VVee haue seene already howe Sainct Paule hath sayde, that if the Angelles of Heauen should steppe vp too preache a Gospell contrarie to the Gospell of our Lord Iesus Christe: we shold hold them accursed. And euen at this day the same is good for vs. For wee may defie Satan, and all the misbeleefe and wyliness of menne, and all the trashe and subtilities which they haue to thrust vs from the singleness of our sayth: I say wee may defie euery-whit of it. And why? For Gods woorde hath suche a Maiestie in it selfe, that all things that can bee set vp agaynst it, are but smoke, leazing, and filthinesse. Nowe then if wee take it for a generall rule, that nother Peter nor Iohn may diminishe the Maiestie of the Gospell: it will serue vs for a buckler too warde all things that can bee alledged in these dayes too shake vs withall: according also as wee see, that diuerse weakelings are thrust out of the way by that it is sayde vntoo them, howe now? wee see that the wyzest menne of the worlde, the men of greatest skill, the Prelates and suche as haue the gouernement of the Church, toogether with the Kings and Princes, sticke too the sayth that hath bin receyued of long tyme, and too the olde accustomed maner of liuyng. Thus the poorer sorte haue their eyes bleared, and their wittes vterly dilled, and their hartes discouraged, by meanes whereof Gods trueth is forsaken, so as it hath nother credite nor reuerence among them, and in the meane season these maskers gette the vpper hande, and flaunt it, as who woulde say, that men shoulde make Idolles of them, and woorship them in despyte of God. Then sith it is so, wee see it standeth vs on hande in these dayes, too bee armed with the doctrine that is contayned heere in Sainct Paule: which is, that God will haue vs too receyue his woorde without gaynesaying: and that when our Lorde Iesus Christe came downe, intoo the world, he was ordeyned too bee our Mayster, with condition that euery of vs shoulde herken too him, and sticke too the things that he speaketh, without adding aught too, or diminishing aught from that whiche it pleased him too shewe, bycause the full perfection of all wisdom is in him. VVhen wee once knowe this, wee may despyze all the gewgawes that menne can lay before vs. And if menne tell vs that the greatest men, the wyzest men,

the richest men, and the men of authoritie of this worlde doo liue so or so: [wee may answer,] yea marie, but when all comes too all, what are they in comparison of God? VVhen creatures come before him they muste all vanishe away: for when soeuer there is that Maiestie giuen too Gods woorde, whereby he intendeth too trie whither wee honour him or no: it is certayne that wee will receyue all that proceedeth out of his holy mouthe. Nowe, that woorde is conteyned in the Gospell, in so much that when we haue once graunted that God is too bee obeyed, wee muste no more runne ouer sea or lande too seeke what his will is: for wee haue a sure and infallible warrant of it in the Lawe, Prophetes, and Gospell. Sith the case standeth so, wee see it is not without cause that the holy Ghost woulde haue this doctrine too continue too the worldes ende. And furthermore wee bee warried therewithall, too reste vppon God without waivering at euery blast of winde, according as wee see how the Diuell stirreth vp much varietie of opinions, whiche are as whirlewindes and tempestes too dryue vs too and fro.

But let vs learne too bee settled vppon God, and then shall wee stande out too the laste brunt. For if wee hilde our sayth of Iohn; or Peter, it woulde bee but a leane sayth, bycause they were frayle creatures, and wee knowe that man is subiect too leasings and vanitie. Therefore it standeth vs on hand, too haue a much substantialler and surer groundwoorke and foundation, than all that is too bee found in this worlde. And so, for asmuch as wee knowe that God hath taught vs in the persone of our Lorde Iesus Christe, and that men haue bin no more but the instrumētts thereof: it behoueth vs too mount vp vnto God. That is the way for vs too apply this doctrine too our owne instruction, where Sainct Paule sayeth that the Apostles added not any thing vntoo him. Neuerthelater, it is not ment that he despyzeth them, or that he intended not to profite with them: for he liked very well of that, yea and imployed himselfe by all meanes therevnto, and hild no skorne too bee taught euen of the meanest sort, as wee haue seene. But his intent was that Gods woorde which he had preached should abyde firme: and ther-vpon he putteth the wisest men in subiection too it, and the men of
greatest

greatest countenance in the world, and such as bare greatest shewe and reputation in the Church, to the end that Iesus Christ should keepe his preheminance still, and men haue an eye vnto him, and not vnto men, but ground themselues altogether vpon one selfsame sayth, and say that forasmuch as the Sonne of God is sent vnto vs to shewe vs the will of God his father: it is not lawfull for vs in any wyze too doubt of the things which wee receyue of him. Thus yee see what wee haue too doo at this day. And whereas Sainct Paule sayeth, *that he passeth not what the Apostles were, bycause God regardeth not mennes persons*: thereby he sheweth that he ought not too bee counted inferiour too Iohn or Peter, for that he had bin an infidell, and not beleued in Iesus Christ, at such time as the other Apostles did already preach the Gospell. For the maner of the world is, that they which come firste, should bee first serued. Sainct Paule therefore perceyuing that the same might bee some preiudice too his doctrine, sayeth that men must not looke what a one he had bin afore, or what the other had bin afore. And yet his meening is not, that he ought not too looke backe too humble himselfe continually, or that the giftes of grace which God had bestowed vpon Iohn and Peter, should not bee esteemed and commended as they were prayse woorthie: for we see that in other places he termeth himself a poore thing borne out of time, and confesseth himself too bee vnwoorthie to be counted in the number of the Apostles. Sainct Paule then did not as a number of hypocrites or rather shamelesse persones do, who all their lyfe long haue bin eyther whoremongers, or drunkardes, or looce liuers, and of a beastly conuersation, and yet for all that doo but wring their mouth at it and say, tush, men must not inquire what I haue bin. But surely men must not looke too haue any other iudges [agaynst them than themselues.] For euery of vs ought too condemne himselfe, as S. Paule exhorteth vs: and specially when we consider how we haue bin wretched vnbelecuers, and as good as beastes, wee ought too bee ashamed of our owne leudnesse. Sainct Paule therefore wiste well there had bin cause for him too mislyke of himselfe, and too bee ashamed of his struing agaynst the Gospell, and therewithall disdeyned not the goodnesse that had bin in Iohn and Iames. At suche tyme as Peter and Iohn

1. Cor. 15. 2.
8.9.

1. Cor. 11. f.
28.

Iij.

were

were scourged and whipped for the Gospel, Saint Paule was a murderer, and passed not too say that they were rightly dealt withall, and that it made no matter. But yet for all that, hee ameth at the mark: which I spake of afore: namely that for asmuch as God had so aduanced him within a little whyle, his former misbehaviour in tymes paste ought not to hinder the receyuing of the gracious gifts that were in him, that they might not profite too the common edifying of the Church.

Thus yee see in effect, that the thing which wee haue too beare in minde, is that if it bee late ere wee bee called too the Gospell, wee muste bee sorie that wee haue spent our tyme so ill, and specially that wee haue liued like wretched brute beasts, without knowing who is our father too whom wee ought too doe homage, bothe for our life and for all the goodes which we haue receyued of him. Therefore wee ought too bee sorie for that. Againe, when wee see a man returne that was gone astray, wee muste acknowledge suche chaunge too bee a miracle of God. For if a man haue bin a wilde beast, and past all hope of beyng brought vnto God, and yet afterward becommeth as a sheepe, and submitteth himselfe willingly too the obedience of our Lord Iesus Christe: it cannot bee but that the hand of God hath passed vpon him. Therefore it behoueth vs too know what all men haue bin aforesometimes, and euery man ought too bee his owne iudge in that behalfe: but yet for all that, when a man hath bin slowe in comming vntoo God, if God woorke in him with suche power as it is seene that he mindeth too see him forewarder in one day, than some other men in ten yeeres: his so doying muste not cause vs too plucke backe him that was able too edifie, as men sometimes doo, saying, what was such a one a twoo or three yeeres agoe, suche sayings are nought woorth. Lette vs rather vnderstand, that our Lorde hath shewed himselfe so much the more, too the end too be honored. And therewithall, for asmuch as Gods gifts ought not too bee vnprofitable: let vs suffer them too bee applied to the profite and welfare of the saythfull. Yee see then that our looking what men haue bin aforesometimes, must not bee to despyze them still: for it may bee that God gaue hym the brydle for a tyme too the intent too bryng hym downe, so as he became an ynchrist,

or

or liued in ighorance, and knew not goodnesse; or had not any excellent or commendable qualitie in him: and yet for all that, God will sette him as it were vppon the scaffold, and shewe by effect that he intendeth too bee serued by him. Therefore it behoueth vs too take in good woorth, the thing that God giueth and offereth vntoo vs in that wyze.

Thus yee see what wee haue to beare in minde, and how needefull it is that wee should so doo: for there is not any thing contayned heere, whereof wee haue not the experience nowe adayes. As touchyng the woordes where Saint Paule sayeth *that God accepteth not any mannes persone*: it is all one as if hee had sayde, that God is not tied too the things that are seene of vs, or whiche wee haue in estimation; but that he is free too bestowe his giftes on whom he listeth, and how he listeth. Many men, when they heere this worde *Person* spoken of, doo beguyle themselues, and wrest it agaynst the meening of the holy Ghoste. And therevppon many men suppoze that God accepteth not any one man more than another, for then [thinke they] he should be partiall. But see how they darken Gods free Election; as who should say hee were beholden too men, and that if he choze any of them, the same ought too bee generall without exception, in so much that (too their seemyng) Gods grace flieth in the ayre lyke a Tennisball, and it is in our power and free will too reach out our hande too catch it, and too apply it too our vse. Thus are diuerse besotted, yea euen with too grosse ignorance, bycause they vnderstande not what is ment by the worde *persone*. But the holy Scripture telleth vs; that God in vouchsafing too chooze menne, and too set them in a more excellent state, and too bestowe the giftes of his holie Spirit vppon them, stayeth not vppon any thing at all in the partie, ne passeth whither he bee whyte or blacke, olde or yong, noble or vnnoble, riche or poore, beloued or behated of menne, fayre or foule. God thinketh not vppon any of these small tryffes: for if he should delay too loue vs till he found some good thing in vs: hee should lette vs alone still in such plight as wee bee. That therefore is the cause why Saint Paule sayeth expressely, that God regardeth not any mannes persone. And so wee see now what wee haue

too gather vppon that Text. First of all (as I haue sayde already) let vs learne to receyue Gods giftes, and too make our owne profite of them when they bee offered vs, and let vs not take occasion too refuse them as many men doo, whiche labour too cloke their vnkindnesse by alledging one thing or other. But whither they alledge antiquitie, or what focuer thing else, lette it not hinder vs too take profite by those whom God sendeth too vs: for though they bee not past three dayes old, nor can magnifie themselves among men, nor haue done many exploytes and valeant enterprizes: yet is it no matter too vs, so wee perceyue that our Lord hath giuen them such giftes as may bee auayleable too our edification, and therefore let euery of vs stoupe and become teachable, assuring our selues that if wee refuse the good that is offered vs by man, wee do not wrong too the man, but for asmuch as God is the author thereof, and wee hold skorne too receyue that which cometh of him, we be woorthie too bee vtterly bereft of the thyng that he is mynded too bestowe vppon vs, and of the benefites which he hath after a sorte put intoo our hand. Lo what wee haue too beare away. Furthermore lette vs learne also, not too bring any imagination of selfe vantage when wee come vntoo God. But let him that is noble, mightie, or riche too the worldwarde, lay away all selfe estimation, and acknowledge it too bee vtterly nothing before God: and lette him that is poore and miserable, assure himselfe that he is not quite shaken off, though men despyze him. Also let vs prastyze that which is shewed vs by S. James, which is, that the brother which is greates and noble shoulde glorie in his smalnesse, knowing that he hath all things of Gods onely meere goodnesse; and that the brother which is poore and of lowe and meane degree, should glorie in that God hath adopted him, and giuen him suche a state as passeth all the kingdomes of the worlde, seying it pleaseth him too auow vs after that fashion for his children. True it is that where as men gaze vppon the outward apparence and sayre shewe of things: God accepteth a good conscience, God looketh at the vncorruptnesse of the hart. But yet must he be sayne too put the same before into it: for at the first he shall not finde it in vs. Let God looke vppon all the children of Adam, and (as it is sayde in the Psalme) hee shall
finde

finde nothing but vtter corruption. They bee starke rotten in their wickednesse. See what our nature is. Then is there not any thing that coulde moue God too accept vs, and too preferre vs before others: but wee muste become vesselles of his goodnesse, and acknowledge that his accepting of vs, is not for our owne woorthinesse: but that when he choze vs too himselfe, and set vs intoo the way by his holy spirite, then then he knew what soundnesse was in vs. Not that wee haue any at all of our owne: but bycause he doth as it were beholde himselfe in vs. For looke howe many good things there are in the faythfull, so many recordes are there of Gods goodnesse in that he hath shewed himselfe bountifull towards them. That is the cause why that in the tenth of the Actes and in other places, this accepting of persones is put for the decking and vizors which are as false illuzions: of which sorte are riches, credite, dignitie, nobilitie and suchie other things, which serue too make mienne too set store by themselves, and too stande in their owne conceytes. But it is sayde that God doothe looke into mennes hattes, and not gaze vpon the outside of them, so they submit themselves too him obediently, as I haue declared already. This is in effect the thing that wee haue too beare in minde. Now S. Paule addeth immediatly, *that the apostles auowed him too be their fellowe and gaue him their hands*, as it were too warrant that the Gospel which he had preached, was in all poynts conformable to their doctrine, & that all of them had serued our Lord Iesus Christ. Herevnto S. Paule addeth, *that he was by common consent receyued as the Apostle of the Gentyles*, that is too say, of such as had not bin brought vponder the lawe, nor were Iewes by birthe and auncitrie. Heere wee see that S. Paules stryuing was not with the Apostles: for they auowed him too bee their fellowe: nother did he disdayne them: for wee haue seene before, that although his comning to Ierusalem was with assured knowledge that God had appoynted him, and vpon sure and infallible reuelation, after he had bin caught vp intoo the thirde Heauen: yet notwithstanding hee was not caried with pryde, nother vndertooke he that iourney to Ierusalem, to common with the Apostles for feare least he had already or should thereafter runne in vayne. For his desire was too haue all mienne knowe, that

Act. 10. 2. 34

*1. Sam. 16,
b. 17.*

he chalenged not any speciall thing too himself, but that his onely seeking was, that the Sonne of God might bee published all the worlde ouer, and that menne shoulde wooshippe him and rest vpon him, so as he brought not a newe Iesus Christe, but was conformable in all poyntes too Peter and Iohn, and too all their fellowes. If Sainct Paule had shrunk aside by himselfe, it woulde haue bene sayde, that his meening was not too haue any consent of doctrine with the rest of the Apostles. But nowe, seying he cometh after that sorte too agree with them: he sheweth that he was not caried away with any pryde or presumptuousnesse: and that is it whiche he meeneth by saying newe agayne, that the Apostles auowed him too bee their fellowe. Then dothe he not take vpon him too bee aboue them: but will haue men knowe that the Apostles serued our Lord Iesus Christ, & that he was one of their number, and that the Gospell which he had preached muste not bee taken as a doubtfull thing, but [as certaine] as if Peter or Iohn had spoken it, in somuch that when Sainct Paule treateth thereof, hee sayeth not, it is I, but he sayeth it is Iesus Christe. VVhither it bee Peter, Iohn, or Iames that speaketh, let vs looke that the Sonne of God haue euer the maysterhood aboue vs, and lette the thing that commeth of him bee receyued, whither it bee by mee or by an other. Sainct Paule will not haue men too gaze after him, any more than after the least man in the worlde. The thing which wee haue in effect too remember in this texte of Sainct Pauls, is that he had no minde at all of himselfe, ne sought any whit of his owne, but was contented that Iesus Christe shoulde haue the prayse that he deserued, and that his woord should be receyued with all reuerence; and as for all other things, he cared not what became of them. As touching the other poynt, that he was accepted for the Apostle of the Gentiles: it is agreeable too that whiche Sainct Luke also rehearceeth: namely that Paule and Barnabas were ordayned Apostles, bycause God had sholed them out for the same purpose, too preache the Gospell among the Gentryles. Then dyd not that matter come of menne: but God had pronounced his vnreuocable sentence of it: and Sainct Pauls treating after that sorte of himselfe, dooth no whit diminish the commission of the other Apostles.

But

the Epist. to the Galatians. 69

But seeing he was sent of God in deed, and that his calling was not grounded vpon men, nor he had preaced in vnmeasurably, nor thrust himselfe in vpon a geerifnesse, but was chosen thereunto of God: the Apostles shewed that they would not in any wise speake agaynst such a calling, because it was of sufficient authoritie, as coming from God. And heere we see yet better, howe all men ought to frame themselves to obedience, too the intent that nothing may let the worde of God to bee a brydle and yoke, too holde vs so in awe, as none of vs may follow his owne fancies, lustes and affections, but suffer our selues to be guided and gouerned by the hand of our Lorde Iesus Christ. Nowe if it were not lawfull for the Apostles to refuse Saint Paule, because he was sent from heauen: what shall we do? Shall it not bee a diuclish pryde, if wee cannot indure that the gouernment and order whiche God hath stablISHED in hys Church, shoulde continue vnmpeached, but would chaunge callings at our owne pleasure, to set vp and pull downe according too the deuice of our owne foolish brayne? Then if wee go about too make such trouble in the Church, is it not all one as if wee would plucke the Sunne out of the skie to spite God withall. Therefore ye see heere, that the thing which we haue to beare in minde, is that the gouernment of the Church is ordeyned of God, and that they which go about to chaunge any thing in it, are full of diuclish pride, and must in the ende fall downe for aduancing themselves in such wise. Nowe as touching that Saint Paule was sent among the Gentiles: it was not an altering of that which had bin vttered already by the mouth of our Lorde Iesus Christ when he sayde, go preache ye the Gospell through the whole worlde. It might seeme at the first sight, that heere was some chaunge and contrarietie, in that S. Paule was sent on the one syde, and Saint Peter on the other. Nevertheless, both of them do stande verie well together, forsomuch as our Lorde Iesus Christ spake not seuerally to any one of the Apostles, Thou Peter shalt go ouer all the worlde, thou shalt go about the whole earth to preach my Gospell, or thou Iohn shalt do the lyke, and so consequently to the others: but he sayeth, All you whom I haue ordeyned, go spread abroad my Gospell euery where. And his giuing of Commission after that sort in generall termes, is

Non licuit Apostolo
Paulum recusare:
Superbia Diabolica

Mark. 16. 7.
15.

no let but that one might go one way, and another another, and e-
 uerie of them imploy himselfe wherefoeuer God made him way,
 or gaue him enterance, according also as they laboured to spende
 themselues thereaboutes, as well in death as in lyfe. But besydes
 this, there was a speciall commission given to Saint Paule to go in-
 to Countreys further off, where there was not such a multitude of
 Iewes. True it is that wherefoeuer Paule came, hee did put forth
 the doctrine of the Gospell throughout all the Synagoges of the
 Iewes, so as he was rightly their Apostle also. Howbeit, this let-
 ted him not to be ordeyned for the Gentiles, and to carie abrode
 the Gospell throughe the whole worlde, euen where God had
 not bin knowne afore, and where there had not beene any light of
 good doctrine, any lawe, or any Religion. S. Paule then was sente
cheefly vnto them. And seeing it is so: what tytle of supremacie can
 the Pope now pretende, vnder colour that S. Peter (as he himselfe
 sayth) was Bishop of Rome? Surely the saying that Peter was at
 Rome, and lyued as Bishop there, is but a fable and flatte mockerie.
 But let vs put the case it were so. Yet according to that which I haue
 sayde already, Peters calling was specially for the Iewes. And
 therefore if the Pope pretende too bee Saint Peters successour, hee
 must bee the Bishop of the Iewes, and his supremacie must stretch
 no further than too them. For as for Saint Paule, it is verie cer-
 taine that he was neuer Bishop of Rome, nor neuer was there, sa-
 uing when hee was brought prisoner thither: and it is not knowne
 whether he continued there or no, howbeit it is verie likely that he
 answered for his life. The Pope then cannot bragge that he succe-
 deth Saint Paule therein. And what warrant hath the Citie of Rome,
 or what worthinesse can it pretende to say that the Apostles of our
 Lorde Iesus Christ were there: but that it is a denie of theeues, and
 that Gods seruants haue bin murthered there? So then let vs mark
 well this Text, where Saint Paule sheweth, that Saint Peter was
 appoynted for the Iewes, and himselfe sent too the Gentiles: for
 in as much as this lesson serueth expressely for our turne, wee
 ought too bee the more moued too profite by it. True it is that the
 doctrine of the other Apostles belongeth to vs as well as this, for
 our Lorde Iesus Christ will be heard when hee speaketh to vs, whi-
 ther

For Paule mad
 Apostle of the Iewes
 gentiles. and Peter
 of the Iewes.
 Petrus non fuit
 Roma. si sic.
 fabula est.

Supremacia pa-
 pae Romana
 fabula
 oportet quod
 Episcopus esse
 Iudeorum.

quod gloriare
 non potest se
 paulum succedere.

Cum loquitur Chris-
 tus vult audiri

the Epist. to the Galatians. 70

non oportet
nobis habere gloriam
differentiam po-
nere.

ther it be by the mouth of Peter, or by the mouth of Iohn, for all are instruments of his spirite, and wee must not make a difference betwixt persons. But howsoever the case stande, for as much as S. Paules doctrine concerneth vs, it ought too serue vs as a spurre to pricke vs to the quicke. And forasmuch as God choze him to bring the wretched Gentiles vnto him, making him the meane to drawe those vntoo him which had bin cut off from his Church: surely it ought to giue vs the more courage, seeing he did his indeuour to drawe the wretched vnbeleeuers out of the darknesse of ignorance wherein they were, (making that his onely marke to shoote at) that is too wit, vs that come not of the race of the Iewes as concerning the flesh. Neuerthelesse, let vs cōsider therewirhall, that Iesus Christ will bee heard of vs in such wise, as wee must not regarde eyther Peter or Paule, or Iames or Iohn, or anye thing else but him. Let vs holde vs contented with the maister that is giuen vs of God the father too bring vs too all perfection and wisdom, and let vs also suffer our selues too bee taught by such meanes as hee lysteth, and let the things that Saint Paule hath written serue vs, and likewyse the wrytings of Iohn and of Iames, and of the rest of the Apostles: so they leade vs too Iesus Christ, let vs receyue whatsoeuer is brought vs by them, and let vs shet our eies at all other things, and not haue any other consideration, than our Lorde Iesus Christ calleth vs by theyr meanes. And although wee followe the guiding of the doctrine of Peter, Iohn, Iames, and Paule: yet let our shooteanker alwayes bee too bee ioyned and vnited too oure Lorde Iesus Christ, in whome wee shall finde the fulnesse of all welfare and ioy, so as wee shall haue whereof too glorie throughly in him.

But let vs offer our selues before the maiestie of our good God, with acknowledging of our faults, praying him to make vs feelee the more and more, that wee may bee sorie for them, and aske hym forgiveness with true repentance, and fight agaynst our lustes all the dayes of oure lyfe, tyll wee bee thoroughly ridde of them. And for as muche as wee bee so wretched wyghtes, that wee can not bee quite and cleane discharged of them: let vs beseech him too beare wyth vs till hee haue buried all our sinnes, too clothe vs
all.

all ouer againe with his owne righteousnesse. That it may please him to graunt this grace, not onely to vs, but also to all people. &c.

4th Sermon on 1st Ser. 2nd Chap. **The. 10. Sermon which is the fourth**
vpon the second Chapter.

- 11 And vwhen Peter came too Antioch, I vvithstoode him to his face, bycause he was to be blamed.
- 12 For before that certaine came from Iames, hee eate vvith the Gentiles : but vwhen they vvere come, hee vvithdrevve and separated himselfe, fearing those that vvere of the Circumcision.
- 13 And the other Ievves also dissembled vvith him, in somuche that Barnabas also vvvas brought intoo their dissimulation.



Ec haue seene heretofore whereabouts the doctrine of Saint Paule stroue : that is to wit, about his abolishing of the Ceremonies of the lawe. Now, they that stroue agaynst him had colour fayre ynough, saying that the lawe was giuen of God, and that it was not lawfull to alter any part of it, seeing that God was the Author of it. But they shoulde haue considered to what ende the Ceremonies were giuen to the people of olde time. True it is that like as God is vnchangeable, so his worde also indureth stedfast for euer : but yet doth it not follow therevpon, that God should not apoynt men the things which he knoweth to be meete for the. Therefore the Ceremonies were ordeyned for a tyme, too serue the necessitie of the Iewes. Also there was this respect which I haue touched : that before the comming of Iesus Christ, it was requisite that there shoulde bee certaine shadowes too bring the faythfull more further forward, that is, that they might be confirmed in the hope of the redeemer that was promised them. And therevpon wee may well gather, that Gods inioyning of the Ceremonies, was not too
the

The ende they shoulde continue for euer, and stande alwayes in theyr full and perfect state : but to the intent they shoulde continue for a time, to serue to keepe that people in the hope that was giuen them of the things which wee now haue in our Lorde Iesus Christ, who is the verie bodie and substance of the shadowes that were in the tyme of the lawe. Ye see then to what poynt we must come. And yet cannot a man argue, that God is variable as some fantastick persons do, who haue alledged the same reason. For shall wee say that God chaungeth his purpose, bycause hee maketh Sommer and VVinter? VVe see the sundrie seasons of the yeare, wee see the earth waxe greene, and the trees bud floures, and afterward bring forth frute, and we see all things as good as dead in the VVinter time : All this varietie commeth surely of God : but yet doth it not therefore follow, that he chaungeth his nature. So likewyse (as I sayde afore) he gaue his lawe for mans behoofe, and it was requisite that the Iewes (who had not yet such manifest knowledge as is giuen vs by the Gospell) should be helped by another meane, that is to wit, by the Ceremonies which nowadayes should be needlesse, forasmuch as we haue the performance of the things that God shewed them then a farre off, and our state is in that respect better than the state of the Iewes. But nowe Saint Paule, to shewe that his preaching of such libertie, and that the law which God had layd vpon the necks of the auncient fathers, was taken away at the coming of our Lorde Iesus Christ, was not without cause : declared that he rebuked Peter for the same matter. Nowe if the Christians ought to haue bin hilde in like bondage as the Iewes had bin : surely Peter woulde haue mainteyned the quarell to the vttermost. But hee suffered himselfe to bee reproued, and confessed his fault. Seeing we haue such a president in the person of Peter : it foloweth that our case is good, and that the Apostles knewe that all the olde shadowes and figures ought to cease, and bee vterly abolished by the coming of our Lorde Iesus Christ. Thus the thing that S. Paule setteth downe heere, is that he rebuked Peter in the Citie of Antioche for beeing conuersant with the Gentiles, not with the vnbelieuing sort, but with such as had bin conuerted to the knowledge of the Gospell. He liued familiarly with them, accounting them as

members

Eph 2.14

members of the Church. But beholde, as soone as certaine Iewes came from Ierusalem sent of Iames: Peter fearing least some misreport might bee rayzed of him, shrunke away, and made countenance as though hee had no familiaritie nor acquaintance with the Gentiles, and notwithstanding that they had the same fayth of the Gospell which he had, yet did he vse them as straungers, bicause it was taken to be a kinde of defying, to bee in companie with them. See here a wicked madnesse: for by that meanes there was a diuision made in the Church. For (as it is sayde in another place) the wall was broken downe when our Lord Iesus Christ was appointed to be a light from God, not only for the Iewes, but also for the saluation of the whole world. VVherfore if it behoued those that had erst bin separated & estraunged from the Church, to be called into one flocke: then doth Peter disanull Gods grace, whereas yet notwithstanding we know there is not a more precious thing than the vnion of the Church. Therefore he that varieth from it, cannot by any meanes be excused. But beholde, the fault of Peter was, that he brake this bonde of concord by separating the Iewes from the Gentiles, notwithstanding that all belonged too the bodie of our Lorde Iesus Christ, and were the verie children of God. Againe they had all one selfesame head, and one selfesame redeemer: and therefore his deed was a diminishing of Gods house, forsomuch as we be all gathered together in his name, and do become his household folke, euen till we bee gathered vp into the heritage of heauen. But there was yet one other fault: which is that the grace of our Lorde Iesus Christ was darkned. For what fare we the better by his coming, vlesse we know that in him we haue the fulnesse and performance of the things that were figured to vs in old time. If we should offer sacrifice nowadayes as they did in the time of the law: we should not know that we were clenzed by the bloud of our Lord Iesus Christ, and that the same was a sufficient payment for the satisfaction of all our sinnes, and that we haue there a perfect righteousness purchased for vs. VVe should know none of these things. Therefore S. Peter offended grossly in hanging vp that veyle againe, which was as much as to stop Christ from being knowne as he ought to be. Moreouer, there was also a third fault, which was, that [therby] the Iewes were hardned in their error. True it is that we ought to beare with the ig-

norant

ignorant & weak ones, & not grieue the ouer much: & although they
ouer shoot themselves, yet must they be brought back again by litle
& litle, rather than to break either bone or gristle of the, as the pro-
uerb sayth: but yet as for to nurrish their ignorance by soothing the
in it, or by giuing any tokē of allowance or welliking, that is naught.
And Peter by withdrawing himself from the Gentiles to please his
own Countymen, brought to passe that the Iewes might the better
make their brags, that they had won their spurs, forsomuch as Peter
had giuen an incling that the Gentiles were vnclean & vnholly peo-
ple, and so his deed was an augmenting of the euill that was to great
alreadie. In respect wherof S. Paule sayd, *that Peter was blameworthy.*
And it behoueth vs to marke this thing well and diligently, bicause
some haue thought in tymes past, that it was done by agreemēt by-
twixt them, & that S. Peter was sorie that some of his Countymen
were to hard to be pleased, & therfore had told S. Paul secretly, that
he was cōtented to be rebuked of him. But all this is but a flimsiam.
For S. Paule sayth expressly, that Peter was worthie of blame, & that
thervpon he had stepped vp when he saw he walked not aright. VVe
see then that there was not a secrete agreement or packing in this
case: but rather that S. Paule vsed the libertie that was giue him [of
God] & rebuked Peter, & would not bear with him in that case, al-
though he reuerenced him as the Apostle of Iesus Christ. And now
vpō this text we haue to gather for our owne instruction, how pre-
cious this libertie is as I haue declared heretofore. For here the case
startleth not vpon the onely vse of things: but vpon the hauiug of
our consciences quiet before God. If the debate had bin, whither
it were lawful to eate swines flesh or no, which was a thing compre-
hended vnder the ceremonies of the law: it had bin a trifling matter,
and it might well haue bin passed ouer, like as it may be nowadays
when the like Ceremonies are talked of. But it behoued them too
come to the wel head, as I haue declared heretofore. For the figures
serued to holde the people of olde time as it were in wardship, lyke
yong children which are vnder gouernours, and do not yet inioy
their libertie. But at the comming of our Lorde Iesus Christ, like as
sayth grew great, so it was meet that such maner of teaching should
no more take place among the Iewes. Then was not Saint Paul
stryuing

stryuing onely about the outwarde vse of things, (for hee woulde willingly haue forborne that:) but to the ende it might be knowne to what purpose the Ceremonies of the lawe had serued: namely how it was not a bondage that should indure for euer, but that they had stood in force, only to the comming of our Lorde Iesus Christ. And herevpon it may be gathered, that when the Iewes forbore the eating of Swines flesh, or obserued any holy day, or did this thing or that: they did not a seruice to God that was of necessitie in it selfe, but vsed it for the continuall exercising of themselves in the fayth of Iesus Christ. VVhereby wee see, that the Ceremonies had no vertue of themselves: but that when they were referred too their due ende and spirituall paterne, then it was perceyued that God had not ordeyned them, but to the benefite of the Church. Then let Iesus Christ be separated from the Ceremonies, and they shalbe but tryfles for little children to play with. But if the end be considered wherevnto they ought too lead the faythfull, then will it be found that they were profitable. Yea and euen we at this day may fare the better by them. Although the vse of them be abolisued, yet may we by them gather the things that are shewed vs in the Gospell. As howe? It was sayde that the Priest should enter alone intoo the Sanctuarie, and not without sacrifice. VVell then, therevpon wee haue to gather, that there is neyther man nor Angell worthie too come vnto God, but that we shoulde bee all of vs shet out, if there were not a way opened for vs in the person of our lord Iesus Christ. Marke that for one poynt. Agayne we haue also to beare in minde, that we can haue none attonement with God, nor boldenesse and libertie to call vpon him, except bloud go with it: that is too say, except the death and passion of our Lord Iesus Christ [go with vs] to get vs grace and fauour. And all our prayers must be offered vp by that meane, or else they shall be refused at Gods hade. Moreover it is sayde, that the booke of the law was sprinkled with bloud as well as the Sanctuarie. VVe see then that all things shoulde bee vnholly, if they were not hallowed by the bloud of our Lord Iesus Christ on all sydes; and also that we shoulde haue no assurednesse of Gods promises, nor be able to apply them to our welfare, vnlesse they had seales continually at them. Besides this, when as it is sayd that

Exod. 30.6

10.

Leu. 16.4.2.

Exo. 24.8.8

Heb. 9.1.19

that God is our father, and that our finnes are forgiven vs and we accepted of him as righteous and guiltlesse: none of these promises should be of any force, neither could they boot vs at all, except the bloud of our Lord Iesus Christ went before our eyes, so as all the word of God were (after a sort) written vnto vs in red letters of the bloud of our Lord Iesus Christ. Thus ye see how we should profite our selues by the Ceremonies of the law. But howsoeuer we fare, the vse of them is abolished, and if they continued still, wee shoulde not haue so good teaching by them as we haue, for we shoulde rest vpon these base and corruptible things. But in as much as we haue the heavenly pattern that was spoken of vnto Moses, according also as the Apostle in the Epistle too the Hebrewes, and Saint Steuen in the Acts do shew right well: now we vnderstand wherefore God ordeyned such Ceremonies. The thing then which wee haue too marke for one poynt, is that we must vnderstand, howe here is no speaking of matters of small importance, but in knowing wherein the Ceremonies profited the fathers of old tyme, and why it was Gods will to haue them abolished at the coming of our Lord Iesus Christ. And herewithal we see also, that Saint Paul spared not Peter though he were his fellowe, and were in as worthie and excellent an office as he was, and seemed that of dutie he should haue bin borne withall. Howsoeuer the case stood with him, he rebuked him sharply for that matter. VVe may much better decerne, that if it were a smal & light thing, S. Paule would not haue moued such debate and strife for it. Needes therefore must it bee a matter of great importaunce. But by the way we be warned, that whensoeuer Gods truth is defaced, or that any man turneth away from the pure simplicity of the Gospell, we must not in any wise spare him, but although the whole worlde shoulde set it selfe agaynst vs, yet must we mainteyne the case with inuincible constancie, without bending for any creature. For if any man ought to be borne with, the same was Peter: and seeing that our Lorde Iesus Christ had bestowed such giftes of grace vpon him, as to giue him that name, Saint Paule should haue yeelded somewhat vnto him: yea, but that matter was not to bee borne with. Then ye see heere an example, which sheweth vs that when the authoritie of men tendeth to the defacing of the truth of the

Exod. 25. d.

40.

Heb. 8. b. 5.

Act. 7. f. 44

Gospell, wee must fall too stryuing and not regarde any creature. And this is greatly for our profite nowadayes. For there are many that woulde sayne rowe betweene twoo streames, and although they perceyue the abuses and corruptions, yet would they beare on both sydes, and all to purchase peace as they themselves say, whereas in the ende there must needs followe great confuzion when men doo so heaue one at another. Therefore too appeale all discord, they woulde sayne haue a parting of stakes and a mingle-mangle made, and that euery man should bowe on his syde. But in the meane while, will God gyue ouer his right at the pleasure of men? Or may wee confederate our selues too his prejudice? So then, seeing that wee nowadayes haue too incounter agaynst the wilfull Papistes, who haue peruerred, corrupted, and falsified all the truth of the Gospell: although they face vs with these honourable tytles of holy Catholike Church, holy Sea Apostolike, Prelacie, Christendome, and holy Supremacie (which yet notwithstanding are but vizors in verie deede:) let vs not be abashed awhit at them. For why? wee haue God on our side: and besides that the truth of the Gospell is so precious in his sight, as hee will not haue any creature to bee spared for it: according as we haue seene how Saint Paule himselfe telleth vs, that if it were possible for the Angelles to turne vs away from the pure doctrine, wee should holde them accursed, and refuse and abhorre them. And why then shall wee seeke too please mortall men, when they woulde disguise the purenesse of the Gospell, and mingle their owne inuentions wyth it, and in so dooing make our Lorde Iesus Christ their vnderling, that they mighte still keepe possession of theyr errorrs? Is it meete that wee should yeelde vp our places to them? A mischief light vpon such concord: for it shall alwayes be cursed of God. Wherefore let vs haue such stoutnesse and constancie of minde, that when we be once sure that the quarrell which we mainteyne is Gods, wee stagger not for any greatnesse or loftinesse of the worlde. Thus ye see in effect what we haue to beare in minde. And heere withall we see also what the fondnesse of the Papistes is, and howe shamelesse that vilane [the Pope] hath bin in exempting himselfe from all correction. VVhen the Pope intendeth to magnifie himself greatly, he

He calleth himselfe the Successor of Peter: and yet in the meane while, hee will by no meanes submit himselfe too any chastizements. Hee sayth that it belongeth to him to correct all the world, and that it is not lawfull for any man to meddle with him. And whence cometh that exemption? For if he pretend to hold the place of Peter, we see here the contrarie. Peter was rebuked and bare it, yea and hee willingly graunted himself to be gilty when he saw he was ouercome. Seeing it is so, wee must needs conclude that there is no dignitie in this worlde (how much so euer men colour it) which shoulde not alwayes bee subiect too Gods worde. For what a thing were it if it were otherwise, so as our Lorde Iesus Christ shoulde haue sette vp dumbe Idols in his Church vnder the title and shadow of shepherds, and that it should be lawfull for them to finde fault and rebuke, yea and too marre and falsifie all things, and in the meane while no man shoulde open his lippes agaynst them? Gods Church shoulde become as it were a Swynes sty, infected with all filthinesse, and there shoulde bee no remedie to helpe it. Let vs marke well then, that God will not haue any such preeminence to bee in his Church, as shoulde hinder the continuall course of his worde, so as it should not be able to bridle all such as are in any superioritie aboue others. For it behoueth vs to giue eare to our Lorde Iesus Christ, and hee must haue the maystership that is gyuen him of God his father, so as euery man must yeele himselfe therevntoo, and none of vs pretend to haue any exemption. That is the thing which is shewed vs in the person of Saint Peter. On the other part, we see also after what sort the faultes that are committed ought to be rebuked: that is to say, openly before all men, and not only in secrete: which thing is well worthie too bee marked. For there are many that can fynde in theyr heartes too giue cause of offence, who after they haue set all in a broile, woulde haue a man do no more to them, but tel them softly in their eare that they haue done amisse. For the common diuinitie is this. VVhat I pray you? Is it not sayde that eche shoulde reprove other secretly? Is it meete that a man shoulde bee so difamed when hee hath done amisse? No verily, if hee haue not offended in suche wize, as hys faulte ingendereth trouble in the whole Church. For euen our Lorde Iesus Christ doth expressly set

Mat. 18. 15.

15.

1. Tim. 5. d.
20.

downe the same difference, so that if any man haue done amisse and I knowe it, I must rebuke him betwixt him and me. But if the fault be notorious and open, and an occasion too bring in euill example, if hee were not tolde of it : then must I not any more keepe that order of rowning him secretely in the eare, but condemne the fault as it deserueth, that others may take warning by it. And this is ment, not onely of private persons, but also of suche as are in highest degree : for it becommeth them too leade the waye, according also as in another place too Timothie, Paule commaundeth expressely, that suche as haue done amysse (though they bee the Sheepehearde which haue the charge too teache and gouerne the flocke) shoulde bee rebuked openly. The same thing hath hee put presently in practize in the person of Peter. For in as muche as the fault was ouergreate, and too farre out of square, and might ingender greater trouble in the Church, bicause it was (as yee woulde say) an ouerthrowing of the Gospell for that there was as yet some infirmitie in manie men : Saint Paule sawe well it was requisyte that Peter shoulde bee rebuked, and there- yppon did it.

Mat. 16. c.
18.

That therfore is the thing which we haue to remember concerning that proceffe. On the other side we see also the mildnes of Peter. It had bin said vnto him by the mouth of our Lord Iesus Christ, that besides his ordinarie name of Simon, he should be called Peter for the steddinesse of his sayth. He was excellent among the rest of the Apostles : and yet neuertheless he stoupeth with his head, and boweth downe his necke when he seeth that he hath done amisse, and maketh no buckler of the honourable state wherein he was, but onely considereth, that sith Gods worde is giuen vs too correct vs, it becommeth vs to submit our selues too it, except we will bee rebels against him, who in the ende will beate downe all the pride of the world. Therefore S. Peter perceyuing that nothing is better for a man, than to receiue chastizements when hee hath done amisse : yeeldeth to that which was told him by S. Paule. Now if we consider all these things well : wee haue heere a verie profitable storie. For on the one syde wee see howe euerie man desyreth too holde in with the worlde : and that is an occasion too blinde vs continu-

ally in our milddoings. For there is nothing with vs but flattering, and (to our seeming) we cannot be friends, except euery of vs beare with his fellowe. Surely there is a maner of bearing with things, which is commendable, as I haue said alreadie: which is, to be gentle in rebuking such as haue done amisse, so as we labour to win them, and drawe them backe againe by freendlinesse, and bee not too sumishe and hastie with them. For there are faults that may be borne with, and which are not to be searched to the bottom, for it doth but sharpen men when they see an ouereagernesse of fault syding, according as yee shall see diuers whiche keepe as it were continuall watche, too see if they can fynde anye thing too carpe at in some man or other: all theyr holynesse consisteth in taunting of one man, and in rayling vpon an other: and too bee short, they bee the greatest Correcters of the worlde. But our desyre [of rebuking] must be so brydeled, as wee seeke not to finde fault with men. And yet on the other side, the flattering that reigneth nowadayes to much in the worlde, is a vice which we ought to shunne as a deadly plague. Therefore according as euery of vs loueth his neighbour, so let him lerne to vse the freenesse of speach which S. Paule sheweth vs heere. And specially when Gods trueth is in hande, let no man be spared, let the zeale of God get the vpper hande in vs, and although we shoulde purchase displeasure, and runne in daunger of many slaunders and backbytings, yet ought wee neuerthelesse to vndertake the challenge. For there is no excuse for vs if wee play the traytours, by dissembling when the trueth of the Gospell is falsified. VVherefore wee must followe the thing that Saint Paule sheweth vs heere: and the deede which hee did too his fellow Peter, muste serue vs for a lawe and rule, so as wee may shewe that wee desyre nothing more, than that God shoulde bee hearde, that his trueth shoulde not bee turned into a lye, and that there should not be any thing shuffled too it, nor any Leuen or Darnell mingled with it, but that it shoulde continue alwayes in hys owne pure singlenesse. And on the other syde, the greate ones are warned heere, too submit themselves meekely, and too yeeelde themselves playable too the correction that is offered them, knowing that God surrendered not his owne right when hee aduanced them too that

state, but muste still keepe his soueraigne dominion, execute his iurisdiction by his woorde, in suche wyse as they whiche are moſte highly aduaunced, muste bowe downe theyr neckes, and vnderſtande that it were a diueliſhe confuſion too pretende a priuiledge too receyue no chaſtizement. For by that meanes Gods woordes ſhoulde bee as good as thruſt out of doores, and hee bee bereft of the ſoueraintie which he hath ouer vs: and therefore after that maner muſt wee put that doctrine in vſe. And ſpecially nowadayes when wee ſee men ſo bolde too bende themſelues after that faſhion agaynſt God, let vs bee fenced aforehande agaynſt them, and let nothing abaſh vs, ſeeing we knowe what the quarell is wherein we fight agaynſt them: but let vs hardily deſie all that filthie dungeon, that is to wit, the Pope and his Cleargie, and let vs not paſſe a whit for theſe ſtinking vermin, when we ſee them bend their hornes at our Lorde Ieſus Chriſt, and that vnder his ſhadowe and by pretending his name, they go about too thruſt his Goſpell vnder foote, yea and too burie it vtterly, or elſe too make ſuche a confuzed mingling of it, as men may not knowe who is maſter. Then ſithe wee ſee that the Diuell poſſeſſeth them after that ſort, let vs not ſticke too arme our ſelues too the battell, and too ſtand out agaynſt them too the vttermoſt: ſpecially ſeeing that among other things, the quarell is more fauourable too vs in theſe dayes, than it coulde ſeeme to bee in the tyme that Saint Paule mainteyned it. True it is that the reaſon is alyke, and ſpringeth all out of one fountaine: but yet was Saint Paule faine too fight agaynſt the Ceremonies that God had commaunded by his owne mouth. And why did hee ſo? Bycauſe that thereby the Goſpell was darkened, the grace of our Lorde Ieſus Chriſt was after a ſort beaten downe, mennes merites were ſtabliſhed, and finally men knewe not whereat God had aimed in his lawe. And nowadayes the ſelfe ſame reaſons moue vs, to fight agaynſt all the abhominations that haue bin ſet vp in the Popedome. But we haue this for an aduantage, that all theſe things were forged in the ſhoppes of Sathan and of men. Nowe wee knowe there is nothing but vanitie in men, ſo long as they bee ruled by their owne fancie, and ſubmit not themſelues too the obeying of God. For as much as the caſe ſtandeth ſo, let vs fight

so much the more manfully, seeing that our Lorde doth in all respects giue vs wherewith to keepe vs from being dismayed at the titles that are set afore vs to outface vs with, which are nought else but illusions of Satā. Ye see in effect what we haue to beare in mind. But it behoueth vs also too marke well howe Saint Paule addeth that his rebuking of Peter was because hee and his companions walked not the right way in the truthe of the Gospell: and besides that, his rebuking of them was, because hee sawe that the mischief was alreadie spread farre and wyde, and that if he had forborne any longer, the remedie woulde haue come out of season. Beholde here twoo reasons which it standeth vs on hande too marke well. As touching the truth of the Gospell, I haue shewed you alreadie howe it is the purenesse which it behoueth vs to sticke vnto. He might well haue sayd, that they walke not the right way in the Gospell: but he speaketh of the truth [of the Gospell,] according as hee had vsed the same worde once afore. The reason why he doth so, is for that men woulde haue a halfe faced Gospell, and beare themselves in hande, that they bee discharged before God, so the name of Christianitie runne roundly in theyr mouthes. Like as at this day the woordes Gospell is taken to bee meetely honourable among the Papists; but yet the Gospell which they haue is but a bastardgospell, because they haue put their owne collups and gobbets to it. They haue turkined all things after their owne pleasure, and they haue taken suche a scope, that Iesus Christ is but an vnderling in comparison of them. For they haue giuen determinate sentence as it were from Heauen. And in good sooth they haue not beene ashamed too say, that the Contentes of the Gospell are but as an Apfie of the Christians, or as it were an introduction: and that the greate Mysteryes and principall matters, haue beene revealed too them since, so as they muste come from Councels, and from the Sea of Rome. Thus is our Lorde Iesus Christe mocked, as thoughte they had taken in hande too crucifie him newe agayne. For men coulde not deuyze too offer hym a greater villanye, than too saye that he was but as an Vsher of a Schoole to teach folke theyr Apfie, and that the Pope is come in aboue hym, to bring in the state of perfection: and yet notwithstanding it is sene how the Pope maketh a minglemangle

or hotchpotch (as men terme it) of al things. Then is the word Gospell villanously vnhalowed among the Papistes, and these sticklers which would haue men to agree vnto many superstitions, and too content themselues with a little of the Gospell, and in the meane while let many abuses and errors continue still: do likewise darken the pure doctrine of our Lord Iesus Christ. That is the cause why S. Paule speaketh expressely of the truth of the Gospell, to shew that we must go to it roundly, and not by halues, and that there must be no adding nor diminishing of the things which the sonne of God hath taught vs, but that euery man must be cōtented to heare him speak, and too let him haue his mouth open. Let vs on our side open our eares and be heedfull to receiue whatsoeuer hee sayth: and let no man presume to haue an ore in that boat, to say this would be good, or this or that should be done. VVherefore let vs so reuerence the pure doctrine of the Gospell, as none of vs presume too chaunge ought of it, but all of vs yeeld to it without exception. Thus much concerning the first reason that is set downe heere. So (to be short) let vs keepe our selues true schollers vnto our Lorde Iesus Christ, and if any man go about to make vs swarue neuer so little frō him, or to gad after the doctrines & inuentions of men: let vs withstande them stoutly. And why? For Saint Paule had none other respect, but that the Gospell might abide in his pure & vncorrupted soundnesse. VVherefore let vs followe him in the same nowadayes, and we can neuer do amisse. Marke that for one poynt. Another is, that we must also marke well, that if an inconuenience should increase, and spread abroad by our silence and forbearing, wee must provide for it aforehande. For it were to late to shet the stable doore when the Steed is stolne. Therefore when we see that such as labour too intangle Gods truth, or too mingle their owne fancies with it doo drawe folke to them, and begin too haue soine traine and tayle following them: then is it high time for vs too bee firie in fighting. For if we beare it: it is certaine that wee bee guiltie of the decay of the Church, that shall come vpon it, and whereas we thinke too shift it off, God will not graunt vs that grace, for as much as wee haue bin too colde and retchlesse. Therefore when the mischoefe increaseth, and that there breedeth any infection of it, (that is to say, when one beginnes

beginnes too marre another, let vs bethinke vs too let ourselues lustely agaynst it, and not suffer the shrewd weedes too growe so farre as to choke the come, but let vs plucke them vp bytimes. And this is too bee done, not onely in the errors that marre the pure doctrine of the Gospell, but also in all vices and corruptions [of manners]. Truly if there bee any Heresies and wicked opinions which might set all things in a broyle, it is all one as if a man should haue a stroke with a sword or a dagger in his brest or in his throte. For wherein is the lyfe and welfare of the Church, but in the purenesse of Gods woord? If a man would come and put poyson in our meate whereof wee should take nurrishment, should wee holde our peace at it? No: but wee should rather storme at it. Now the selfsame reason holdeth in the doctrine of the Gospell, and wee muste haue our handes alwayes lift vp too maynteyne the pure doctrine, and not suffer it in any wyse to be corrupted. Also whē we see vices reygne, wee must prouide for them and redresse them in due season. For if wee beare with it and doo as most men doo, whiche doo but laugh at it and prouide for it at leyzure: wee shall afterward bee at our wittes end, too see how God hath shut the gate, and how Satan hath wonne the goale out of all ioye. And sure it is a iust reward of our rechelesnesse and coldnesse, when wee bee not heedfull to cure the diseases as soone as wee see them infect and marre the bodie of the Church after that sort. Thus yee see what wee haue in effect too remember heere: namely that wee must not bee so foolish and lightminded, as too receiue the things that these Newters or doublehanded men doo put vnto vs, as who should say, that if the great abuses bee amended, it ought to suffyze vs. But let vs neuer leaue till the Gospell bee set agayne in his pure soundnesse, and that wee haue it in the selfsame wyze which our Lord Iesus Christ deliuered it too vs, without any mingling furthereto by men. And secondly agayne, thereafter as wee see the mischief preuayle, let vs bryng these backe vnto God which are gone astray, and labour too stoppe those that leade their neighbours after that fashion too destruction, and seeke nothing but too turne all vpside downe: let such men be repressed, and let euery one that hath the zeale of God shewe himselfe their deadly enemy, breaking asunder what soeuer may holde

vs backe? and whither there bee friendship or kinned betwixte vs, or any other of the streyghtest bondes in the worlde: lette vs burie euery whit of it in forgetfulnesse, when wee see the foules that were bought with the bloud of our Lord Iesus Christ, so led to ruine and destruction: or when wee see things that were well settled, overthrowen, and nothing else sought but confusion, so as manie might not know any more what Iesus Christ is, and that by little and little the Diuell getteth full scope, and carrieth vs away headlong, as though the brydle were layd looce in our necke. VWhen wee see the mischiefe tende too this poyn: let euery of vs streyne himself too stop it, and shew that wee had leuer too haue deadly foode for the seruing of God, than too haue all the friendship in the worlde for pleasing and pleasuring of mortall creatures. VWherefore let vs not play the blind men or blinkardes when wee see God offended, but let vs set so muche store by his trueth and glorie, that all other things may be nothing too vs in comparison thereof. Thus ye see in effect how we ought to put this doctrine in vre. The residue shall be reserved till the afternoone.

Then let vs nowe fall downe before the Maiestie of our good God with acknowledgement of our faultes, praying him to make vs feeble them more and more, and that therewithall for asmuch as hee will haue vs to come to him with true repentance, it may please him to draw vs by his holy spirite, and to beare with our infirmitie till he haue quyte and cleane purged and rid vs of them, and brought vs to the perfection whereto he calleth and encourageth vs. And so let vs all say, Almighty God our heavenly father. &c.

Top fifth on p 525.
The. II. Sermon, which is the fifth

vpon the second Chapter.

- 14 But vwhen I sawe that they vvalked not rightly after the truth of the Gospell, I sayde too Peter afore them all, if thou beyng a Ievv livest after the manner of the Gentiles and not as the Ievves, vvhy compellest thou the Gentiles to play the Ievves?

15. Wee bee Lawes by nature, and not sinners of the Gentiles.

16. And yet forasmuch as wee knowe that a man is not iustified by the vwoorkes of the Lawe, but by beleefe in Iesus Christ, wee also haue beleued in Iesus Christ, that wee might bee iustified by the fayth of Iesus Christ, and not by the vwoorkes of the Lawe; for no flesh shall bee iustified by the vwoorkes of the Lawe.



I haue alwayes bin a comon saying, that looke what Lawe a man layeth vpon others, he ought too keepe the same himselfe. For it is nother right nor reason, that a man should go scotfree himself, and lay the burthen vpon other folkes shoulders. And for that cause doth our Lorde Iesus Christ upbraid the Scribes and Pharisees, that they passed not to lay heavy burthens vpon the poore people, & in the meane while tooke leaue to do what they listed themselves. And commonly it falleth out through hypocrisie, that he which is rough & extreme in all rigour towards his neighbours, would haue rather men to forbear him and to dispencc with him. But if wee will needes presse our neighbours to do their duetie, the true & naturall order requireth, that every of vs should first begin at himself. Ye see then how it is a most manifest hypocrisie, when a man will not a whit beare with his neighbours, but chalēgeth their dutie to the vttermost, & in the meane while offendeth grossly himself, & will not suffer any correctiō. Yea & sometimes also it falleth out, that we would play the good fellows at other mens cost. Euen so fell it out beere in S. Peter. For his enforcing of the Gentyles to keepe the Ceremoniall Lawe, came not of the foresayde hypocrisie of taking leaue too doo what he listed, and of desiring too go quite and cleere before God for his constryning of other menne too such a poynt; but of dubblenesse, for that hee was too desirous to pleasure his owne countrymen. He had already taken leaue too liue after the maner

Matth. 23.
4.4.

of

of the Gentyles, that is to say, too giue ouer the vling of the Ceremonies of the Lawe. For (as I haue earst touched) S. Paule speaketh not heere of the vnbeleeuers, nor of the despyzers of God: but of those Gentyles that had bin conuerted to the knowledge of the Gospell, and were desirous to serue God, yea euen without the old Ceremonies. Now S. Peter had fashioned himself to their common trade, and yet notwithstanding he was a lewe: and therefore he did the Gentyles too much wrong, to put a freyter brydle vpon them, than he receyued to himself, as I sayd afore. He did it not in respect of himselfe, but playde on both handes, as they doo whiche would feyne keepe fauour with all parties, and are loth too mislike any man. So wee see there was rightfull reason to rebuke him, and too shame him before all the Church. Now remayneth that he acknowledged his faulte, by which example wee muste learne mildnesse. That is to say, for asmuch as there is none of vs all but he may step awry, as they that haue not such perfect wisedome but that we may fall euen into grosse faultes: and although we perceyue it not, yet now and then we happen to swaue through infirmite: at least wyte let vs not ierre at it when we be reformed, as many proude & stubborn folke do, who eyther spew out their poyson, or else rancle inwardly in their hartes when they bee rebuked. Let vs learne first of all by S. Peters example, that there is none of vs all so farre forward in holinesse, wisedome and vertue, which may not overshoot himself. And therefore let vs patiently heare what is tolde vs, that wee may fare the better by it: and let vs not bee ashamed too caste downe our heades when we see our selues iustly accuzed and condemned. Thus yee see what we haue to remember vpon the first part of this Text. Truly we haue seene already this morning, how S. Peter had this honorable title, to be called a chiefe pillar in Gods Church, and in the spirituall Temple that was too bee buylded. He was honored, he and his fellowes had receyued the holy Ghost, and although he had stumbled once afore, yet had Iesus Christe set him vp againe, and wiped away the remembrance of that fall, in saying to him, feede my Sheepe, haue a care of my Lambes. And yet for all this, he walketh not the right way, but steppeth aside. VVherefore it behoueth vs too bee so much the warer that noman deceyue vs.

as though wee had profited so well in Gods schoole, that wee were no more in daunger of doying amisse. Let vs beware of suche ouerweening, and keepe continuall watch, that wee bee not misledde by the wyles and traynes of Satan: yea let it bee a suspicious matter with vs too desire too please men, seying that S. Peter fell intoo that extremitie. True it is that his meening was too the contrarie, and that his intent was too imploy himself wholly too the glorifying of Gods name. He had stoutly withstoode it when he was forbidden too preache any more in the name of Iesus Christ. It was the voyce of an Angelicall stoutnesse when he answered, God must be obeyed and not men. For he sawe there the rulers of his countrie, he sawe them assembled with their pompe, and there was the statelinesse of Magistrates, which had bin able too amaze a poore man of no credite, as he and his fellow Iohn were. But not withstanding his stout answering that he woulde obey God maugre all those that pretended too haue preheminence ouer him, yet he was deceyued in this case whereof mention is made heere. Therefore whensoever men doo the thing that may thrust vs out of the way, and wee haue some fayre cloke, so as it shall seeme too vs that wee doo not amisse too please them: Let vs bethinke vs of this example, that is set vs down heere, and which is tolde vs too make vs euery of vs looke aboute him what his calling will beare, and what God commaundeth, without casting of our eye aside too purchase fauour in the worlde. Let vs shet our eyes agaynst all that is about vs, and looke onely at this marke, that wee must in all caces and all respectes fashion our selues too the will of God. And when wee shall haue looked rightfoorth too Gods ordinances, and asked counsell at his mouth, and prayed him too guyde and gouerne vs by his holy spirite, and finally well considered the boundes of our vocation, so as wee attempt not any thing otherwise than becommeth vs: then shall wee bee able too eschew the slighes and allurementes of Satan and the worlde, so as wee shall not passe too pleasure creatures ouermuch. But without that, wee shall bee beguyled at euery turne as it happened vnto Peter. For if wee compare our selues with him: it is certaine that hee was much better able too keepe himself, than wee bee. Neuerthelesse he was cast downe afterward, too the end that his doying might serue

*Act: 4. d. 19
or 5. c. 29.*

serue for our learning, and wee bee rid of all pryde, so as wee might not thrust forth our owne opinions to bee ouerwyze in our owne brayne and fancie, but that all our wisedome might bee too rule our selues according to Gods pure woord. But now let vs come to that which S. Paule addeth. He entereth further intoo the matter and sayeth, *wee bee Iewes by nature and not sinners* (that is too say, damnable men, defiled, and miserable wretches) *of the Genty'es.* And yet notwithstanding for as much as we know that wee cannot bee iustified by the deedes of the law, and that there is none other meanes to make vs acceptable to God, than by comming too him with the grace of our Lord Iesus Christe: wee haue renounced the rightuoulnesse of the lawe; and assured our selues, that Gods accepting of vs muste bee of his owne free goodnesse for his sonnes sake. Seyng then that wee Iewes haue renounced our owne worthinesse, what shall the Genty'es now do? must not all be reconciled to God, through his owne meere goodnesse without bringing any thing of their owne, and without pretending to haue any maner of desert or worthinesse of themselues? Heere (as I haue touched afore) S. Paule entereth into the principall poynt of his disputation, agaynst such as mingled the Ceremonies of the lawe with the Gospell. Howbeit S. Peter was none of that number. For it is certayne that he knew well ynough, that there was none other meane too come vntoo God, than by his mercie as it is shewed vs in our Lord Iesus Christ. Sainct Paule had communed sufficiently with him afore of that matter, as wee haue scene. He agreed fully with S. Paule as touching doctrine. Then was not Sainct Peter wrapped in that errour: for it had bin a superstition that had vtterly defaced the death and passion of our Lorde Iesus Christe. Therefore S. Peter would haue abhorred that. But the dissimulation that I treated of this morning, was an occasion to harden the Iewes in the fond dotage which they had conceyued of their owne meritorious woorkes. Not that he intended it: nother is it a sufficient excuse for vs though wee protest a hundred tymes, that wee meene not too mayntayne euill: but if wee make any countenance at all of it, surely wee are alwayes woorthie too bee condemned bothe before God and the worlde. Sainct Peter then agreed very well with Sainct Paule as concerning doctrine, namely

that

that there is none other meane too come before God too obtayne grace, than by renouncing all creatures, and by confessing that there is nothing but cursednesse in vs, and that God muste receyue vs of his owne meere mercie for our Lorde Iesus Christes sake. S. Peter knew this, and taught it without any gaynesaying. And moreouer he wist well it was lawfull for him to giue ouer the vse of Ceremonies. For he would not haue graunted too any suche libertie, vnlesse he had knowen that the same had bin purchaced for vs by the death and passion of the Sonne of God. Neuerthelesse he swarued a litle too much, too the intent too keepe still his owne Countrymen, bicause he knew that the Iewes were somewhat too wilfull & wayward, and therefore he ment no more but to beare with their nature. But S. Paule respecteth not the person of his fellow S. Peter, nother reasoneth he with him, as if he shoulde say, thou arte an abuser of men, thou knowest not what the Gospell meeneth, but hee sayeth vntoo him, bethinke thee well what is like too befall of thy doying, and what inconuenience it will draw with it. For whereat ayme they that would haue men too keepe the Ceremonies of the Lawe: euen too get some holynesse by them, or to binde men so too them, as they shoulde vse them vpon necessitie of saluation, and to deserue fauour by them at Gods hand, and finally to obtayne forgiuenesse of sinnes by keeping of circumcision and all other such things. But in so doing they be hild downe in this errour, that they renounce the death and passion of our Lord Iesus Christ, and yet notwithstanding thou intendest too feede them in that fondnesse, and what a thing were that?

Therefore let vs marke wel how S. Paule passeth not what Peters opiniõ is in this behalf, but dealeth with the matter it self, to the end that all cloking might be taken away frõ such as did shet the Gospel out of doores, besides that they did also rende the Church asunder as we saw this morning. Howbeit for asmuch as it is a matter that canot be [fully] discoursed in a day [or twayne,] no nor in fower: we must take the things in order as they lie, to the end we may know why S. Paule stroue so sharply for the abolishing of Ceremonies. For the case concerneth the saluation of our Soules, and it is the chief point that we must learne in gods schole, next after the glorifying of him,
For

For if wee fall too comparifons, it is certaine that the ferving of God dooth alwayes go in order and degree before the faluation of our foules. True it is that they bee things inſeparable: for God ſheweth his infinite loue which he beareth vs, in this that neuer any thing ſerueth too his glorie, but that the ſame is immediatly fitte and profitable for our faluation. Howbeit for aſmuch as God hath loued vs ſo greatly, and continueth ſtill his fauour towards vs: wee on our ſide are bound vntoo him, bothe too forget our ſelues and to giue our ſelues wholly vnto him. But how ſoeuer we fare,

1 wee ſee heere the twoo groundes of all our Religion: namely too

2 know how God ought too be honored and ſerued, and alſo how we may ſo offer our ſelues before him, as he may accept vs and anow vs for his children, and wee holde him for our father, and by that meanes be fully aſſured of our ſaluation. And theſe twoo poynts are contayned in the diſcourſe that S. Paule handleth heere. For the caſe is, after what maner God wil be ſerued: according as the cheef ſacrifice that he demaundeth, is the confeſſion of humilitie: I ſay humilitie: not by making demure countenances, but by beyng touched with ſuch remorse, as wee ſuffer our ſelues too bee vtterly condemned before God, and all the truſt of our owne woorkes and merites be thruſt vnder foote. Marke that for one poynt. And more ouer, when God commaunded the Ceremonies, it was not for that he paſſed vpon theſe outward things: but for that he aimed at another end: which was, that [on the one ſide] the Iewes ſhould be inured to patience, by continuall perceyuing of their owne wantes and miſeries, and therevpo rid themſelues fro al corruptions of the fleſh: and on the other ſide be led to our Lord Ieſus Chriſt, to reſoſe their truſt in him, & to reſt wholly there. So then, as touching thoſe that would haue the ceremonies of the Law kept, as if it were of neceſſitie that me ſhould be precisely bound to the vpon paine of [deadly] ſinne as they terme it: it is certayne that their meaning was to ſet vp a ſeruis of God contrarie too his will and meaning, and that they were as good as Couſiners: for why, they peruerted the naturall meaning of the Law. Marke that for one ſchoole poynt. Another is, that they taught men to ſet vp their briſtles, & to glory in theſe ſelues, & that was an abolifhing of Gods glory: for we canot chalédge aught

(hee

face ends not the
mortal world

humilitie

patience

truſt

may ſay and if
reſt moueſt purgatory
uſe

ſole worſhip

pride

derogation of gods
glory

(he is neuer so little) to ourselues, but we rob and rende away that which belongeth vnto him. Ye see then how it is a diuinish trayterousnesse when men presume vpon their owne power, as though they had any sparke of righteousnesse in themselues. And besydes that, it is an entering into the gulf of hell, when we weene to get saluation by our owne workes. For we renounce the death and passion of our Lord Iesus Chryste, where we should seeke all our righteousnesse. Agayne the Diuell maketh vs to beleue wonders; howbeit, it is but to make vs to fall into destruction. VVherefore let vs marke well, that S. Paule treateth heere of the manner of iustification before God, that is to say, of the meane whereby we bee brought into his fauour, because it is the principall poynt, which we ought to learne; and without that, all the religion [or deuotion] that can be named, is but smoke and lezings. And it is not for naught that Sainct Paule entereth into that question. For many men make this allegation: How now? The case concerned the Ceremonies of the law: and why then doth Sainct Paule (as ye would say) sling himselfe ouerhwart the feelds? VVhy speaketh hee of righteousnesse, of mans saluation, of the forgiveness of sinnes, and finally of all the whole lawe? Nowe, on the one part, it becometh hym too deale wyth all those thynges: as for example, when we in these dayes teache, that men must not keepe the superstitions of the Papists, nor any of the thynges that haue bin so deuised by the wytte of man: wee shall not only debate whether fasting may be calou vppon frydayes, or whyther such a wake, vigil, or saintes: euen bee too be kept, or whyther this thyng, or that thing be to be done: but we shall treat generally whether it bee lawfull for a mortall man to make lawes to bring mennes consciences into tyrannicall bondage. For God hath reserved to himselfe alone the authoritie and prerogative to be called the lawmaker, to the intent, that no man should vsurp any such preeminence in the Church. Then seeing that the spirituall gouernement of our soules ought to be taken out of Gods pure word: we may conclude, that nother Pope, nor any other man of what calling soeuer he be, hath power to burthen vs with any lawes, or ought to attempt any thing that is against the doctrine which we haue of God. Then

and making the cross
of Christ of some effect

Es 4.33. d. 29

Jo. Cal. eleuenth sermon vpon

may we well enter into that generall discourse: and that is bycause the reason of them is alike in all points. If we should dispute onely about the eating of fish or flesh, it would be but a fond disputation. For euery man must eate according as is for his health, or as hee can get: and therefore such disputation shoulde not concerne the health of mens soules, or the matter that were requisite for them to rest their conscience vpon. But when we take in hand too shewe that it is not for any liuing creature to aduance himselfe so hygh, as to lay lawes vpon mennes necks: the other disputation is fully resolued and dispatched. Againe when as men say, that in babbling paternosters to buy out their sinnes, and in gadding on pilgrimage to get there the things which in poperie are termed the workes of supererogation (that is to saye, workes of ouerplus that men do more than God commaundeth them) they ransom themselves and make him some recompence for the faultes that they haue committed: If we speake simply of pilgrimages, and go not to the ground and wellspring of the matter: it will be a cold and slender discourse. But if we declare how all our satisfaction is in the things that are purchaced for vs by the death and passion of our Lord Iesus Christ, and therewithall that God vtterly misliketh all that is of our owne inuention, and that he will be serued with obedience: then do we lay foorth the case as it ought to be, and may bring it to a sure and certaine conclusion. After that manner did S. Paule. For he regarded not only what the Iewes sayd; how it behooued them to forbear the eating of swines flesh, and to keepe such a feast or such a feast, and all the residue of the Ceremonies: but he marked to what end they said it: namely how they went about too shew, that the keeping of the law was of necessitie of saluation and that was a yoke of bondage vpon mens consciences, that could not be borne. Againe he saw how the libertie that was purchaced vs by our Lord Iesus Christ was taken away, and that was another point that compelled him to enter into that discourse. But the cheefe point that he treateth of heere, is that such as would haue had men to keepe the Ceremonies, had a secret meaning that the same was an acceptable seruise vnto God, and of such importance as men should purchase righteousnesse and soule health by it, and (to be short) that

It was a meritorious thing. But S. Paule sheweth, that it is impossible for me to purchase righteousness before God by their works. Now therefore we see for what cause S. Paule treated generally of our iustification, when as notwithstanding his aduersaries pretended no more, but the keeping of the Ceremoniall lawe, and the continuing thereof still as before the comming of our Lorde Iesus Christ, so as men should still offer sacrifice, and do the rest of the shadowes and auncient figures. And heereby we see also what a folie it is for the Papists to thinke themselves escaped, in saying that S. Paule speaketh heere but of the works of the law, and not of the morall works. True it is that they be not the first founders of that dotage. For the Diuell hath always had his ministers to couise the people. But we must not rest vpon the authoritie of men, specially of such as haue nother religion nor feare of God in them. Although, that many of the Monkes haue bin reported to be men of greater skill: yet notwithstanding they haue bin but fantasticall fellows, and neuer had any tast of the feare of God. Euen those that were called the auncient doctors, haue perverted the kindly sense of the holy scripture, and were as vtterly bewitched by Satan, and yet the wretched world hath bin so blynde, that it could not perceyue it. These kinde of men haue expounded this saying, that wee bee not iustified by the deedes of the law, to import that wee bee not iustified by the deedes of the law, to import that we be not iustified by circumcision, or by absteyning from any certaine kynds of meates, or by keeping such a holy day or such a feast, whereas notwithstanding S. Paule treateth of none of all those things. He matcheth Gods grace against all our workes, and finally sheweth that we cannot bring aught ynto God, but that we must be faine to be admitted freely of him. That is S. Pauls drift. And if we should not set the same marke before our eyes, surely all the doctrine that is contained in this Epistle, would be but fond matter. Furthermore let vs marke, that S. Paule doth oftentimes say simply and without addition, that wee bee iustified without workes: like as in the thirde Chapter too the Romanes, he sayth we haue a cleere and sure prooue of our righteousness, namely that we bee righteous before God through the remission of our sinnes, and not by our workes. Hee sayth not there, by the workes of the lawe.

rest morall
workes

Rom. 3. d. 20

Leui. 18. 4. 5

but he setteth it downe single [without addition,] to the ende that
all mouthes should be stopped, and all startingholes be take away.
Yet is it not without cause that he speaketh of the workes of the
law, to bring to nothing all the seruices that men can alledge too
bind God withall, as though they were able to become righteous
of themselves. For as we shall see hereafter, although we were as
perfect as Angells, yet could not that bind God at all, if it were not
for that he of his owne good will hath made this promise in his
law, he that doth these things shall liue in them. Then if we go
about to get fauour at Gods hand for our owne workes sakes, we
must not dispute philosopherlike, that God oweth vs any wages
or recompence for the seruice that we haue done him: for we be his,
and we cannot bind him by aught that we can do. How then may
our workes be recompenced as though they were auaylable before
God? Euen bycause he hath promised so to do. It is the couenant
whiche he hath made with vs in saying, he that doth these thynges
shall liue in them. So then, if we could performe the law to the full,
surely we should be righteous before God, and deserue saluation.
Howbeit not for any worthinesse that should be in ourselues, but
by reason of the couenant that God hath made with vs. For we see
that all the desert which can be alledged on mannes behalfe, depen-
deth wholly vpon the said promise. And that is the cause why saint
Paule saith alwayes, the workes of the law, the workes of the law. For
there are none other workes that deserue to be accepted of God
and to haue any recompence. Therefore let that serue for our
point. And we shall see hereafter, how we be vitorly excluded fro
that righteousness, bycause we come short of it: and that Goddes
telling of vs that we shall be saued by keeping of the lawe, is all
one as if hee had sayde, that we be all of vs damned. And why?
For there is not any manne that dischargeth himselfe of it, but
all of vs are transgressors. Ye see then that the lawe carrying
vs nothing but death, by reason of our infirmities. But this
shall bee layde forth more at length in his order. It is ynough
for this tyme that we knowe how Saint Pauls setting downe
of this doctrine, is agaynst the Iewes which boasted themselves
and were puffed vp with pride, as though God had bin bounde
and

the Epist. to the Galatians.

83

vnto them for their obseruing of the Ceremonies of the lawe. No
no, (saith he) it is nothing worth: and we shall see the reason of it
afterwarde. Furthermore S. Pauls debating of the case of Ceremo-
nies, is bycause these hypocrites which tooke vpon them to match
themselues with God, and roe haue the praise of their saluation
themselues, did alwayes buzie their heads about small trifles, and
came not to the cheefe point, which is to enter into their owne co-
sciences. Like as at this day in the Popedome, they that do so much
preach their owne merites, and say that we must purchase Paradice
by our owne works, and that although we be sinners, yet we haue
a way to discharge ourselues to Godward by satisfactions: what al-
ledge they? VVhen those great Rabines go about to set men after
that maner vpon the stage to be honored as Idolls, and when they
haue made their great prefaces of free will, of their owne vertues,
of their satisfactions, and of their merites or deseruings: what bring
they? Exhort they men to liue chastly, without doing other men
wrong, or without any couetous desire, so as euery of vs shoulde
content hymselfe with that he hath, be patient in aduersitie, beare
wrongs and reproches, and in all thynges shewe ourselues to bee
the Disciples of our Lorde Iesus Christe by forsaking ourselues?
There is not one word with them of these things. But the good
workes which they set afore vs are, that we must go deuoutely too
Masse, take holywater before we enter into the Church, becrosse
ourselues, kneele downe before a stocke, worship a puppet, gad on
pilgrimages, keepe suche a feastfull daye, found a Trentall, deale
doales for the dead, and do this and that. So then, all these hypo-
crites which will needes become righteous by their owne workes,
haue nothing but gewgawes and dotages: and yet for all that, they
thinke themselues so holy and perfect, that nothing is amisse in
them. They thinke that God ought to content himselfe wyth the
great number of murlimewes and countenances which they make.
But that is not the coyne wherewith he must be paid: for his lawe
is spirituall. He looketh not vpon the outward gesture, nor vpo the
things that carrie a faire glosse before men, in somuch that if men
set their minds too much vpon his owne Ceremonies, he reiecteth
it vterly: And that is a thing well worthy the marking. For

men seeke still some startinghole, that they might not yeeld themselves to the obeying of God: and they beare themselves in hand, that when they haue once dispatched their fond deuotions, then they be well discharged, and all the rest of their sinnes must be forgotten, bycause they raunsome them by that meanes. The thyng therefore whiche we haue to marke heere, is that Sainct Paule stroue heere against suche men, as neuer wist what it was too serue God in good earnest, nor neuer entered into their owne consciences. And euen such are these Shauelings in the Popedome, and those naughtipacks that haue their full scope there: I meene not only the Cardinalls and these horned beasts the Bishops, (for men knowe that they be the filthinesse whiche infecteth the whole world) but I speake also of those that are called doctours, the vpholders of their Catholike faith. It is certaine that they be but mockers of God, they neuer entered into their consciences to examin themselves earnestly, nother had they euer any remorse of conscience. Surely all their study hath bin to holde folke as it were vpon the racke, and to put many hartgripes into them, to the intent they myght seeme to be sharpwitted. But as for themselves, they neuer felt any thing. And that is the cause why they prate so much at their ease concerning merites, and yet in the meane while haue no regarde of them themselves. Only they do some small trifles, like rittlerattles that men giue to little children, wherewith they beare themselves in hande that they can appeale God. Now for thys cause Sainct Paule disputeth of the Ceremonies of the lawe, as they were put vntoo hym: and yet dothe hee neuerthelesse cut home to the bottome, that is too witte, [hee prooueth] that men are stripped starke naked from all righteousness, and cannot bryng any thyng vntoo G O D, but must beg at hys hande, confessing that there is nothyng in them but viter beggerie and penurie. And furthermore let vs marke also, that the Iewes did alwayes peruert the nature and vse of the Sacramentes, in that they made meritorious workes of them, and that was cleane contrary to the vse that they should haue put them too. For God ordeyned not the Sacramentes to the end that by indeuoring to obserue them, men should purchase any vertue that might be imputed

to them for righteousnesse: but rather to teach them that it stood
 them in hand to seeke all at Gods hand. As for example, when the
 Jewes were circumcised, thereby God shewed to the eye, that all
 that euer commeth of man is but corruption, and that it standeth vs
 on hand to haue it cut away. So, the thing which the Jewes had to
 consider in that visible Sacrament, was that mans nature was cur-
 sed before God, and that we may well seeke but neuer fynde so
 much as one drop of cleannesse in it. And on the other syde they
 had a token and recorde, that God neuerthelesse would succour
 them by meanes of the Redeemer, which should come of the race
 of men: for he was borne of the linage of Dauid. God therefore she-
 wed that thing visibly. And so the Jewes were cast downe in them-
 selues, and ought to haue considered that there was nothing but
 cursednesse in them, and therevpon should haue come to seeke the
 thing in our Lord Iesus Christ which wanted in themselves. As
 much is to be thought of their washings. As oft as the Jewes washed
 themselves, it was a putting of them in minde, that there was no
 thing but vncleannesse in them. And wherein was that washing? was
 it in the water? No: but in the blood of our Lorde Iesus Christe.
 VVhen the brute beasts were slayne, there they behild that they
 had deserued death. The beasts were gilty, and yet they were
 sacrificed for mennes sakes, to beare their sinnes. Thus ye see a mir-
 ror which sheweth that all men are cursed of God. And yet in so
 doing men humbled themselves, calling vpon God, and protesting
 that they were redeemed by the sacrifice: Howbeit not by those
 shadowing sacrifices, but by the true sacrifice which was not yet
 come into the world. But what did the Jewes? VVhen they were
 once circumcised, they thought that God was bound vnto them
 for it. And when they had offered sacrifice, they thought there was
 great holinesse in so doing, and made their boast thereof. But the
 Prophets rebuked those hypocrites dubble. For first they told them
 that when they had kept al the Ceremonies of the lawe, their do-
 ings were nothing, all was but vanitie. For behold, God saith, I wil
 haue mercy and not sacrifice: and again, I wil shew thee o man how
 thou shalt please God: be thou humbled truly, & imagin not to bring
 him many sheepe & Oxen, for that is nothing: but deale thou iustly

Osee. 6. 6.

Micah. 6.

Liij.

and 1. 2.

and vprightly, and when thou hast worshipped him, liue honestly and vncorruptly with thy neighbours. Also we see what oure Lord sayth in Jeremy. Did I speake to your fathers (saith he) of offering sacrifice vnto me? No, (sayth he) but I willed them to obey me, and to herken to my voyce, and to serue me with a sound hart. Agayne in another place it is said, Lord thou louest faithfulnessse. Thus we see how the prophets rebuke the Hypocrites for being hild backe by the Ceremonies, which are nothing of themselves, except men walke in a cleere conscience towards God, and in faithfulnessse towards men. And after that the Prophets haue spoken so: they adde secondly that when men haue done all that they can, yet cease they not to be stil in Goddes dette, and that the Ceremonies serue to bring them still neerer, that is to witte, to make them acknowledge that God calleth them to him, promising them to shew them mercie, and too forget and burie all their misdeedes, howbeit by meane of the Redeemer that was promised them. But now Saint Paule leaueth the first point, namely that the Ceremonies are nothing without the principall, which is that we walke without doing any man wrong, and without doing any hurt or harme to other men, that we liue chaste and pure, and that we haue a cleane and vpright conscience. S. Paule letteth that discourse alone: and why? For it would not serue the purpose. And therefore he sheweth that the shadowes of the law were nother profitable nor needefull, because they were nothing if a man looked vpon them in their owne nature, but that the end of them was to be considered, which was that for asmuche as they were a witnesse of the grace that is giuen vs now finally in our Lord Iesus Christ: it behoued them to rest wholly therevpon. And the same ought to be well printed at this daye both in our hart and in our remembrance. For wee shall haue profyted greatly, if we once know how to apply to oure vse the Sacramentes that are ordeyned by our Lord Iesus Christ, specially for asmuch as we haue to receiue the Lords supper the next Sunday. For although we ought to haue bin exhorted this daye to put ourselues in a reddines to it, yet was it not touched this morning. But let vs beare well in mind, that if we thinke to be made righteous by baptim, we defyle the thing which God hath appointed to

our saluation. And why? Baptisme dothe but teache vs that there is nothing but filthe and vncleannesse in vs. For wherefore do wee washe our handes, faces, and bodies, but to make them cleane from the spotted that are in them? Nowe it is sayde that Baptisme is a washing of vs: and therefore it followeth that when wee come to Baptisme, or when any of vs bringeth his children [to be baptized] we declare that the children are alreadye damned and forlorne euē from their mothers wombe, and that they be a cursed seede, so as they must be fayne to breake cleanness, not by their own purchase, but by receyuing it; for as muche as it is offered them in our Lorde Iesus Christ. Nowe if children be alreadye full of infections at their comming into the world: what are we who neuer cease to offend our God, and do drinke wickednesse as a fishe drinketh water, as it is sayde in the booke of Iob? Agayne, when wee come too the Lords supper, what come we to doo? Come we to get any thing of God by our owne desert? No: but to confesse that we be like wretched dead men, which come to seeke our life out of our selues, and therefore must be fayne to haue the fleshe of our Lorde Iesus Christ for our meate, and his bloud for our drinke, and all things in him which we want in our selues. Yee see then that the Sacraments serue not to pusse vs vp with any presumption, but to make vs walke in humblenesse, to the ende that beeing voyde of all selfe-trust, our whole seeking may be to be succoured by Gods infinite goodnesse, and by his pouring out of the treasures of his grace vpon vs according to our neede. And our comming to them is, that God should warne vs of our sinnes, to be touched with them in good earnest. And wee muste not acknowledge our selues sinners with the mouth onely, or slightly and by way of ceremonies: but wee must haue our hartes wounded inwardly with grieve that wee haue offended, and feelee howe dreadfull Gods wrath is, too the ende wee may be sorie in our selues, and not haue any rest till he haue shewed vs where wee shall finde it, that is too wit in our Lorde Iesus Christ. And when we come to this holy table, let euer of vs looke well that he be so grounded in our Lorde Iesus Christ, as that he hauing forsaken all the sonde illusions of Saran, and all the deceiptes that he setteth afore vs too turne vs away from the

Iob. 15. b. 16

grace of God, and may embrace our Lorde Iesus Christe with the merites of his death and passion, assuring our selues that it is he in whom we haue the full performance of righteousness and salvation. Moreover forasmuche as our Lorde Iesus Christ hath called vs to be members of his body, let vs knit our selues together, endeavouring to glorifie God as it were with one heart and one mouth; and therewithall to liue in true vnitie with our neighbours, lyke as the hande serueth bothe the foote and the eye. So then let vs haue the sayde brotherlynesse in suche estimation, as wee maye shewe that we intende not to separate our selues asunder, as it were to reare Iesus Christ in peeces: but that our desire is that he shoulde so knitte vs together, that not onely he may liue in vs, and wee in him: but also that he may so rule vs by his holy spirite, as euery of vs may indeuer to serue and honour him first of all, and afterward to employ him selfe in the seruing of his neighbours, according to the abilitie which he shall haue.

And now let vs fall downe before the maiestie of our good God with acknowledgement of our faultes, praying him too make vs feeble them more and more, that the same may alwayes stirre vs vp to better repentance, and cause vs to continue therein to the ende, and also make vs to grow in fayth to our Lorde Iesus Christ, for as we may giue our selues wholly vnto him, and in his name cal vpon God his father, to the ende that he may heere vs, and continue his gracious goodnesse towards vs, till he haue drawen vs wholly too him selfe, to make vs feeble perfectly the benefite which is purchased for vs by his death and passion. That it may please him to graunt this grace not only to vs, but also to all people. &c.

*The twelfth Sermon which is the
sixth vpon the second Chapter.*

- 15 VVe bee Ievves by nature, and not sinners of the Gentiles.
- 16 And yet for as much as vve knowv that a man is not iustified by the vvorks of the lawv, but by beleefe in

in Iesus Christe, vvee also haue belceued in Iesus Christ, that vve might be iustified by the faith of Iesus Christ, & not by the vvorkes of the lavv: for no flesh shal be iustified by the vvorkes of the lavve.



I haue seene alredie and declared heretofore, why S. Paule hauing to treate of the Ceremonies and shadowes that were before the coming of our Lorde Iesus Christ, cōcluded generally that men could not attaine righteoufnesse before God to stand in his fauour, but by keeping the whole lawe. Nowe a man mighte deeme at the first sight, that these were diuers matters. Howbeit (as I haue sayde afore) it behoued Paule to come to the pure vse [of ceremonies] to shew that men do but beguyle them selues, when they thinke to obtaine fauour at Gods hand by their own merites. Secondly, also I declared why S. Paul doth expressly adde the word Law. For although it haue alwayes bin a common opinion in the world, that by lining well men might binde God to be good vnto them, yet did they fowly deceyue them selues therein. For doo what we can, God shall not be any whit at all beholden vnto vs, bicause wee owe vnto him what soeuer wee be able to doo. Then is there not any deserte (if there might bee any deseruing at all) but by the couenant which God hath made, in saying, that he which fulfilleth the law shall obtaine life and saluation. For as muche as God hath spoken that worde, no doubt but he accepteth the obedience that is yeilded vnto him, as if it deserued saluation: but yet is not that as muche too say as that wee can deserue oughte. For there is none of vs all that dischargeth hys duerie, as wee shall see heereafter. That promise woulde bee too no purpose, or at least wyse it woulde bee vnanaylable, so as it shoulde neuer take effecte, vnlesse God gaue vs another remedie, that is too witte, vnlesse hee forgane our offences, and accepted vs. for righteous, although we bee not so. But howe so euer the case stande, when S. Paule sayth that wee bee not iustified by the workes of the Lawe, hys meaning is, that if wee intende too

Leu. 18. 4. 5.

clayme

clayme fauour and saluation, bicause God hath promised that such
 as keepe his lawe shall be righteous, and so taken to bee: that will
 not serue our turne, bicause none of vs fulfilleth the Lawe, but wee
 are all of vs gyltie before God, and must receyue sentence of dam-
 nation vpon our heads. And for the better expressing heereof he
 maketh a cōparison betweene the Iewes & the Gentiles. *Although*
 (sayth he) *that we be Iewes by nature, and not Heathen men*: yet doo
 we knowe that we shall not otherwise obteyne Gods fauour, than
 by beleeuing in our Lorde Iesus Christ. Nowe it maye peraduen-
 ture seeme, that although men beeing corrupted in Adam can not
 deserue ought: yet notwithstanding the Iewes had a speciall priu-
 ledge, bicause God had adopted them as it were for his owne chil-
 dren, and accompted them to bee as his householde. And that was
 the thing wherein the Iewes deceyued them selues. For when the
 Scripture speaketh of vncircumcision, it meaneth the vncleanness
 wherewith wee be compassed about in Adam, in so muche as there
 is not any man which is not damned alreadie from his mothers
 wombe. But the Iewes thought that God had set them free from
 that cōmon curse, and they made their boast therof. Surely Gods
 chosing of them after that sort for his own people & heritage, was
 a great dignitie, and worthy too bee esteemed aboue all worldly
 goodes. But yet neuerthelesse it became them to haue acknowl-
 edged with all humbleness, that there was not any excellencie at
 all in their owne persons. For according to our wonted maner of
 drawing Gods gracious giftes too muche to vayne overweening,
 the Iewes did commonly overshoot them selues, by bearing them
 selues in hand that they were aboue all the rest of the worlde: Ve-
 rily as who should say, that God had founde any thing in them,
 why he should preferre them before those whom he had forsaken.
 Therefore that dooing of theirs was a great pride, whiche caried
 with it a shamefull thanklesnesse, in that they imputed not to Gods
 meere goodnesse, the things which they had of his free gifte, but
 were puffed vp with overweening, as though God had knowne
 them to be better or worthier of euerlasting saluation, than the
 Gentiles. But nowe S. Paule to dispatche all overweening, sayth:
 Go too, wee be Iewes by nature. As if he had sayde, It is true that
 wee

the Epist. to the Galatians. 87

wee had some fauour aboue the Gentiles; whome God hath not
 vouchsafed to receiue into his Church. VVhen he speaketh after
 that fashion, it is not to giue the Iewes occasion to waxe proude:
 but to lay before them the things which they had receiued frely of
 God, wherein they had no cause at all to brag of them selues, accor-
 ding as we see how that in the Epistle to the Romanes, he vttereth
 two sayings, whiche at the first haue might seeme contrarie. For
 on the one side; Haue wee then (sayth hee) no priuiledge aboue
 the Gentiles? Yes verily, for God hath chosen vs for hys people,
 he hath giuen vs the seale of Circumcision too shewe that hee a-
 dotheth vs for his children, hee hath alyed him selfe vnto vs,
 hee hath promised vs the Redeemer of the worlde, and (too bee
 shorthe) he hath sanctified vs in such a wyse, that if wee consider the
 fauour whiche he hath vttered towards vs, there hath bene well
 wherewith to aduance and exalte vs aboue the residue of the whole
 worlde. Thus on the one side Paule dothe there magnifie the
 goodnesse of God: and afterwarde he falleth too questioning a-
 gayne, and asketh, what aduantage haue wee then? None at all
 (sayth he) for all men are shutt vp vnder Gods curse. If the Gen-
 tiles bee too bee condemned, wee bee too bee condemned dou-
 ble: for there may be yet some likelyhoode that ignorance shall
 serue to excuse them. But yet can they make no defence of that
 before God, but shall perishe althoughe they neuer had any in-
 struction or teaching. Needes then must wee bee condemned by
 the lawe (sayth he) seeing that God hath raught vs, and yet for
 all that wee cease not too sinne still, and too transgresse his com-
 mandements, in so muche that we be plunged in greater and dee-
 per cursednesse, than the Heathen folk and ynbelieuers. Now then
 he sayth that the Iewes are in deede separated after a sort from the
 Gentiles, not that the Iewes are of more worthinesse, or that they
 haue any righteousnesse in them selues: but because God of his
 own meeke goodnesse vouchsafed to chuse them. Like as at this day
 the children that are borne of beleeuing payters, are not better than
 the children that are borne of Paynims & Turkes, if a man consider
 them both in their owne nature. For we be all of a corrupted and
 cursed lump, and God hath so condemned vs, as no man can
 iustly

1. Cor. 7. 6.

14.

justly set vp his bristles; to thinke him selfe of more value than his
 fellowes. But yet neuerthelesse, S. Paule sheweth that they be sanc-
 tified, and that they be not vncleane, as those are which are borne
 of vnbeleeuers or Heathen folke. Heere shoulde seeme to be some
 contrarietie: neuerthelesse, all agreeth very well together. For
 there is nothing but vncleannesse and filthinesse in vs all without
 exception, and that cometh of nature. Howbeit, there is a super-
 naturall gifte, that is to say, a remedie that God giueth: which is,
 that the children of the faythfull are dedicated vnto him, and he
 acknowledgeth & auoweth them for his. Then like as now a dayes
 the children that are borne of the Church, are reckned too bee of
 the number of Gods people, and of the companie of the chosen:
 euen so vnder the lawe, the Iewes were separated from the rest of
 the world. And that is the cause why S. Paule sayth, *Wee bee Iewes,
 and not sinners of the Gentiles.* Whereas he speaketh of Sinners,
 he meaneth suche as continue in their filthinesse, and are not
 cleansed by the grace of God. For Circumcision was a token and
 witnesse that God accepted Abrahams issue and offspring for his
 owne houtholde and peculiar people. The thing then wherein
 the Iewes differed in olde tyme from the vnbeleeuers, was that
 althoughe they were all of one sure, for as muche as they were
 all indifferently the children of Adam: yet notwithstanding
 God had chosen the one sort, and left the other sort still stran-
 gers from his house. If a man aske why he dyd so: there was none
 other cause than his owne meere grace, and yet were not the Iewes
 in the meane whyle the more excellent. But nowe let vs followe
 the matter that S. Paule handleth heere, *Wee knowe (sayth he) that
 wee can not bee iustificed by the deedes of the Lawe, but by belofe in Je-
 sus Christ.* In so saying he sheweth, that the Iewes them selues (what
 grace soeuer they had receyued) coulde not grounde them selues
 vpon other men, nor vpon them selues, as though they had de-
 serued aught at Gods hande, but must bee fayne to flee to his free
 goodnesse, acknowledging that there is no saluation but in Iesus
 Christe, who is come to finde out the thing that was alreadye loste.
 And herein is fulfilled that which he sayth in another place, howe
 that aswel they which were nere hande, as they that were farre off,
 were

were all gathered together into one Iesus Christ is the peacemaker to cause God to loue vs, and to receyue vs too mercy: not onely those that were earst farre of, as the Gentiles: but also the children of Abraham, what noblenesse or dignitie soeuer were in them, for that came not of their owne nature. And let vs marke, that when S. Paule saythe, that the Jewes whiche were conuerted to the Christen sayth, knewe they coulde not bee iustified by the works of the lawe, but by beleefe in Iesus Christ: he maketh a comparison betweene sayth and the Lawe, to shewe that wee can not bee iustified by grace, excepte wee forsake all our owne merites: and that is a thing well worthy too bee marked. For the Papistes will well inoughe confesse that wee bee iustified by saythe, howbeit they adde that it is but partely. But that glose marreth all. For heere it is proued that wee can not bee founde righteous before God, but by the meanes of our Lorde Iesus Christe, and by resting vpon the saluation which he hath purchased for vs. The Papists see this well inough: and therefore for fashion sake, they say we be iustified by sayth, but not by sayth onely: they will none of that. That is the thing that they fighte agaynst: and it is the chiefe poynte that is in controuersie betwixte them and vs. But S. Paule bewrayeth heere their beastlynesse, when he sayth, but by beleefe. For that word betokeneth that all that euer men presume to bring vnto God to winne his fauour with, is quite out off. Yee see then that the doore is shut agaynst all deseruing, when S. Paule anoucereth, that there is none other meane than by sayth. VVee shall see more playnly hereafter why sayth is so compared with the lawe, as a thing ful-but agaynst it. For the lawe presupposeth that if wee haue once fulfilled Gods commaundements, we shall be taken for good seruants, and that he wil pay vs the wages which he hath promised: and faith presupposeth vs to be wretched, dāned, & forlorne folke, and that we must be fayne to seeke the things that we wante in Iesus Christ. As for example. There are two men that desire to bee boarded and lodged: whereof the one bringeth money with him, and lookes to be wel interteined for his wel paying: and both of them require meate & drinke howsoeuer the case standeth, but the second man is poore, & hath neither penty nor pennies worth.

and he desireth almes. Thus do both twaine of them matche in
 in one poynt, for they desire foode as the thing whereof they haue
 bothe neede. But the first hath money to content his host and lyke
 as he shall haue fared well, and bin well and courteously interre-
 ned: so shall his hoste receiue money of him, and holde him selfe
 contented with it, and not thinke his guest beholde[n] or bounde
 vnto him: For why, he is recompensed, yea and he hath gayned
 by him. But as for the poore man that craveth almes, he thinks him
 selfe beholde[n] for his life to him that fedde him, and lodged him,
 for he bringeth him nothing but a charge. So then, if wee will be
 justified before God by the Lawe, we must deserue it, so as he may
 receiue of vs, and we of him, and there may be as it were an inter-
 change betwixte vs. And is that possible? No: as we shall see
 more at large hereafter. Therefore we must conclude, that we
 bee excluded from the righteousnesse of the Lawe, and that if we
 thinke to bring any thing to binde God withall, we doo but pro-
 uoke his wrath. Then is there none other shifte, but to go to him
 like poore beggers, and so to be justified by fayth: not as by a
 rule that is of our selues, but because we confesse with all lowlinesse
 that we can not obteyne saluation but by his free gifte. Thus you
 see howe the lawe is set heere full but agaynst fayth, as if S. Paule
 should tell vs, that all they which go about to winne Gods fauour
 by their owne merites, forsake the grace of our Lorde Iesus Christ
 as shall be declared more at length hereafter. But now if any man
 say, that the lawe was giuen of God, so as it can not haue any con-
 trarietie agaynst fayth, whereof God is the author also: the an-
 swere thereto is easie. For God made bothe day and night, fire
 and water, colde and heate. Now it is certayne that the day is not
 contrarie to the night: but we see the wondrous order of Gods
 goodnesse and wisdom, in that men haue the light of the sunne
 to doo their works in by day, and [the darkness] and were obli-
 uious to rest in by night. So then, although the day differ from the
 night: yet is there no contrarietie betwixt them, neither is there
 any betwixt fire and water, so eche creature bee put to his owne
 proper vse: but we see that God hath very well agreed the fire
 and the water, and yet notwithstanding is again beholde[n] their
 fighting

obectio

resp.

fighting together, then is there greates contrarietie. Euen so is it betweene the lawe and the Gospell. And if any bodie will haue a man to be iustified bothe by the lawe and by the Gospell to, he doth but turmoyle and mingle things together, and it is all one as if he should set heauen and earth together by the eares. To be short, it were much easier too mingle fire and water together, than too say, that wee can purchase any grace at Gods hand by our own deseruings, and therewithall also haue neede to bee succored by our Lord Iesus Christe. But if a man consider what the lawe is, and too what purpose it was giuen: he shall find that it is no whit at all repugnant too the Gospell, nor consequently vntoo sayth, but that they agree very well. Thus ye see how this difficultie is dispatched: so that if it be alledged, that sayth commeth of God as well as the Law: it is true. Neuerthelesse it is to be considered (as wee shall say hereafter) to what end God gaue as well the one as the other. But let vs returne too that which S. Paule sayeth. He sayeth that *wee bee not iustified but by the sayth of our Lord Iesus Christe.* VVhen he speaketh of beyng iustified, lette vs marke that it is all one with beyng reckened or taken for righteous before God. And that woorde had neede too bee well vnderstoode: for the case standeth vppon knowing after what maner wee bee saued. But are wee not wretched caytifis, if after wee haue liued long in the world, a man aske vs whiche is the meane too bee saued, and wee cannot tell him? VVee shall see many beastly wretches, whiche haue deuoured Gods breade, and yet not withstanding cannot tell howe they shoulde offer themselues before him. And therefore it behoueth vs to take so much the better heede to the things which are taught vs here by S. Paule. He sayeth that we be iustified: and how? Is it that wee bee righteous, and that there is nothing amisse in vs? No: but it is for that God accepteth vs. Then is the woorde *Righteousnesse* put for the fauour whiche God sheweth vs, in that he vouchsafeth too bee our father and too take vs for his children. If a man demaunde why the Scripture vseth the woorde *Iustifie*, sith it seemeth too make nothing to the purpose; for it might well be sayd, God loueth vs, God pitieth vs, God vouchsafeth to become our father and Sauour: [and therefore] why should not men rather vse that maner of speech, than

say that he vouchsafeth to iustifie vs? [I answer,] it is not without cause that the scripture speaketh so. For if we take the woord *Saluation* rawly, & say [no more but] that we be saued by the grace of our Lord Iesus Christ: we shall not well perceyue what our owne state is, nor how wretched it is, nor also the remedie which wee must apply too it. For to the intent we may put our trust in our Lord Iesus Christ, wee must vnderstand that wee be vtterly forlorne as well by reason of the sinne of Adam, as by reason of the infinite number of iniquities wherein we be saped: yea and wee must fully beleue it. But we should neuer perceyue that our sinnes condemne vs & curse vs before God, except wee knew that wee haue neede of rightuou- nesse. And on the other side wee should not know Gods rightuou- nesse, if we should singly say that we be saued by faith and by grace. For God cannot once renounce himself, bycause he is the soueraine rightuoussnesse, and there is nothing in him but purenesse and per- fection, by reason whereof he must needs hate euill. Now it is so that wee be full of corruption, there is nothing but euill in vs: and therefore God must needs hate vs. And if he hate vs, wo worth vs: for then are we damned. Then standeth it vs on hand to be made rightuous, before we can be in Gods fauour. That is to say, it beho- ueth vs to be purged of our faults and misdeedes, for else (as I sayd) wee shall neuer be able to conceyue, that God intendeth too shewe vs mercie. But in acknowledging our selues too be sinners, wee perceyue by and by that God muste needs hate sinne, and that al- though he hate sinne, yet not withstanding he findeth meanes to save vs, which is by forgetting our offences, and by clenzing and purging them with the blood of our Lord Iesus Christ, who is our spirituall washing. God then purgeth vs in that wize, too the ende wee should bee receyued of him, and being made partakers of his loue, bee as- sured of our saluation. Thus yee see why the Scripture useth the woorde *Iustifie*: But the Papistes descant vpon it like blinde buz- zardes. VVhat, say they? shoulde wee bee iustified by fayth? Fayth is no such vertue as maketh men perfect: and how then shall it make vs rightuous? They consider not that this rightuoussnesse whereof the Scripture speaketh, is Gods couering of our sinnes (as I declared afore) and his taking of them quyte and cleane away for the

the sake and by the meane of our Lord Iesus Christe, and by the
 verue of the Sacrifice of his death and Passion. How soeuer the
 case standeth, it is sayd that wee be counted righteous before God,
 bycause he, releaseth and forgiueth our sinnes. And after the same
 maner doth Saint Paule speake of it in the fourth to the Romanes, *Rom. 4. 4. 6*
 where he sayeth that Dauid hath well declared in effect, howe wee
 bee iustified by fayth, when he sayeth. Blisfed is the man whose ini- *Psal. 32. 4. 1.*
 quities God hath forgotten, and whose sinnes he hath couered. And
 in another place he sayeth, that our Lord Iesus Christe who knewe *2. Cor. 5. d.*
 no sinne, nor had any spot in him, was made sinne for vs; that is too
 say, receyued all the condemnation of our faultes, too the end that
 wee should become Gods righteousness in him, that is too say, too
 the end that being greffed into his persone, and made one body with
 him, wee might be taken for righteous, bycause there was such per-
 fectnesse in his obedience, that our sinnes were buried and rid quite
 and cleane away. Thus much concerning the woord *Iustifie*. Now as
 touching the woord *Fayth* [or *beleefe*,] S. Paule addeth for a decla-
 tion, *that they had beleued in Iesus Christ*. If a man aske an vnlearned
 persone what *Fayth* is: he will perchaunce answere that it is too *be-*
leeue: but he shall not be able too tell what is ment or imported by
 any of them both. VVill wee then haue the vnderstanding of them
 according too the rawe capacite of the vnskillfullest sorte? VVee
 must alwayes marke, that our Lord Iesus Christe is set too bee the
 butte of our fayth and beleefe. Do wee obtayne saluation by fayth?
 It is almuche too say, as wee beleue in our Lord Iesus Christe. But
 let vs now cōsider why our Lord Iesus Christ is set before our eyes
 for our fayth too ayme at, and too reſte wholly vpon. It is bycause
 wee shall finde in him what soeuer belongeth too the making of vs
 righteous. I haue tolde you already, that wee bee taken for right-
 eous before God when he forgiueth our sinnes, and calleth the not
 too account any more. And how shall wee obtayne that, but by the
 bloud of our Lord Iesus Christ which was shed to wash vs withall?
 For in asmuch as he hath made full amendes for vs by his death and
 passion: therefore God is appeazed towards vs, condicionally that
 we seeke not to pay him with any other thing, than with the sacrifice
 that was offered vp to him by his only sonne our Lord Iesus Christ,

M.ij.

who

Matb. 3. d.

17.

Esay. 53. d.

11.

Luke. 1. d.

35.

redarg.

James. 2. d.

20.

who is called Gods welbeloued sonne, too the ende that wee should be beloued in him: and the rightuous, to the end we should be made parttakers of his rightuousnesse: and the holy, too the end we should be made holie in him. Thus then yee see why wee muste haue an eye to our Lord Iesus Christ, when wee intend too know what the woorde *Fayth* importeth. But the Papistes stande wilfully in their owne conceyt, bycause they neuer tasted what it is to beleue: and that do they shew well ynough by their allegacions. How is it possible (say they) that a man should bee iustified by beleeuing, seying that the very Diuels doo beleue? It is true, and S. James vseth the same reason. How beit in that place he mocketh at suche as pretend a vayne and fonde cloke of Christianitie and fayth, and in the meane whyle shewe no frutes at all of it. But the Papistes beguyle themselves yet much more grossly, in saying that *Fayth* is too beleue in God, and that God is the marke that fayth ameth at, so as it seemeth too them, that too make vp beleefe, there needeth no more but to imagine that there is some one certayne God that made the worlde, and which gouerneth all things. And so they fall faste a sleepe in their ignorance, and yet ceasse not too take themselves for good Christians and Catholikes (as they themselves bable) although they be altogither dilled in deede. But it is no woonder that they fight so agaynst the doctrine of the holy Scripture, and with suche vn Timerendable wilfulnesse denie that a man can bee saued by fayth, seying they haue nother discretion nor vnderstading: for they wote not what the matter meeneth. So much the more therefore doth it stande vs vpon, too marke well what Sainct Paule telleth vs heere: that is too witte, that if wee looke not vntoo Iesus Christe, wee knowe not what fayth is. And the reason thereof is, for that we know not what it is too haue forgiuenesse of sinnes, to come vnto God, to be able to put our trust in him, and to call vpon him: nother do we know any more what it is to haue our consciences quiet, and to hope for the euerlasting life. All these things we want till Iesus Christ be set afore vs, and till wee haue cast our looke vpon him, so as all our senses be settled vpon him, and as it were shet vp there. Yee see then that the fayth whereby wee obtayne grace, is that after we once know our selues to be wretched creatures, and that there is nothing

nothing but lothfomnesse in vs, wee seeke the remedie of it in our Lord Iesus Christ, and vnderstand that he was offered vp for vs too redeeme vs from the curse wherein we were plündged, that he hath made vs cleane by his blood, that by his obedience he hath put away all our offences, and that for the same we bee assured that God accepteth and receiueth vs for his children. Thus ye see how this text is to be vnderstood. And whereas S. Paule sayeth, that he himselfe and all the Iewes that were conuerted vnto Christianitie, did looke too bee saued by the fayth of our Lord Iesus Christ: he addeth also the reason why: namely, *bycause no flesh shall be iustified by the works of the Lawe.* He had well vsed that woord, if he had applied it but to his owne countrymen: but heere he speaketh of all men in generall. And whereas he sayeth *no flesh* at all: first he betokeneth that the Iewes differ nothing at all from the Gentyles in the meane of obtayning saluation. VVherfore although the Iewes beyng circum-cyzed, were taken as it were for Gods heritage, and sanctified vnto him: yet not withstāding they could not haue any hope of saluatiō, but by his mere grace. Lo how they be matched with the Gentyles and raunged in like degree with them. Again, S. Paule ment heere to deface vtterly all the ouerweering that men conceyue of their own vertues. There are many which know they haue ouershot theselues so farre, that they cannot chalendge any glorie too them as though they had deserued aught at Gods hand. VVretched drunkardes, vn-thriftes, and such as haue giuen themselues ouer to all naughtinesse, will be ashamed to auance themselues, and too brag that they can bind God by their deserts and well doings, for euen before mē they be fayne too hide themselues bicause of their leudnesse. But as for those that haue some cloke of hipocrisie, and shew some signe of holinesse before men: they by & by become drunken with it, & so harden themselues, that they beleue they deserue Paradyse, and that God is greatly bound vnto them. Of which sute are these Popcholy ones, who although they be ful of al filthinesse, so as there is nothing in them but ambition, couetousnesse, crueltie, and suche other like things: yet how soeuer the world go, for asmuch as they haue good store of their Churchstufte & other counterfettings, they beare theselues in hand that God seeth not a whit intoo their leudnesse, but

perswade themselves that God ought to accept them for their owne merites sake. Also, such as heare Masse deuoutly, such as rine from the Tauerne [or from the Alehouse] to the Chappell, specially such as buy pardons and such other like stuffe, and such as keepe fasting dayes and holydayes, wil be puffed vp with such an ouerweening, as to thinke they haue bound God vnto them. But S. Paule, in naming all flesh, sheweth that men must not shole out themselves asunder, as though one were righteous, though another were not so: but must all stoupe and humble themselves and passe condemnation, assuring themselves that all their vertues, (yea euē of the excellentest men of all) are but filthinesse before God. For although a man bee perfectly righteous to our opinion, so as he doth noman harme, but hath stedfastnesse in himself to withstand all vices, and is chaste and sobre, and (to be short) is taken and esteemed to be as an Angell: yet not withstanding he hath nothing in him but corruption. And how can that bee? Bycause wee may not reſte vpon the outward appearance, for (as the Prouerbe sayeth) all is not golde that glistereth. It is not for vs to iudge what is vice, and what is vertue, except wee could enter into a man. For if a man yeeld not vnto God that which belongeth vnto him, what is to be sayd of it? He robbeth not men, but he robbeth God of his honour. Agayne though men giue him neuer so great prayſe & clap their hāds at him: yet shall he but burſt for vaynglorie and pride, and nothing shall be able too frame him too humilitie, save the knowing of our Lord Iesus Christ. So then, they which make a goodly outward show in their life, shall neuertheless be still condemned before God. This is the thing whereby S. Paule intended to forēſtall all the vaine trust that men can cōceyue or nurrish cōcerning their own deservings. But there is yet more. For he speaketh not only of such men as were after a fort forsaken of God, and were not renewed by his holy spirit: but when he sayeth *All flesh*, he cōprehendeth the faithfull also. For although Gods holy spirit dwell in vs after he haue drawen vs to the knowledge of his Gospell and greſſed vs into the bodie of our Lord Iesus Christ: although (say I) that Gods spirit dwell in vs: yet are we al comprehended vnder the woorde *Flesh*, in respect of that which we haue of our owne: S. Paule then giueth sentence heere, that no flesh shall bee iustified, bycause

the faythlesse are condemned in Adam, and abide in their condemnation, and the faithfull are alwayes vnperfect, so as they haue many vices and blemishes: by meanes whereof they bee condemned as well as the other, and so this condénation is generall, That he which will bee iustified by the woorkes of the lawe, shall alwayes be found gilty, yea euen the holiest men that euer were. Let vs take Abraham who was a mirrour of all perfection: let vs take Dauid who excelled in all vertue: Let vs take Noë, Iob, and Daniell who are reckened vp for three righteous men by the Prophete Ezechiell: and let vs take such other like: and yet neuerthelesse, euen they also are raunged in the same aray, that is too wit, that they could not obtayne righteousness before God, but by Grace. Nowe then I pray you what shall wee doo? muste not the Diuill needes drine them headlong intoo terrible pryde, which at this day doo stay still, that they may bee iustified by their owne desertes or meritorious woorkes as they terme them? For who is hee that can matche either Dauid, Noë, Abraham, or Daniell? Had not men neede too haue profited well in Godschoole, and to bee inflamed with a true zeale of giuing themselues wholly vntoo him, that they may bee vnterly conuicted, that they bee yet very farre of from being come to the poynt whiche wee see Dauid, Noe, and Daniell too haue bin at? For asmuch then as wee knowe this: lette vs marke, that heere the holy Ghoste beateth downe suche as mount vp too highe, too the ende wee should bee the more ashamed that wee haue not one drop of deserte of glorie: and seeke all that pertayneth too our saluation, in the mere grace of our Lorde Iesus Christe. Thus yee see that this saying where Sainct Paule auoweth that no fleshe shall bee iustified, ought too bee vnderstoode as though hee had sayde, If men looke vppon themselues in their owne nature, they shall finde nothing but euill, notwithstanding all the fayre shewes that they can haue. They may well bee highly prayed and esteemed in the worlde, and they may well beguyle themselues by sayne selfe good things: but vntill suche time as God haue wrought in them too change the m, it is certaine that there shall bee nothing in them but filthinesse, & al the vertues that men make account of, shall be starke vice, too leade them too destruction and too plunge them in Hell.

For although that they which are renewed by Gods grace and haue already profited in his obediēce, haue some vertues which he loueth and esteemeth: yet are they not able to bring aught that may passe account before him: for they shall alwayes finde themselves in ar-
 rages. And that goodnesse which is in them, they haue it of him, and yet is that goodnesse also corrupted with their sinnes and infirmities: by reason whereof they are vtterly bereft of all trust in their owne rightuousnesse: and so if wee now seeke our rightuousnesse in the law, we be beguyled, wee shall not find it there, we be al of vs condemned from the greatest too the least. But heere wee see much better that which I touched afore: namely that when we perceyue and find by experience, that we want all that euer pertayneth to the life of our soules: we must resort to Iesus Christ as to our refuge, so that the true preparatiue to make vs beleue in Iesus Christ, is to be touched with a liuely cōceyt and feeling of our own sinnes.

Math. 11. d.
 28.

Esa. 61. d. 2

And for the same cause also he sayeth, Come vnto me. all ye that labour and are heauie laden & I will refresh you, and you shal find rest to your soules. Again it is sayd expressely, that he is sent to preach the message of gladnesse to the poore, to set free such as are in prison, & to cōfort such as are vtterly oppressed and as it were ouerwhelmed. Those then which take pleasure in their sinnes, will neuer come at our Lord Iesus Christ. True it is that they wil boast ynough of faith, according as many skorners of God do vnhallo w that worde as holie as it is: Every man will be counted a Christian, and they that bee furthest out of square in all wickednesse, will say they beleue as much as any other man. But when a man speake th after that manner, it is a token that he hath not one droppe of fayth. For the faithfull will surely say, I beleue, howbeit with so greare weakenesse, that I see well if my God should not pitie mee, that little which I haue would soone vanish away vtterly. Therefore they that vaunt with full mouth that they haue a perfect fayth, are but dogges and swine which neuer tasted what the feare of God or what religion is. But how soeuer the world go, the name of fayth shall be shamefully defiled by those dogges, which doo nothing else but mocke God. For they haue no skill too discern betweene good and euill. They bee so blockish, that they doo as it were welter in their filthinesse:

inſomuch that a groſſe drunkarde that is paſt all ſhame, and there-
withall hath ouergluttred himſelfe alſo, woulde faine continue ſtill
in his diſordinatenelſe. Beſydes this, the whoremongers, the per-
iururs, the blaſphemers, and ſuch other like will proteſt wel ynough
that they haue ſayth: but yet for all that, it is certaine that they were
neuer in any towardneſſe to come to our Lorde Ieſus Chriſt. And
why ſo? For they haue not conſidered that they cannot be iuſtified
but by grace. Howbeit let vs marke, that to be thoroughly perſwaded,
that we cannot be iuſtified by the lawe, we muſt ſet God before vs
in his iudgement ſeate, and euery of vs ſummon our ſelues before
him, and morning and euening bethinke vs that we muſt yeelde vp
an account of our whole life. There vpon let vs vnderſtande, that we
ſhoulde be ouerwhelmed a hundred thouſand tymes, if God ſhould
not pitie vs, and beare with vs of his infinite mercie. That is the
way for vs to knowe that wee cannot bee iuſtified by the lawe: for
we bee as good as damned, ſo oft as we appeare before God. It is
meete for vs to be put in ſuch feare, as wee may haue neyther re-
leace nor reſt, till our Lorde Ieſus Chriſt haue ſuccoured vs. Ye ſee
then howe it behoueth vs to be loden and fortrauelled, that is too
ſay, to miſlyke of our finnes, and to bee greeued with ſuch anguiſh,
as we may be pinched with the ſorrowes of death, to the ende wee
may ſeek all our eaſe in God, aſſuring our ſelues that wee cannot
otherwiſe obtaine ſaluation, neyther whole nor in part, but muſt be
faine to haue it giuen vs. For S. Paule doth not ſet down any meane
way heere, as though he ſayde that we ſhoulde finde that which we
want, in Ieſus Chriſt, and be able to haue the reſt of our ſelues. But
he ſayth that forasmuch as we knowe once that wee cannot bee ta-
ken as righteous for our owne deſertes, nor for our owne workes,
onely ſayth muſt content and ſuffize vs. VVherefore let vs vnder-
ſtande, that there is not one whitte of our ſaluation out of Ieſus
Chriſt, but that we haue there both the beginning and the end of it,
that is to ſay euery whit of it: and let vs abyde continually in that
lowlineſſe, knowing that we bring nothing with vs but damnation,
and that all that euer perteyneth to our ſaluation muſt be receyued
of Gods onely free mercie, ſo as we may ſay that it is by ſayth that
we be ſaued, that is too ſay, bycauſe God the father hath appoynted

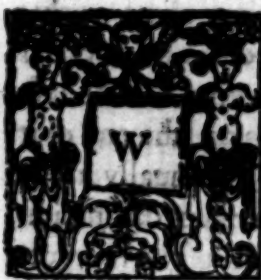
his sonne our Lorde Iesus Christ for vs to rest vpon, that he might both begin and finishe our saluation, in such wise as the whole must be fathered vpon him, and we learne to renounce our selues, and to giue our selues fully and wholly vnto him.

And now let vs fall downe before the maiestie of our good God with acknowledgement of our sinnes, praying him too make vs so to feele them, as we may mislike more & more of them, and grow and go forward in the amendment wherein wee ought too spende our whole life, and learne too magnifie his goodnesse in such wise, as it hath bin shewed to vs in our Lorde Iesus Christ, so as wee may be wholly rauished with it: and that the same may be, not a glorying of it with our mouth onely, but a putting of our whole trust in him, so as we may be settled in it more and more, till we be gathered vp intoo the euerlasting life, where we shall haue the rewarde of our fayth. That it may please him to graunt this grace, not onely to vs, but also to all people. &c.

The. 13. Sermon, which is the seuenth

vpon the second Chapter.

- 17 But if vvee that seeke to bee iustified by Christ, bee founde to bee sinners: is Christ therefore the minister of sinne? No not so,
- 18 For if I build vp the things again vvhich I had cast dovvne, I make my selfe an offender.



We haue seene alreadie, that to beate downe all the pryde and selftrust which men put in their owne workes and merites, Paule alledged that the Iewes who had great preferment aboue other men, could not for all that come in Gods fauour, otherwise than by belecting the Gospell. Yet notwithstanding it was a good likelihood that the Iewes had some righteoufnesse in themselves with too winne Gods fauour, because the lawe was given to them, with

with promise that whoſoever performed thoſe things ſhould live in them. Therefore a man would have iudged, that the Iewes even in reſpect of themſelves alone without Chriſt, might after a ſort have bin iuſtified before God: otherwiſe it ſhoulde ſeeme that the lawe was ſuperfluous. But when they come too our Lorde Ieſus Chriſt, there they perceyue themſelves to bee wretched ſinners, ſorlorne, and damned. It ſhoulde ſeeme then, that Ieſus Chriſt bringeth ſinne: for before his comming, the Iewes were reckened for Gods children. They bare the badge of holineſſe in their bodies, & moreover it was ſayd vnto them, that they were the holy and choſen people of their God. Now then ſeing they become fellowlike with wretched ſinners, and there is nothing but curſedneſſe to bee found in them, ſo as they be faine to flee for refuge to the mere grace of our Lord Ieſus Chriſt: it ſeemeth that Ieſus Chriſt brought ſinne into the worlde. Truly ſo will men iudge of him after their owne opinion, howbeit fooliſhly. For it behoueth vs to marke, that our Lord Ieſus Chriſt doth not bring ſinne, but bewray ſinne. For although the Iewes exerciſed themſelves in the keeping of the law: yet did that ſerue but to proue vnto them ſtill more and more, that God would neuer ſhewe them mercie, but by the meane of the Redemer. No doubt but that in liuing chaſtly & ſoberly, & therewithall in walking in obedience to god, they had ſome ſhow of righteouſneſſe: but that came wholly of grace, and we muſt not father that thing vpon men, which belongeth vnto God, for by that meanes God ſhould be defrauded of his honour. Then if the Iewes being governed by Gods ſpirite, had ſome willingneſſe and deſire to lead a holy life: it muſt not come in account, as who ſhould ſay, that God were beholden to them for it: for contrariwiſe they be ſo much the more bound vnto God. But on the other ſide, wee haue too marke (as wee ſhall ſee more fully in due time and place) that there was neuer yet any man ſo perfect, but there was alwayes much to be blamed in him. Therefore we haue to conclude, that the Iewes could not be ſo well taken and accepted at Gods hand, but that they had neede of his mercie, and that their ſaluation muſt needes be grounded wholly vpon the forgiuenneſſe of their ſinnes. Alſo as in reſpect of Ceremonies, they bare themſelves on hande that there was great holineſſe in them,

Leu. 18. 4. 5.

Deu. 7. 1. 6.

Ro. 5. b. 13.

Col. 2. c. 14.

as whereof hypocrites haue alwayes made their cloke. But howe-
 euer they fared, it is certaine that the Iewes were more damnable
 than all other men. And why? For (as Saint Paule sayth) without
 the lawe sinne doth not vpbayde men: insomuch that men fall a-
 sleepe and flatter themselues in their vices, when they haue not that
 Sumner to cyte them before Gods iudgement seate. Then whereas
 the wretched Gentiles might haue some defence and excuse, at least
 wise that they bee not so gilty before God: the Iewes in offering
 their sacrificizes had it witnessed too their face, that all of them were
 worthie of eternal death, and so consequently double gilty in com-
 parison of the Gentiles. And therefore in the second to the Collos-
 sians S. Paule vseth this similitude, that the Ceremonies of the law
 were as euidences to binde a man the more. Truly like as although
 a detter be not cōdemned by order of law, nor haue bound himselfe
 before a notarie nor giuen assurance in wryting vnder his hande and
 seale: yet ceaseth he not for all that, to be bounde [in conscience]
 too pay his debt: euen so although the Gentyles had not any au-
 thenticall matter of recorde whereby to bee condemned: yet ceas-
 ed they not too bee still worthie of death. But as for the man that
 hath passed bondes by order of lawe, and entered his debt in the
 common recordes: what shall he say more? There is no shift for
 him: he must be fayne too answere [the debt] out of hande. Now
 the Iewes were in the like plight. For their washing of themselues
 when they went intoo the Temple, and in their owne houses, and
 euery where else, was a confessing that there was nothing but vn-
 cleannesse in them. Againe, when they killed the beastes, and sawe
 them slain before thē, surely the same was as a liuely picture of their
 owne death and cursed state. And yet coude not the brute beastes
 nor the shedding of their blood set them cleare: nor likewise the
 water, which is a corruptible element, and cannot come at the soule.
 So then, the washing which they vsed had bin a fonde thing, if it had
 not directed them to the spirituall washing which wee haue in our
 Lorde Iesus Christ. Likewise in baptisme at these dayes, if we think
 our selues to be made cleane by the water: what an abuse is it? All
 these things must serue to leade vs to the blood of our Lorde Iesus
 Christ. VVherefore I conclude, that whereas the Iewes were exer-
 cysed

Ceremonies

washing

Sacrifices

baptisme

cyfcd in the lawe, the same was a greater euidence agaynst them, and bounde them straightlier to subiection vnto Gods iudgement, and eternall death, than the Gentiles were. And so wee see howe Iesus Christ was not a bringer in of sinne, but a discoverer of sinne. For the Iewes thought themselues well shrowded vnder the Ceremonies, and made a sheelde of them to fence themselues from gods displeasure, esteeming all other Nations vnholly, vpon opinion that there was nothing but vncleannesse in all the worlde besydes, and that all holinesse was in themselues. Lo what their brauerie was. Yea, but when Iesus Christ came and put them in order: he shewed them that they shoulde be faine too shew other men by their owne example, that their saluation was too bee sought elsewhere than in their owne merites, and that it behoued them to come to him with such humilitie, as too confesse that they on their part brought nothing with them but vtter cursednesse. And by that meanes our Lord Iesus Christ discovered the mischief that had bin hiddē before, like as diseased persons shall oftentimes not perceyue the festering of some sore that will breede some deadly disease, till the Surgeon finde it out, who cannot do his dutie in curing it, till hee haue searched the sore to the bottome which was vnkowne before. Euen so was our Lorde Iesus Christ fayne too bewray the wretchednesse that was in the Iewes, to the intent they shoulde returne vnto him, and confesse that they had not any thing in them worthie of Gods fauour, nor any other refuge than vnto his mere mercie. Thus ye see in effect what wee haue to consider for the solution of the question and doubt which Saint Paule putteth forth heere. Likewise in these dayes, if a man speake of the Gospell too such as thinke they serue God, and hope to winne heauen by their owne desertes: they be greeued at it, bicause that that gate is shet agaynst them by the presumptuousnesse which they haue conceyued afore hande, saying: VVhat I pray? Shall I haue lost my time when I haue bin so deuout all my life long? As for the man that shall haue heard a Masse or twaine, or mumbled vp a sort of prayers, or gone on pilgrimage, or lashed out his money and substance (without sparing) vpon pardons, indulgences, and such other things: if one tell him that wee bee all wretched, and that there is none other thing for vs too leane

vnto

vnto but the mere grace of our Lorde Iesus Christ, and that all that euer we are able to bring vnto God is but filthie and lothly, he will storme and replie, Is it possible that God should haue no regarde of so greate paynes as I take to serue him? Muste not all of it passe in myne accounte, and bee allowed mee too my saluation? They woulde faine accuze God, yea and wee shall see many that will not sticke to rayle vpon him with open mouth, bycause they bee lothe to lose that which they haue done. Although the Hypocrites perceyue much lewdnesse in themselves: yet woulde they fayne hyde all vnder theyr cowles. For they breake out after this maner. One sayes I haue gone woolwarde: another, I haue risen at midnight to serue God: the thirde, I haue forborne the eating of fleshe: and another, I haue bin shette vp in a Cloyster as in a pryson, and finally I haue bin dead to the worldwarde, and shall all this be vnprofitable too mee, so as God will haue no regarde of it? Such murmurings as these we shall heare dayly. But let vs see if they can make their eace the better for all their replying? For when they haue wel examined what is in them, they shall finde that all their doings are but as a paynting to ouercast things withall, like as a man that intendeth not too repayre his house, leaueth the holes vnmended within, and doth but dawb them ouer on the outside too the ende they be not seene, and afterwarde whytelymes them, so that finally it is nothing else but a pargetting or whitelyming, according also as our Lorde Iesus Christ vseth the same similitude agaynst the hypocrites that did no more but blaunche things. Howbeeit in the meane while God regardeth not the outwarde appearance, as it is

Math. 23.
c. 27.
1. Sam. 16.
b. 7.
Jerem. 5. 2. 3

sayde: in the first of Samuell, but searcheth mens heartes and the truth, and [layeth open] the things that were hidden afore, according also as it is sayd in Ieremie. Sith it is so: then all such as alledge or set foorth their owne deuotions, may peraduenture haue some fayre shew before men: but surely, before God all is but leasing. And assoone as God doth but blowe vpon their painting and starche, it shall scale off lyke the painting of harlots that take great paine too starch their faeces, and yet the Sunne doth no sooner shine vpon them, but a man shall see the filthie scales fal off, and their foulnesse is discouered to their shame. In like taking are all hypocrites when they

they will needes colour things after that maner before God: their shamefull leudnesse must needes bee brought too light. VVherefore let vs marke, that our Lorde Iesus Chryste in condemning the whole worlde, by shewing that none can bee saued but by the free goodnesse of God his father, the which hee offereth and imparteth vnto vs: bringeth not sinne, (for wee haue that already in vs,) but vttereth and bewrayeth it, too the ende wee should bee conuicted of it, and all the pryde wherewith wee were made drunken afore be layde downe, and nothing remayne in vs but lowlynesse too confesse vnfeynedly that wee bee vndoone, and that there is none other shifte for vs, but that God vtter the infinite treasures of his mercy vpon vs. Yee see then that all mouthes shall bee stopp'd, and men must not beguile themselues any more by surmyzing to find any rightuousnesse in themselues. And furthermore S. Paule vseth heere a dubble answere, too shew that it is nothing so. Howbeit before he answer, he setteth downe a pretyze woord, saying: *God forbidd.* As if he should say, it is an horrible blasphemie too intend to lay the blame of our sinnes vpon our Lord Iesus Christ. *For* (sayeth he) *if I pull downe the thing that I haue buylded vp, there shall be contrarietie* [in mee.] And in speaking so, he bringeth vs backe to the common doctrine of the Gospell. For our preaching of the end wherunto God hath sent his onely sonne, is too shew that he hath brought vs rightuousnesse, and is come too put away sinne, which holds vs as it were vnder Tyrannie, till wee bee deliuered and set free from it by the grace whiche was purchaced for vs in the death and passion of the Sonne of God. Now then seing it is so, wee see that our Lord Iesus Christ is not the bringer in of sinne, but is come too destroy sinne (as S. Iohn sayeth in his Canonick Epistle) and we also do see it to bee so. For what else dothe the Gospell teach vs, but that wee bee full of all wickednesse, and must bee fayne to bee made cleane by him that is made the Lambe without spot, and also that he hath brought vs the spirit of holinesse: For as much then as me, so long as they be cut off fro Christ, haue nothing in the but cursednesse, so as they be vtterly rotted & saped in their sins, & that Iesus Christ is the partie that maketh the pure and cleane by the sheading of his blood to wash the withall, and by bringing vs the spirit [of regeneration]

to renewe

1. Iohn. 3.
4.8.

to renue vs with, that we might give our selues too the seruing of God, haue his Image repayred in vs, and walke in truth and rightnesse: forasmuch (say I) as it is sayde so: we see that our Lorde Iesus Christ is not the bringer in of sinne. And why so? For let vs consider what we bee, and wee shall finde that there is a gulse of all maner of wickednesse in euery one of vs, and in all mankind. But our Lorde Iesus Christ commeth to remedie it. Ye see then that the sinne was in vs before: but our Lorde Iesus Christ is faine to vnconquer it. *Simile* VVhat harme doth a Phisition by letting blood? Beholde, a wretched man hath a disease that is not perceyued: his blood is altogether corrupted, and yet it is not seene to be so as long as it lieth within the veynes. But be he once let blood, it will appeare that it was no blood, but filthie corrupt matter. Againe what filthinesse voydeth out of a mans bodie when hee is purged for some disease? Now shall the Phisition be blamed for it, or the medicine that was giuen him? It is well knowne that the purgation serueth to deliuer the bodie that was halfe rotten afore. So then if our Lorde Iesus Christ do by the light of his Gospell bewray the spirituall diseases that were in vs, and the filthie vncleannesse which is lothly before God, and shamefull before men, and do purge vs quite and cleane thereof: ought he to be charged with any blame or reproch for his labour? VVhat an vnthankfulnesse were that? therefore heere is a sufficient answer to beate backe the blasphemies and grudgings of the enemies of the Gospell, which burst for pride and cannot indure to be tamed. Let them alledge what they can too proue that they haue some righteousnesse and holinesse: and yet shall it alwayes bee founde that there is nothing but vncleannesse in them, which they wyft not of, and yet it sheweth it selfe continually. Marke that for one poynt. And secondly Saint Paule addeth a more large and easie declaration, when hee sayth, *that he is dead too the lawwarde by the lawe it selfe: and that he was crucified with Iesus Christ, to liue vnto God.* Nowe when as he sayth that he was dead to the lawwarde by the lawe: it is in way of mocking suche as pretende too bee iustified by keeping of the lawe. For I haue told you alreadie how all his disputing and stryuing was agaynst such kinde of folke. They were but deceyuers which went about to mingle Iesus Christ with the

the lawe of Moyses, yea euen too get righteousness. For it is certayne that our Lorde Iesus Christ is not contrarie too the law, but rather his Gospell taketh witnesse of the lawe, as it is shewed in the first chapter too the Romanes. Neuerthelesse, when the matter concerneth Iustification, that is too say, when men come too

scanning, too knowe howe and by what meanes God taketh and accepteth them for innocent, pure, and without spotte, then must the lawe bee separated from Iesus, Christ. And why? For the lawe bringeth nothing in it but cursing: and Iesus Christe bringeth the remedie of it. Therefore the enemies of the Gospell agaynst whom S. Paule dothe nowe dispute, would haue mingled the law with it, and haue made men beleue, that althoughe they were iustified by

our Lorde Iesus Christ, yet notwithstanding they should mingle the Ceremonies with him as a parte of their saluation, and that by means of them they should purchase grace & fauour before God.

But our Napier's do
not labour so much about
the moment as about
the work, that is all
over, not fully in-
gained, not acquiescent
of any good, and so they
flounder, however so suc-
cessful, for better and worse
months about it. The
question was, being
that for, we should deliver
the people from a
double-sided publicity, namely
that we are not after
all capable of repre-
sents of itself. You
of us, of course, and we
regard of our own.

2.Cor.3.b.7

Rom. 7. 6. 9

Seventh

seventh to the Romanes. For he sayth, that when men beleue them-
 selues too haue lyfe: that is too saye, when they beleue them-
 selues to be righteous, and to stande in the grace & fauour of God:
 it is a signe that the lawe is dead to them, that is to saye, that it hath
 not the power and strength to shew them that which esse it should
 do. For to what ende was the lawe giuen? Too set the rule of good
 life before our eyes, & that rule is called the righteousness which
 God alloweth. Marke that for one poynt. Secondly the lawe ought
 to be as a looking glasse to vs, wherein too beholde our owne de-
 formities, blemishes, foulness, filthinesse, and iniquities, so farre
 out of all order, as wee may bee as it were swallowed vp in dis-
 payre at the sighte of them. Nowe before wee haue the lawe, wee
 see none of all these things: that is too say, wee knowe not what
 manner of ones we bee, nor what euill is in vs. But when God set-
 teth his demaundes before vs, and we perceyue the same through-
 ly: then are wee at our wittes ende, and vtterly out of hope. The
 Lawe then is dead: that is to say, it is as it were thrust vnder foote
 and as good as buried, so long as wee thinke our selues to be alme,
 and conceyue any foolish imagination of being righteous, and of
 obteyning heauen by our owne good workes. But when the lawe
 liueth: that is too say, when God giueth it power to touch vs, then
 are wee dead, then is it as a sworde to thrust vs too the hart. Ther-
 fore wee must needes receyue a deadly wounde, so soone as wee
 haue perceyued what the Lawe conteyneth. After that maner
 speaketh St Paule in the texte whiche I haue alleaged. And nowe
 following the same matter, he sayth, *that he is dead too the Lawe by
 the Lawe*: as if he had sayde, Come not hyther too flander the
 Gospell, as though it were the cause of our damnation, or an en-
 terance vnto vs too bee cursed before God, too haue the know-
 ledge of the grace of our Lorde Iesus Christ in vs. No no. But it
 is certayne that the Lawe (when it dooth his office, and wee reade
 it in suche wyse as becommeth vs) dooth alwayes kill vs, and wee
 lye as it were plunged in dispayre, tyll oure Lorde Iesus Christe
 haue reached vs his hande too lifte vs out of it. Thus then am I
 dead vnto the lawe, that is too say, I can haue no lyfe, I can haue
 no assurance of soule health, I can haue no comforte, rest nor con-
 tentation,

temptation, & to be short, there is nothing in the law whereby I may come vnto God: but cleane contrariwise, it shaketh me off, it thrusteth me backe, it banisheth me from the kingdom of heauen, it cutteth me quite off from the hope of saluation, it maketh me a poore, cursed, and wretched creature, and to be shorte, it sendeth me to the bottome of hell. Yee see then what I haue wonne by abyding in the lawe. And S. Paule speaketh of himselfe rather than of any other body, to the ende that the things which he speaketh, may bee the better receyued, as of a man of experience. And it is after the same maner that he speaketh in the fore alleaged seventh Chapter too the Romanes. For there he setteth not fourth this man or that man for an example, but saythe, I my selfe was sometymes alyue: that is too saye, at suche time as he was a Pharisee, and accounted an holy man, yea euen for one of the excellenest in all Iewry, in so muche that he was a myrrour of all perfection, and as a lyttle Angell: then (saythe he) I was alyue, howbeit but by hypocrisie. For he made him selfe too beleue wonders, and he was so puffed vp with pride, that he hilde some of Iesus Christe. Lo in what blindnesse Sainct. Paule acknowledgeth himselfe too haue bene. And he addeth anone after, that he wist not what was ment by. Thou shalt not couet. It might bee thought strange that a man whiche had not onely bin at schoole, but also bin a great teacher of others, and thereto a very zelous man as he himselfe affirmeth, should bee so dulle as not to knowe his owne faultes. But S. Paule sheweth the reason of it. For (sayth he) I looked no further than to the outwarde honestie, that there might no faulte bee founde in me before the worlde, nor any man know any euill by me. But when I vnderstoode what this saying, Thou shalt not luste ment, and perceyued that God condemneth all the affections & thoughts of men: then I perceyued that the worst was behind, as the common Proverbe sayth: for it is the last commandment of the law, wherein God maketh so liuely and deepe a searche, as nothing can be excepted from it. VVheras it is sayd in the lawe, Thou shalt not haue any strange goddes: Thou shalt not make any image too worship it: Thou shalt not take the name of the Lord thy God in vaine: Thou shalt keepe holy the day of rest:

Rom. 7. b. 9

Rom. 7. b. 8

Exo. 20. 4. 3

N. ij.

Thou

Thou shalt honor thy father & mother: Thou shalt not kil: Thou shalt not commit aduoutrie: Thou shalt not steale: All this is well (will we thinke) we must absteine from all whordome, violence and extortion: we must absteine from deceit and robbrie: we must liue soberly. Heretoo, we must absteine from blasphemie, and we must honor God. All this will easily be graunted. But there is a backenbooke that we perceyued not, whiche is, Thou shalt not couet or luste: that is a pritie nipper. Truly it seemeth not too bee very bigge or greater: but yet for all that, it is suche a stinger, as passeth all the rest in byting. For by the ende and wynding vp of hys Lawe, God searcheth out all that euer is in man. Hee setteth downe that commandement, too trie out the things that were hidden: and when he sayth, thou shalt not couet, it is a percing euen into the marie of mens bones. So then S. Paule confesseth that he knewe not what sinne mente, till he vnderstoode what was mente by the commaundement that forbiddeth men too couet or luste. And therefore in this text he chargeth not the Gospell, but the Lawe with it. VVherefore let vs remember vpon this text, that all they whiche deceyue them selues by any opinion of their owne merites, neuer tasted what the Law of God is, nor what it meaneth: I speake of the greatest doctors that are in moste estimation, as (in good sayth) it is too bee seene in the Popedome. For euen those that are taken too bee the pillars of the Church, (notwithstanding that they professe Diuinitie) knowe not one worde of Gods lawe, too apply the same too his true and naturall vse. For they haue nothing in them but hypocrisie, and they beate them selues in hande, that they shall please God with a rattle, as if he were a little babe. They doo but toy with him, and yet yee shall see them stande so muche in their owne conceites, as they can not abide to be condemned. And if a man tell them that wee must seeke our saluation in Iesus Christ: yea say they: and what shall become then of our freewill? what shoulde become of our owne merites and satisfactions? Too them it seemeth it were much better too plucke the sunne out of the sky, yea and God out of his seate too, than too bereeue man of that prerogative, or of the thing that he can bring of him selfe to copound with God. and yet for all that,

the Epist. to the Galathians. 99

that, it is certayne that there is nothing in the but starke filthinesse. For men see that there is neyther feare of God, nor vprightnesse, nor equitie, nor ought else [that good is] in their lyfe. They be so full of pride that they be readie to burst agayne, and they be full of enuy, rancour, and all maner of loocenesse. And yet for all this, they will needes holde God bound vnto them: but that is bicause they neuer knewe the law. So then, when our Lorde reacheth vs, and sheweth vs how we ought to walke in this world, let vs learne to lay the doctrine that he setteth foorth and our life together, and there we shall finde the right perfection of the law, and that in our selues there is nothing but horrible confusion: wee shall see hell readie prepared for vs. By that meanes it will be easie for vs to give ouer all the deseruing whiche wee shall haue fancied in our selues, so as it shall be soone beaten downe, and our mouthes stopped, and we become like poore dead folke without any breath, bicause we shall perceyue well inough, that we can not come vnto God, but God must needes thunder agaynst vs, if wee bring any foolish imagination of our owne deseruings. Lo howe the lawe sleaeth vs. But when wee haue passed through suche death, that is to say, when we be already rightly humbled and vtterly dismayde: then here is a remedie, which S. Paule setteth downe, saying: *I was crucified with Iesus Christ, and to liue vnto God.* Now he sheweth here that our Lorde Iesus Christ not only bringeth vs remission of our sinnes, but also sanctifieth and regenerateth vs by his holy spirite, in so much that whereas there was nothing but stubbornesse in vs before, now we be giuen to serue God, and to please him. And for the better vnderstanding of that whiche S. Paule telleth vs, let vs marke that we receyue two principall graces of our Lorde Iesus Christ: The one is the forgivenesse of our sinnes, whereby we are assured of our saluation, and haue our consciences quieted, and wherevpon it behoueth vs to be grounded, so as we cal vpon God as our father. VVho giueth vs the boldnesse to lift vp our heads to heauen, and to call God our father? Agayne, what maketh vs so bolde as to glory that we be companions and brothers to the Angels? It is bicause our sinnes come not to account: for we must alwayes haue recourse to the washing of them away, which was done

by the deathe and passion of our Lorde Iesus Christ. Yee see then that our righteousnesse is that God accepteth vs, howbeit not in respect of our owne worthynesse, but in respect of the obedience of our Lorde Iesus Christ, whereby all our misdooings are wyped out. That is the first benefite which wee haue by our Lorde Iesus Christe. The seconde is, that whereas wee bee frowarde of our owne nature, and al that the Papists terme by the name of freewill is but frenzie, and that howe great accompte so euer men make of them selues, all is but naughtinesse, and wee bee full of vyce and corruption: in steade of beeing so, our Lorde Iesus Christ giueth vs the grace to be sory for our sinnes, & to labour to do good: for so long as we abide in our owne nature, euery of vs sootheth and flattereth him selfe in his euill. But when we haue once tasted the inestimable loue of our God, and perceyued what our Lorde Iesus Christ is: then we be so touched by his holy spirite, that wee condemne the euill, and desire to drawe neere vnto God, and too frame our selues to his holy will. VVee be sure of that once, and although wee go halting, yet doo wee continually figh to see our owne imperfections and infirmities, and perceyue full well how it is the spirite of God that moueth vs thervnto, when our chiefe desire is to forsake the sinfulness that is in vs, and commeth of our fleshe, so as we wishe nothing else but that God should be glorified in all our lyfe, and faythfully obeyed in all things. That is the seconde benefite which our Lord Iesus Christ bringeth vs: and they be two things knit together by vnseparable bande, so that like as the light of the sunne can not be separated from his heate: so these two graces (that is to wit our righteousnesse, and the remission of our sinnes) are vnseparably matched with our renewment, which is done by the spirit of sanctification. Thus ye see two graces inseparable: and like as when we say that the Sunne is whot, it ceaseth not to shine also, & yet notwithstanding the light of the sunne is not heate: so when we say that wee be iustified by the remission of our sinnes, it is not ment that our Lord Iesus Christ doth therefoorth suffer him selfe too bee mocked and despised, but that wee haue neede to be thoroughly censed, so as wee may learne too renounce the world, and our selues, too the ende to sticke vnto him

with true obedience. Howsoever the worlde go, the thing that S. Paule speaketh in this text, shall alwayes be founde true, namely that he was crucified with Iesus Christ, to liue vnto God. Then if any man accuse the Gospell that it giueth libertie to doo euill and too sinne: wee may alwayes answere, howe so? By the lawe wee bee alwayes dead, for there wee see our owne cursednesse which will leaue vs dismayde in dispayre. But in the Gospell, although wee bee crucified, that is too saye, although there bee a spice of death in the Gospell, yet is that death a quickening deathe, and the cause of lyfe. For so long as men lyue too them selues, they bee dead vnto God: they bee wretched carkasses full of rottennesse. But when they dye in them selues, they lyue vntoo God. And for that cause Sainct Paule in the twelfth too the Romanes *Rom. 12.4.1* calleth vs lyuing sacrifices, where hee telleth vs that wee muste bee transformed, and vtterly gyue ouer our owne reason and our owne wyll, too yeelde God suche seruice as is meete for him too haue. He saythe, Offer vp your selues as lyuing sacrifices. So then, in the Lawe there muste needes bee a deadly deathe, a deathe that leaneth vs vtterly ouerwhelmed and sunken euen downe intoo hell. But in the Gospell there is a quickening deathe. And why? For wee bee crucified wyth Iesus Christ, too lyue vnto God, that is too saye, our olde man (as Sainct Paule *Rom. 6.4.4* tenneth it in the sixth too the Romanes) and that which wee haue of our owne nature; is doone awaye, howebeit not at the firste daye, but by little and little. But howe soeuer the case stande, wee shall perceyue that our Lorde Iesus Christe mortifieth all that was in vs of our owne, or of the worlde, so as wee bee not so greatly giuen too nestle heere bylowe, bycause wee see it is a myserable state too lyue heere, and oure very care is too stycke vntoo God. Thus yee see howe wee may bee crucified with our Lorde Iesus Chryste. But what is mente by that crucifying? Verily it is a certayne kynde of deathe. Howebeit, that deathe bryngeth vs too lyfe, which thing the death which the Lawe bringeth dooth not. Nowe then wee see the very intente of Sainct Paule, and the naturall meanyng of this texte. Therefore nowe a dayes when the enemies of the trueth

blaspheme the Gospell, we haue heere an answer to stoppe their mouthes. And if they holde on still, let them barke lyke dogges, but they shall not bee able too byte, doo what they can. See heere what the Papistes flushe foorth when wee preache that men are iustified through Gods free goodnesse. O (say they) are they so? That were the nexte way to giue euery man the brydle too lyue after his owne lyking, and too cause that there mighte be no more remorse nor scruple of conscience, so as euery man myghte haue leaue too doo what he lysted. That is the common blasphemie of the Papistes. Agayne when wee shewe them that they can not bynde vs by their traditions, and that it is but a tyrannie whiche they haue vsurped in robbing God of his righte, and that the libertie was purchased for vs by our Lorde Iesus Christ, to the ende that wee shoulde not bee tyde too the things whiche men woulde lay vpon vs of lawe and necessitie in matters concerning the spirituall gouernment of our soules. O (saye they) see what comes of it: their desire is nothing else but too wallowe in all pleasure, and too leade a loose lyfe. Surely wee maye easily answer too all this. For the doctrine that wee bring, serueth not to stirre vp mens lustes, nor to giue them too greate and lawlesse a libertie: but too the cleane contrarie. But howfoeuer the case stande, it oughte too suffice vs, that if wee shoulde abyde in the quamyre of the Papistes, surely there woulde bee nothyng but death for vs. For were they not too faste asleepe and vterly dilled, vndoubtedly they shoulde bee tossed wyth suche vquietnesse and hartebyttings, as they should needes see that that is not the thing wherevpon wee muste reeste. But beholde, they bee so rotted in their ignorance, that they haue not anye feelyng of Gods iustice at all. But as for oure partes, for as muche as wee knowe wee haue suche a freedome purchased vs by our Lorde Iesus Christ, and are sure of our saluation bicause God dothe freely forgiue all our faultes, and doo feelee already by the working of Gods holy spirite, that he draweth vs to him, and are mortified to liue vnto him: Let vs go forwarde with a chearefull heart. And although there bee neuer so many infirmities in our nature, yet notwithstanding let vs not doubt but God accepteth vs, for all
our

our imperfections. But the Papists cannot haue so much as one good purpose to serue God, sauing that they be viterly bewitched [to beleeue so] through vayne selftrust. And why? For they ground themselves vpon their owne merites, and (to their seeming) that is the meane to purchase grace. But now what is it that they can do? Put the case that they brought a hundred times more with them than they haue to bring, and that God governed them by his holy spirit, so as they had some manner of feeling of the Gospel, though it were but halfe a feeling: yet should they come farre short of discharging their dutie, yea or of the hundred parte of it towards God. But in the meane season, it is well knowne that all that euer they do is but pelting trash: and as for the law of God, it is nought worth with them, and yet in the meane while they busie their heads about their owne inuentions. Howbeit let vs still put the case that they indeuored to walke in the feare of God, and that they had learned aright to do the things that God commaundeth them: yet for all that, they coule not make their boast that they were come to the perfection of that righteousness which God requireth of vs. And when they had tormented themselves neuer so much, how should they be able to serue God with a cheereful courage, vnlesse they knew themselves to be in his fauour, notwithstanding that they be so blameworthy before him? But as for vs, we on our side are able to serue God with a free hart, notwithstanding that our consciences find fault with vs, and we know that there are many sinnes in vs. And why? For we ground not ourselves vpon our owne merites, but vpon Goddes meere mercie: and thereby we be taught, that God receiueth our workes though there bee much faultinesse in them, and that we be in his fauoure although there be many vices and blemishes in vs. And that is the cause why he saith by his prophet, that he will accept the seruise which we do ynto him, as a father accepteth the seruise of his child. Yee see that a child is willing to obey his father: and when his father sayth too him, do this: his father taketh his doing in good worth, though the child know not what he doth, yea and sometimes though he marre a thing, yet his father is contented to lose the thing when he seeth that the child was willing and desirous to serue him. But if a man

Mala. i. b. 6

N.v.

take

take a seruant for wages, hee will looke to haue him do his task. And why? For he looketh for his wages: and a man will not abide to haue him marre the worke that is put into his hands: yea and if it be not well done, he wil not be contented with it. Now our Lord speaking of the grace of the Gospell, sayth he wil receiue our seruices, as a father receiueth the obedience of his child, though all that euer he doth be nothing worth: that is to say, he passeth not awith for the perfection that is in them, for he shall find none at all in them: but he beareth with vs of his goodnesse. He sheweth himselfe so kind and freeharted towards vs, that whatsoeuer we do, he taketh it in good part, although it be not worthy, ne do deserue it. Ye see then that the way for vs to haue a free courage to serue God, is too assure ourselues that he blisseth all our works, bycause that whatsoeuer spottinesse is in them, is clenzed away by the blood of our Lord Iesus Christ. To be short, whereas God sheweth himselfe pitifull towards vs, and vseth inestimable mercie: let vs vnderstand that he doth it not to the end that euery of vs should runne a scotterloping, and take the bridle in his teeth, and play the horse that is broke looce: no no, but contrariwise it is to the end, that the sword of Gods word shoulde strike vs to the hart, and make such a ferch there, as we might be rightly humbled to craue pardon at Goddes hand. Not that we should haue the hartbiting whiche the Papists haue, which would plucke vs backe and hinder vs from comming vnto God, making vs to say, wretched creature what dost thou? VVhat canst thou tell whether God loue thee or no? Let vs haue no such nippes, but let vs be fully resolved that God beholdeth vs with pitie, and taketh our works in good woorth: not for any desert or worthinesse that he findeth in them, but bycause we bee ioyned to our Lord Iesus Christ. Now therefore we see what Saint Paule meant to say. Also we see how that doctrine serued not for that tyme only: but that the same is as profitable and needefull for vs at this day, as euer it was [for any heeretofore.] For in as much as Gods enemies fight against the Gospell, and spew out their blasphemies: it standeth vs on hand to haue wherewith to resist them: and not only them, but also Satan, who hath at all tymes had the flight to make vs beleeeue men, that they coule liue of themselves

themselves and by their owne deservings: but that is but to lulle vs asleepe in death. And therefore let vs assure ourselves, that it is better for vs to die to the law, than to liue to it: that is to say, let vs assure ourselves, that if God should enter into account with vs, we should be vtterly vndone and damned. And being so dismayed, let vs suffer ourselves to be crucified with our Lord Iesus Christ: and sith we know that he hath reconcyled vs to God his father by the sacrifice which he offered, let vs also suffer ourselves to be gouerned by his holy spirit, and to be renued by him in such wise, as being dead in ourselves we may liue truly vnto God, giuing ouer all ouerweening of our owne righteousness, and fighting agaynst all the lusts of our flesh, and withdrawing ourselves from the world.

And now let vs cast ourselves downe before the maiestie of our good God with acknowledgement of our sinnes, praying him too make vs so to feele them, as it may be to plucke vs tucke from the filthinesse wherein we be plunged, and to ioyne vs so vnto oure Lord Iesus Christ, as he may draw vs to God his father, and make vs come still neerer and neerer vnto him, till we bee fully ioyned vnto him. And so let vs all say, Almightye God heavenly father. Sec.

*The.xiiij. Sermon which is the
right vpon the second Chapter.*

Handwritten note: y^e right vpon y^e second chapter

20. So, I liue: [yet] not I now, but Christ lyueth in me, and vvhetheras I liue now in the flesh, I lyue by the faith of the sonne of God, vvhoe loued mee and gaue himselfe for me.

21. I refuse not the grace of God: for if righteousness come by the law, then Christ died in vayne.

¶



E haue seene this morning to what end we haue offered vp in Sacrifice vnto God, when our Lord Iesus Christ knitteth vs together in hys body: It is not to the ende we should lye still in death; wherein we bee plunged already by nature: but rather to make vs partakers of the heavenly lyfe. Nowe the Apostle hauing spoken after that manner, magnifyeth Gods grace, saying *that he himselfe lyueth not any more, but Iesus Christ in him*: which is asmuch as if he had sayd, that all of vs by nature haue nothing in vs but cursednesse, and therefore that looke what good soeuer God bestoweth vpon vs, it becommeth vs to acknowledge and confesse the same to come of him, and to do him seruise for it. For faith bringeth alwayes this humilitie with it, that men embrace themselves too gyue all prayse vnto God. But by the way it may seeme straunge, that a faithfull man should boast that Iesus Christ liueth in him, and yet be mortall still. So long as we liue in this world, we be subiect too many infirmities: and therefore this saying shoulde seeme to bee a vayne speculation or fantastick conceit, that Iesus Christ liueth in vs. But S. Paule bringeth vs backe to faith, and telleth vs that although our life be corruptible to outward apparence, and we subiect to all the aduersities of the world: yet doth faith quicken vs, so as our Lord Iesus Christ ceaseth not to make vs partakers of his heavenly life, yea and in very deede we possesse it, in so much as we must no more consider the state of the faithfull according too that which may be iudged of it by our naturall wit, but mount vp higher. For the life which our Lord Iesus Christ imparteth vnto vs, is a hidden treasure which we attaine not too but by faith which mounteth aboue the whole world. Now it behoueth vs to hope for the things which we see not, and which are hidden from vs: and God is then highly honored of vs, when we make suche account of hys worde and promises, as that all the thinges whiche we see in the worlde, cannot hold vs backe from seeking him continually, and from going to him, and from imploying all our wits about hym. Now then, first we haue to gather vpon this text, that a man hath neuer profited well in the Gospell, till he father all his welfare vpon

pon our Lord Iesus Christ. For if we reserue neuer so little to our selues, we be vnthankfull to God out of hand: and his grace cannot be darkened by vs, but that we be bereft of it as we are worthy. And therein it appeereth, that all such as trust in their owne merits, are still full of pride, and as it were mortall enemies to Gods glory. It is true that they will not professe it with their mouthes: but yet for all that, the hypocrites which hope to be righteous by their owne worthinesse, do decke themselves with Gods fethers. Humilitie is the principall vertue among all others. For what are all their merits? Contrariwise, when the faithfull humble themselves, it is not to purchase grace in Gods sight as though they were worthy of it: but to confesse as truth is, that they haue not aught whereof too boast, but must receiue all things of Gods meere liberalitie. At leastwise it serueth to make vs acknowledge how greatly wee bee bound vnto him, seing he hath shewed himself so kind towards vs, as to spare nothing from vs. That therefore is the thing that Saint Paule sheweth vs heere. And it behoueth vs to wey well the second point where he saith, *that we liue in the flesh, howbeit by the faith of our Lord Iesus Christ.* This word *liue in the flesh*, doth in this text signifie as much as to be a wayfarer heere vpon earth, and too passe through this transitorie life. For when he speaketh of liuing in the flesh in the eight to the Romanes, he meeneth to be giuen to wicked lusts, as they be which haue no feare of God, who giue themselves to do what they list. Therefore suche as follow their owne swinidge like brute beasts, do liue in the flesh. But in this place saint Paule compareth this outward life with the heauenly life which we possesse by faith. For how shal a man put a difference betweene the faithfull and the faithlesse? As well the one sort as the other do eate and drinke. Surely the faithfull do eate and drinke soberly. Yea and ye shall see of the faithlesse sort very well stayed, and not giuen to any drunkennesse or excessse. But howsoeuer they fare, a man would deeme at the first sight, that this life is common to all men. Neuerthelesse, the faithfull do oftentimes drag their wings after them, and nothing else but droope in this world, and finally dye as well as all other men. Then if a man looke but vppon the outward shew, there is no diueritie betwixt them. To be short, a man

Rom. 8. 1. 13

might

Quadruplex fides
naturalis cum effectibus

Nescit quis prius
mortalis differentia
inter viuendum in
carne, et viuendum
in fide, dum nescit
Christum.
Duplex status
exterior
interior

Psa. 103. 4. 5

2. Cor. 4. d.
16.

might say it is but lost labour to beleue in Iesus Christ. For we re-
ceiue not heere the reward of our faith: and although God call vs
to a further thing, yet haue we all one common and like life, in re-
spect that all of vs must come to death. How then doth Iesus Christ
liue in vs? For his liuing is hidden. S. Paule bringeth vs backe vnto
faith. Now remayneth to know what the nature of faith is. It is to
behold the things that are incomprehensible to our senses, to for-
sake the worlde, and to seeke the kingdome of God: and to holde
ourselues to the pure & simple word that proceedeth out of Gods
mouth, without respect of any thing that we can perceiue heere. If
we haue not this groundworke, we shall neuer vnderstand what S.
Paule telleth vs in this text. For when men haue read it a hundred
times, yet shall they not know what difference there is betweene
liuing in the flesh, and liuing in the faith of our Lord Iesus Chryst.

1. Then is there an outward state: in respect whereof S. Paule dothe
(vnder that saying) comprehend all things that concerne this tran-
2. sitory life. There is also an inward state whiche is hidden from vs,
that is to wit, the state which is promised vs, and which we wait for
[by hope.] For the outward man must needs be defaced, and de-
cay by little and little, til it be vtterly done away. According wher-
vnto, although it be promised to Gods children that God wil giue
them new liuelinesse, and make them as it were to cast their le-
thers: yet notwithstanding ye shall diuers times see them so disea-
fed as it is pitie, and the strongest men of the world waxe old and
come to death. Seeing it is so: what preferment haue they aboue
the vnbeleeuers? [Great:] howbeit that the same cannot be per-
ceiued by eyesight. For we haue an inward man whiche lies hidden
within vs: and what ment Sainct Paule by that? he ment that God
worketh in such wise in vs by his holy spirit, as we be alway allure-
d of the heavenly life that is prepared for vs, and that although
we do but glide away here below, and be as straungers, yet there is
an euerlasting heritage which cannot fayle vs. According as the out-
ward man decayeth (saith S. Paule) so the inward man reneweth. For
the more that the faithfull see themselues decay, the more are they
warned and prouoked to looke vpward. For we know that such as
are strong and lusty, do besot and forget themselues, and therefore

our Lorde is faine to tame vs in such wise, as we may renue by decaying. I say in such wise as we may be (as ye wold say) new cast in a mould again, to the end that the hope of the heavenly life may be stablished in vs, and we haue our sight cleered to behold the thyng which otherwise would be wrapped vp frō vs. Marke how gold and siluer do greatly wast when men make them to passe the furnace. VVhē it is cast into the fire, it is a great masse of metall: but whē it is take out again, ther is but a small quantitie of it. And yet the gold (if it were not so fined) would neuer serue to any purpose, no more would siluer nother. Euen so is it with vs: we could neuer be renewed to come to the kingdome of heauen, except we dyed first. VVe must euer go forward to that vtter defacement, and not rest by the way vpon any thing that we see with our eyes. For this earthly life is but a shadow, and a smoke that slideth and vaniseth away: & yet neuerthelesse we be renewed thereby within. Not that all men haue that benefir: For the faithlesse do well ynough finde their owne weaknesse, and are inforced to feeble the summonings of death, specially when they be growen old, for then they perceiue that any little blast is ynough to cast the downe: and therevpon they fall to storming, and could find in their harts to fall out with God & nature. Howsoeuer the world go, though they rotte, yet are they not rentled: For one graine of corne may well rotte, and yet not take roote to spring againe and to bring forth frute: and another grain shal rot likewise, howbeit for asmuch as it is in good earth, & hath take roote, it will bring forth frute in seasonable time. So the faithful come to decay, and the rewital are renewed and gather new force: and why? For they rot in this world, to the end to be restored and renewed againe in the heauēly heritage. The faithlesse also do go away to, they rot likewise, they slip aside, & they vanish quite away: but they haue no vantage by it, bycause they be not restored to eternall life. So then let vs marke well, that whereas S. Paul sayth we liue by the faith of Iesus Christ, it is to wake vs so. as nothing in the world may keepe vs from resting cōtinually vpon Gods promises. VVhen we looke vpon al the things that are about vs, there is nothing but death. But what for that? God hath giue vs his word, that being dead in our own nature, we haue our life elsewhere, namely in

our

*vita eterna
quid*

Iohn. 12. d.

24.

our Lord Iesus Christ, in asmuch as he was purposely sent to bring vs from death to life. Seing then that we haue that promise of god, ye see how he may be honored at our hands. And, for asmuch as the cace standeth so, that only saying ought to suffice vs. And if wee settle and resolute ourselues fully therevpon: it is, a token that we set our handes to Gods truth as faithfull witnesses thereof, as sayeth Sainct Iohn. Contrariwise when we doubt or be in a mamering, then hath Gods word no authoritie nor reuerence among vs. For if we looke no further than to the things that are before vs, and to the things that are neare at hand: we cannot acknowldge that God is faithfull, and that the things which God hath vttered wyth his owne mouth are vnfallible. Moreouer, in so doing we turne away from our Lord Iesus Christ, who notwithstanding is the pledge of all that is contained in Gods word. Seeing we haue the worde, we must no more aske (as Moses saith) who shall climb vp above the Cloudes? or who shall go downe into the deepe? or who shall go ouer the Sea? The word (sayth he) is in thy mouth, and in thy hart: and we must content ourselues with it. And moreouer seeing that we haue our Lord Iesus Christ for a larger confirmation: we know that he went downe into the hells, that is to saye, bare the curse that was due to vs for our sinnes, and answered as our pledge and suretie before the iudgement seate of his father: and afterward went vp into heauen, and in our behalfe tooke possession of the heritage that he had purchaced for vs. For he was exalted vp in our flesh and nature. Seeing that we haue such an assurance, must wee not needes be tootoo wretched, if we cannot hold ourselues too it? Agayne, the matter willet vs to looke still backe to that which hath bin said: namely, that we hope, not for things that are open and manifest, but for the things that are vnknownen to worldly perceiuerance. Then sith it is so, let vs learne to liue by the faith of Iesus Christ: that is to say, although we be miserable in this worlde and be faine to indure neuer so many hartbitings, greefes, anguishes, troubles, and distresses: yet notwithstanding let vs continue in this constancie, of beleeuing that there is nothing but singular happinesse in all our miseries, bycause God blisseth and halloweth them for our Lord Iesus Christs sake, and all is turned to our helpe and

Iohn. 3. d. 33

Deu. 30. d. 12

Ro. 10. d. 6.

2. Cor. 4. d.

18.

and welfare as it is said in the. viij. to the Rom. Therefore as we haue *Ro. 8. 27.*
 seene in another text, God must vtter the perfectnesse of his strength *2. Co. 12. 9*
 in our weakenesse, and we suffer him to make vs to stoupe, in such
 sort as this world may not keepe vs backe from hauing the promi-
 ses of the Gospell thoroughly printed in our heartes, nor hinder vs to
 be glad and cheerfull in the mids of our miseries and afflictions, nor
 boldly too dispyze all the flaunderings and mockages of the fayth-
 lesse, when they offer vs reproch, saying: Godes, you silly wretches,
 thinke your selues to be princes when you beleue the Gospell. But
 alack poore soules, where is the ioy and happinesse which you say is
 promised you of God: VVhere is the inestimable benefit which you
 make so great account of: For ye haue no more than those who you
 call Gods enemies, reprobates, and cursed kaytiffs. But (as I sayde)
 all this geere must not thrust vs out of the way: for we must come
 backe vntoo sayth. Although then that heere beneath we perceiue
 not the things that are promised vs in the Gospell: yet let vs assure
 our selues of them out of all doubt. For (as sayth S. Paule) our life is
 hidden, and the time of the discouerie thereof is not yet come. And
 where is our life but in our Lorde Iesus Christ: *Col. 3. 43*
 Now the kingdome
 of our Lord Iesus Christ is apparant inough: howbeit, that is but in
 part: we haue but a taste of it: and things are so troubled & disordered
 in this world, that if we will iudge of our saluation by the outwarde
 apparance, what would become of it? Therefore let vs suffer our life
 to be hid till our Lord Iesus Christ come, and then shall we perceiue
 that we haue not bin beguiled in putting our trust in him, and in ad-
 mitting the doctrine of his Gospell. Yee see then after what manner *nota*
 we must liue by fayth: that is to say, wee must not be so nyce as to
 seeke a quiet life heere, and too haue all our commodities and ease
 here. For in so doing we should forgo the thing that God hath pro-
 mised vs, we shoulde forget him, and it woulde be an vtter destruc-
 tion of our fayth. But let vs take the mystroun of Gods worde, and
 there looke vpon the things that surmount all our wit, and are set
 far out of this world, and are vtterly inuisible: and let vs lift vp our
 eies thither, not so far forth as our own reason & skill shalbe able to
 guide vs, (for that is not inough) but so as we may climbe about the
 world, and forsake the present things, to the end to holde our selues

fast in Gods promises, and to be pacient in all afflictions and miseries wherby we shal be exercized, and against which we must be faine to fight, till we receyue the frute of our victorie, whē we be cōueyed vp into the rest of heauen. Thus ye see what haue we to gather vpon this saying of S. Paule, which might seme darke at the first sight: but whē we haue on the one side marked wel what our state is while we bee in this worlde, and on the other side considered what the nature of fayth is, we shall easily perceyue that there is no darknesse at all in it. And now Saint Paule addeth expressly, *that Iesus Christ loued him, and gaue himselfe to the death for him.* This is an exposition of that which we sawe erewhiles. For men do oftentimes misconster the woorde *Fayth*, bycause they consider not what the pithe of it is. And in deede euerie man will bee called faythfull, and yet euen among those that make profession of Christianitie, yee shall scarce finde one of a hundred that hath so muche as one droppe of fayth. For (as I sayde afore) it is neuer sought what is ment by fayth. The woorde is verie short, but it draweth a long taylor after it, as wee see by the addition that is set downe heere. For Saint Paule declareth that hee liueth by fayth, bycause Iesus Christ had loued him, and deliuered himselfe to death for him. As much must we do. For inasmuch as wee see that the Sonne of God, the Lorde of glorie, the heade of the Angels, hee by whome all things were made, and by whome all things are still mainteyned, yeeldeth himselfe to death, yea and too so vile a death, that hee tooke our curse vpon him, and not onely was hanged vpon a Crosse, which was an yrkesome thing to all the worlde, but also was pronounced accursed by Gods owne mouth: seeing (say I) that wee haue such a price to ransom vs from death, and too purchase vs life and saluation, haue we not cause (if we thinke well vpon it) to ouersleape all the lettes that Satan can cast in our wayes: to make vs turne head backe, to retyre backe, that wee might not continue in the chaine of our fayth? Surely the victorie will be euen ynough for vs agaynst all temptations, if we can consider of what value the death and passion of our Lorde Iesus Christ is, and what it importeth. So there S. Paule writeth vs heere, too the ende wee might holde our way in vincible constancie, agayn shall the stoppes that Satan laboureth to lay

lay afore vs; to hinder vs from keeping on our course. VVhen the faythfull are pinched with hunger or thirst, they bee troubled with looking heere and there for the promise that they shall be heyres of the worlde, and in the meane while do well neare starue for fa-
min and penurie. But if they looke to our Lorde Iesus Christ, that will dispatche them of all their trouble, and sweeten all the bitter-
nesse that might haue put the promises of saluation out of tast with them. Therefore whensoever the faythfull are in any perill, or bee
persecuted, so as they haue many wrongs and iniuries done them, and yet are not succoured of all that while: they might thinke thus
with themselves: VVhere is God? Hee hath promised to dwell in vs, to keepe vs as the Apple of his eie, and to be our sheeld and for-
tresse: and yet in the meane while wee bee cast vp too the spoyle, wherefore it is certaine that we shall be vndone at euery blow. But
when we come to the death and passion of our Lorde Iesus Christ, wee must conclude that the Sonne of God was not offered vp in
vaine. Seeing then that our Lorde Iesus Christ spared not himselfe,
but abaced himselfe so farre as too suffer so slaunders, yea and
curst a death, and afterwarde also the paynes of Hell, howbee it
but for a while, too the ende too set vs free and cleare, and too pur-
chace vs grace before the iudgement seate of God his father: should
that dooing of his bee vnauaylable? Is it possible that it shoulde
bee? No: For if Heaven and earth were turned upsye downe,
it were not so great a confusion: as too imagine that the Sonne of
God hath suffered in vaine. Then see wee nowe why Saint Paule
tellet vs that hee liued by fayth. For it behoueth vs to be settled
vpon the death and passion of our Lorde Iesus Christ, assuring
our selues that it is able ynough too drawe vs out of the dungeons
of death.

Exo. 25. b. 8

Psal. 17. b. 8

And furthermore is behoueth vs too looke vpon our Lorde Ie-
sus Christ, not onely as deade in the infirmite of his fleshe, but also
as ryzen againe through his diuine and heavenly power, as is saide
of him in another Text. And therefore when there is any speaking
of the death of our Lorde Iesus Christ, it standeth vs on hande too
consider what the same importeth: that is too wit, that it is a sacry-
fice to make an attoument of Recôciliation betwene God & man,

Rom. 1. a. 4

reconciliation

2 obedience
3 washing

an obedience too couer all the naughtinesse that is in vs, and a washing too scoure away all our vncleannesse and filthinesse. For as much then as wee knowe that there is such power in the death and passion of the sonne of God, and that therevpon wee marche further, that is to wit, too the glorie wherevntoo it leadeth vs: let vs not any more imagine, that man ought hereafter to continue still in hys owne nature, but that hee ought too liue in the fayth of the Gospell, assuring himselfe that he shall not be disappoynted in resting vpon the promises that are conteyned there. Thus ye see in effect wherevnto we should referre this saying, where Saint Paule telleth vs expressely, that the Sonne of God gaue himselfe. And hee contenteth not himselfe too say, that Christ gaue himselfe for the worlde in common, for that had bin but a slender saying: but [sheweth that] euerie of vs must applie too himselfe particularly, the vertue of the death and passion of oure Lorde Iesus Christ. VWhereas it is sayde that the Sonne of God was crucified, we must not onely thinke that the same was done for the Redemption of the worlde: but also euerie of vs must on his owne behalfe ioyne himselfe too our Lorde Iesus Christ, and concludeth, It is for me that hee hath suffered. Likewise when wee bee baptized, as it is not for any one man alone, so is not the water sprinkled vpon all men in common: but euerie man is baptized seuerally in his owne behalfe, too the ende that euerie of vs may applie it particularly too himselfe, too saye that wee bee all members of our Lorde Iesus Christ. Also when wee receyue the holy Supper, euery man taketh his owne portion, too shewe vs that oure Lorde Iesus Christ is communicated vntoo vs, yea euen to euerie one of vs. S. Paule therefore dooth purposely vse that maner of speech, too the ende wee shoulde not haue any colde imagination, after the maner of diuerse ignorant persons, which take themselves too bee Christians, and yet in the meane while are as wretched beastes. But when we once knowe that the thing which was done for the redemption of the whole worlde, pertaineth to euery of vs seuerally: it behoueth euery of vs to say also on his owne behalfe, The sonne of God hath loued me so deerly, that he hath giuen himselfe to death for me. Furthermore the worde *Love* is not superfluous here: for Saint Pauls intent

intent is too magnifie the gracious goodnesse of our Lorde Iesus Christ: as if he should say, that we be verie wretches if we accept not such a benefite when it is offered vs, seeing that God in sending vs his sonne, had none other respect but to our miseries which hee intended too relieue. Also our Lorde Iesus Christ did so neglect himselfe, that he spared not his life for our welfare. And what was the cause of it? The loue that he bare vs. Seeing it is so: must wee not needes be worse than out of our wittes, if we accept not such a benefite? But it is a verie common doctrine in the holy Scripture, that God so loued the worlde, that hee spared not his onely sonne, but gaue him too death for vs: and also that our Lorde Iesus Christ, at such time as wee were his deadly enemies as sayth Saint Paule, did confirme a maruellous loue towards vs, in that he offered himself in sacrifice to make attonement betweene God and vs, and too doo away all our sinnes, so as they might no more come to account. Lo heere a warrant of our saluation, so as wee ought to thinke our selues thoroughly assured of it. Howbeit S. Paule ment purposely here, too rebuke mens vnthankfulnessse, in that they accept not the benefite which God graunteth them so bountifully, yea and of his owne free goodnesse. For it behoueth vs too call to minde, howe Saint Iohn in his Canonickall Epistle sayeth, that we loued not God first: (as if hee should saye, wee did not preuent him, as those thinke they doo which say, I haue done him suche service and such: For alas what is it that wee can do too him?) but that he loued vs, [yea euen] at such time as we were his deadly enemies,) and came euen then to seeke vs out in the verie deepest of the bottomlesse Dungeons. And therevpon Saint Paule addeth, *that hee dooth not despise or shake off the grace of God.* This is the knitting vppe of the things that wee haue hyther too seene. For heere he ment too shewe, that the Diuell must needes possesse those that make none accounte of Gods mercie, that is vttered in our Lorde Iesus Christ, and dayly offered vs in his Gospell. For looke howe oft the death and passion of our Lorde Iesus Christ is preached vntoo vs, and the infinite goodnesse of our God talked of: so oft is this message renewed vntoo vs, that our Lorde Iesus Christ calleth vs vntoo hym, to the ende we should forsake the worlde and being out of all hope

Iohn. 3. b. 16

Rom. 5. 4. 8

1. Iohn. 4. d.

19.

1. 2. 10. d.

.05

in our selues, fasten and settle our whole trust in him. Such it is so: it is good reason that we should not reiect the grace of God. And S. Paule in saying so, ment to call backe suche as had gone astray before, and too shewe them the way, as if he had sayde, whereas the poore ignorant soules that neuer heard worde of the Gospel might be excuzed: we must needes be worse than damnable, seeing we refuse the grace of God when it is offered vs: for it smelleth of such an vnthankfulnessse, as can by no means be excused. Saint Paule therefore dooth heere make mention of those whome our Lorde Iesus Christ calleth too the hope of saluation by his Gospell, and yet doo still welter in their owne wretchednesse, and become brutishe, not knowing whither there beea better lyfe or no: or else of suche as are sufficiently tormented wyth inwarde heartbyting, and yet seeke no remedie nor confort. Yet notwithstanding, all they too whome our Lorde Iesus Christ hath not preached his Gospell, shall not fayle to perishe without mercie. They cannot defende theme selues by ignorance: I say that all the heathen folke and Idolaters that euer were, must haue their mouthes stopped. And what shall become of vs then, which haue had our eares beaten dayly with the message that God sendeth vs: which is that hee requireth nothing but that we should be drawne vnto him, wherevnto he incourageth, yea and beseecheth vs, as we haue seene in the second to the Corinthians. Is it not a great shame for vs, that God should so fauour abacke himselfe in the person of his onely sonne, that he should beseech vs? Let vs fall to attonement, sayth he. And what hath he done on his side? VVhat hath hee offended vs? Nay contrariwise, wee cease not to prouoke him dayly agaynst vs, and yet he cometh too say vnto vs, I will fall too attonement with you, whereas notwithstanding there is nothing but spitefulnessse in vs, we be like little seedes, and to be short, we be damned and forlorne, and yet cometh he to seeke vnto vs, and desireth nothing but too haue the attonement made. After that manner speaketh Saint Paule woordes for woordes. But now what will become of vs, if wee reiect such grace, seeing that God offereth it vs so freely? This is it which is ment by that saying. And therewithon hee concludeth in the ende, *that if we seeke righteouslyesse in the Lawe, Iesus Christ dyed in vayne.* As if hee should

shoulde say, that if wee intende to inioy the grace that is conteyned in the Gospell, wee muste vterly gyue ouer the sonde opinion of our owne merites. For men are deceyued by bearing themselves in hand, that there is euer somewhat of value in them: and to be short, they cannot finde in their heartes to come as poore beggers before God, but wyl alwayes bring some present with them. And yet notwithstanding all that euer wee thinke our selues too haue, is but abomination. Therefore Saint Paule sheweth vs, that there is none other meanes for vs too receyue lyfe at our Lorde Iesus Christes hande, and too be made partakers of his death and resurrection, and so to attaine too the heritage of heauen by his meanes, than to be vterly voyded of all the foolishhe overweenings, which the children of this world conceyue, when they imagin with themselves, as for mee, I haue some vertue in mee, I haue some, towardnesse: and to lay it all downe and cast it quite away. For vntill wee haue forgotten our owne desertes, surely wee shall neuer be able to conceyue the grace of our Lorde Iesus Christ. Do wee then come vnto him? Let vs come vterly emptie. For if wee make any countenance of hauing aught, it is nothing else but wynde. Truly whensoever men are puffed vp with pryde: they become so full that they are ready too burst, howbeit all of it is but wynde. But yet howe so euer wee fare, that wynde holdeth vs backe from receyuing the benefites that are purchaced and brought vnto vs by the Sonne of God, and which he communicateth to vs by his Gospell. Thus ye see wherewith the conclusion tendeth which Saint Paule maketh heere. Now the Papistes will graunt well enough that wee bee not able to purchase saluation, except we bee helped by our Lorde Iesus Christ: howbeit they imagin that men may helpe saue themselves, and that looke what wanteth is supplied by the grace of our Lord Iesus Christ, & so they suppose theselues to haue a good & available startinghole. But in saying so, they shew themselves deadly enemies of the grace of our Lord Iesus Christ, and vpholders of the cace and quarell of the false Apostles and deceyuers that had corrupted, deflowred, and falsified the pure truth in the Church of Galatia. For those sort of men coulde well enough confesse that Iesus Christ was the Sauior of the world,

and they would haue bin ashamed too say that Iesus Christ was nothing, nay rather they professed Christianitie. And what deemed they of Iesus Christ? That he came too help mens infirmities, because they were not able to discharge the lawe too the full, and that for asmuch as they could not haue so great and large perfection as was requisite, therefore it behoued them too bee helped by Iesus Christ: and euen as much doo the Papistes say at this day. But S. Paule concludeth on the contrarie part, that then Iesus Christ had died in vayne. If any man replie, no not so: for there should come some frute of his death and passion, by helping vs too the forgiveness of our sinnes: and although we haue meanes to satisfie God withall, yet would not the same suffyze, vnlesse Iesus Christ should worke therewith. I say if any man make such replie: let vs marke that S. Paule hild this for a certaine and vndeceyvable principle, that doo the best we can, there is nothing but cursednesse in vs, till God haue receyued vs of his meere grace. Lo wherein the Papists beguile themselves, and not they onely: for it hath bin a common error among the Turkes and among all the Heathen men that euer were. The Turkes can confesse well ynough that they haue neede of Gods mercie, & that hath alwayes bin an opinion through the whole world: but they haue intermingled their own satisfactions with Gods grace, as if they should say, although God be pitifull towards vs, yet muste we procure fauour in his sight by our owne desertings. After that maner were the Heathen folke wont too speake. And what say the Papistes now adayes? All one thing. For after they haue once graunted themselves too be wretched sinners, and to haue neede to be succored by our Lord Iesus Christ, and that his death and passion are attayleable to make them way vnto God: they interlace their owne freewill, and their preparations, and then vnto say that they deserue on their side, and that although Iesus Christ help them, yet he dooth not all himselfe. And in very deede that is the flat doctrine of the Papistes woord for woord. For they say wee cannot deserue aught except Iesus Christ go before vs and shewe vs the way, for they say that he hath purchaced vs the first grace, and that it lieth in vs to follow on and too attayne to the second. And if a man aske them what is meant by that first grace they say

say it is the occasiō of meriting or deseruing: for that is their terming
of it, and their maner of speache. And this occasiō of meriting is no-
thing else with them, but that men are able of themselves too binde
God too them by their owne satisfactions. But S. Paulē telleth vs
that it is too outrageous, yea and too Diuelish a trayterousnesse too
haue such pride: and therfore he cōcludeth that Iesus Christ should
haue died in vayne, if wee should seeke rightiuousnesse in the lawe.
Will wee then possesse our Lord Iesus Christ? It behoueth vs too
know wherefore wee come vnto him: namely bycause that by the
Lawe we are already bondemned, cursed of God, cut off from hope
of life, and full of all corruption, so as God must be sayne too cleaze
vs by his holy spirit, and for as much as there are many infirmities in
vs, we must alwayes come to our Lord Iesus Christ, and to confesse
that there is nothing in vs but all cursednesse and miserie: wee
must needes come too this conclusion of S. Paulē, that Christ had
died in vayne, if it behoued vs to obayne rightiuousnesse by the law,
whither it were wholly or partly. Wee must needes confesse that,
and the veriest idiores are able to perceyue it, in so much that if we
receyue not Iesus Christ with that condition, it is certayne that his
coming shall profite vs nothing at all. It will be but as a winde to
blow vs away together, so as wee shall be no more able to take hold
of Gods mercie that is offered vs in Iesus Christ. Now seying it is so,
let vs learne to leaue such maner of mingling, and acknowledge our
selues beholden too our Lord Iesus Christ for all things: for when
we go about too interlace our owne merites with the free remission
of our sinnes, it is but a falsifying of Gods truth. Besides this, when
we haue learned to rest our selues after that maner vpon him: let
vs bee taken in loue with the spirituall benefites which he bringeth
vs, and let not the afflictions and aduersities of this world hinder vs
from holding on our course, and from the ouer coming of all tem-
ptations and distresses, but that we may haue full ioy in the middes
of all our sorrowes and troubles, assuring our selues that al that euer
wee can suffer in this world, is nothing in comparison of that which
is prepared for vs in the kingdome of heauen. And that is the thing
wherinto S. Paulē leadeth vs. For first of all he exhorteth vs to a ho-
ly and well ruled life, and to be lowly as becometh vs, to giue our
selues

selues wholly to our Lord Iesus Christ. And secondly he exhorted vs to arme our selues with patience, that we may overcome all the assaults and distresses that come vpon vs; and walke in such wise in this world, as we may alwayes go forward to the heauenly heritage, which we see not, and which passeth all our vnderstanding, not ceasing for all that to assure our selues of it, sith we haue so good a promise of it made vnto vs. And further seing we haue the earnest pētie and pledge of it given vnto vs in our Lord Iesus Christ: let the same serue vs for a full assurance; to shew vs that wee neede not runne at randon, but haue a perfect sayth & a firme and substantiall hope, for as much as wee haue already in the persone of the Sonne of God, a full performance of all things that we can wish. But now let vs fall downe before the maiestie of our good God, with acknowledgement of our finnes; praying him to make vs feel the same, and to touch vs in such wise with true repentance, as the same may prouoke vs more and more to seeke forgiveness and mercie at Gods hand, & therewithall also to beseech him to gouerne vs so by his holy spirit, as we may be incouraged more & more to forsake all the lustes of our owne flesh, and all that is of our old Adam, till we be come to the perfection, whereunto he allureth vs, & from which we be so farre off as yet. That it may please him to graunt this grace not only to vs, but also to all people.

The. 15. Sermon, which is the first vpon the third Chapter.

O Yee vnwise Galatians, vvhich haue bewitched you that yee should not obey the truth, vnto vvhom Iesus Christe hath heretofore bimpoynted out before your eyes, and crucified among you.

I would knowe but this one thing of you, receyued you the spirit by the workes of the Lawe, or by the preaching of sayth?

Areyee so vnwise, that vvhene ye haue begon in the spirit, yee will now end in the flesh?

VVee



Ye see how God goeth about to win vs by gentleness and fayre meanes, till our naughtinesse and stubbornnesse inforce him to deale roughly with vs, because we suffer not our selues too be handled so getly by his hand. For throughout the whole doctrine of the Gospell, God doth as if we stretch out his armes to bring vs in vnto him, and to receyue vs in his fatherly loue: or rather (as he likene th himself by Moyses) he is as a Hen that spreadeth out hir wings too gather hir yong chickes vnder them. Ye see then that God of his infinite goodnesse allureth vs to him, but we be like wild beastes, that will not suffer themselves to be guyded by him. And therefore in respect of such our frowardnesse, he had neede to vse roughnesse, and to shewe vs our vnthankfulnesse, too the end wee may learne to be ashamed of it. And that is the cause why S. Paule hauing shewed that all our welfare lieth in Iesus Christ, and that if wee will bee partakers of his righteousness and of the benefites that he is willing too impart vnto vs, we must vtrly renounce ourselues, and acknowledge that there is nothing but sinne and corruption in vs: doth now sharply rebuke such as would mingle their owne deuotions with the grace that is offered them in our Lord Iesus Christ: for they had bin instructed faithfully before. If S. Paule had begonne in some place where men had neuer heard one woorde of the Gospell afore, he would not haue vied such roughnesse: for he would haue pitied the blinde and ignorant wretches. But for asmuche as the Galathians had bin taught saythfully by him, and he had taken paynes to traine them too the Gospell accordingly, and they therevpon had shrunk backe and suffered themselves too bee turmoyled with false opinions: therefore is he so rough with them, according also as he himselfe sheweth, that the reason thereof was, for that Iesus Christ had bin crucified among them, and that they hauing seene the treasures of Gods infinite goodnesse layd foorth after that maner before them, had none excuse to returne againe to their pelting trash, in hope to bee iustified and too purchase saluation by the Ceremonies of the Lawe. Thus ye see in effect that the thing which wee haue to gather vpon this text, is that if wee desire too find a pleasant taste in Gods

Exod. 19. 4.

4.

Deut. 32. 6.

11.

h. 1. 1. 1.

11.

woorde,

word, wee on our side muste be reachable and not stubbornne. For
 we must call too minde howe it is written in the eighteenth Psalme,
 Ps. 18. d. 26 that God wil alwayes deale meeldly with such as be of a meeld spi-
 rite, and that he will bee rough and sharp towarthes such as vse stub-
 bornnesse, and cannot abide to submit themselves vnto him. Al they
 then which haue a necke of brasse, and cannot finde in their heartes
 too stoupe vnder the obedience of God, shall finde themselves to
 be matched with too strong an aduersarie, & that they must needes
 be broozed and broken in peeces if they will not bow. Furthermore
 let vs marke that when God correcteth our vyces, wee muste not
 chafe and storme as many doo, who do nothing else but gnash their
 teeth when they bee rebuked, saying that they will not bee handled
 after such a fashion, and that their nature requireth to be taught by
 gentlenesse: yea verely, but that their sturdinesse sheweth the clean
 contrarie. For they that speake after that maner, would very fayne
 bee flattered. And although they smetshood themselves into all the
 will, yet will they not abide too haue their galled backes rubbed, but
 rather that men should winke at them and conceale their naughti-
 nesse. But if their faultes bee layd afore them, by and by they rangle
 agaynst the Gospell: and whereas they shewed some good signe of
 zeale afore, they vtter suche spitefulnesse afterwarde, as a man may
 perceyue there was nothing but venim and bitternesse in their hart,
 and it is a sure token that such folke neuer wist what it is too profite
 in Gods schoole, at leastwize purely, as S. Paule sayeth in another
 place: Gods woord (sayeth he) is good, not only to teach, to the end
 we may know what is for our behoofe, and bee able to discerne be-
 twixt good and euill: but also to rebuke and correct vs. For there
 are many negligent folke, which haue neede to be pricked forward
 with hard strokes of the spur: some had neede to be imbraced by
 reason of their ouerweching: and other some grow altogether paste
 reuerie, if they be not ouermaystred by strong hand. Thus ye see
 how all of vs must suffer patiently when our Lord vseth such rough-
 nesse, acknowledging the same to be greatly to our behoof. Howbe-
 it let euery of vs examine his life well, and there is none of vs but
 he shall finde that he prouoketh God too vse suche sharpenesse to-
 wardes him, as if a father bee as kinde harted as is possible to be wi-

shed, yet if he haue virruly children, so as they be leude and froward, he shall bee prouoked after suche a fashion, that he shall as it were chaunge his nature, bycause he knoweth not at what end too begin with them, and is fayne after a sort too transforme himselfe. Euen so is it with vs. For we haue a father which in goodnesse surmounteth all that can bee seene among men: but we on our side (as I sayd afore) in steede of yeelding obediently vnto him as we ought to do, and in steede of offering our selues redily to walke as he commaundeth so soone as he doth but speake the woord: do nothing but stray. VVe haue our lustes alwayes inordinate and boyling, wee haue our replies alwayes readie coyned: and although our mouth speake not, yet it appeereth that there is no such calmnesse in our hartes, as too be contented to submit our selues to God as we ought to do. Seyng then that we be conuicted to our faces by experience, that God had neede to be so rough and sharp towards vs: let vs suffer him to do whatsoeuer he knoweth too be for our welfare. And no doubt but the Galathians were as nyce as wee, and had as itching eares as wee haue: and yet were they fayne too be rebuked so sharply by reason of their vnthankfulnesse. As for S. Paule, we know he indeuered by all humilitie and meeldnesse, too drawe all such to the obedience of our Lord Iesus Christ, as were committed and appoynted too his Apostleship. He likeneth himself (and not without cause) too a nurce, which will beare with hir nursechilde, and not spare any thing too shew the loue that shee beareth it. VVe shall see hereafter that he will say, Be yee as I am, for I am as you bee. I seeke nothing but too fashion my selfe vnto you, and to bring to passe that wee may agree in one. And yet notwithstanding, necessitie hath constreyned him too crie out as you heare now, *Yee vniuers, yee fooles, yee vndiscreete or witleffe as beasts, who hath bewitched you after that sorte? must you not needes bee possessed with the Diuell?* Here are very harde woordes, and no doubt but the Galathians were greeued at them at the firste sight. Yet neuerthelesse it was meete for them to feele, that S. Paule vied not that maner of speach and language without cause. Therefore whensoeuer we bee rebuked, let vs blame our owne faulres for it, and yeeld our selues guiltie: for wee shall gayne nothing by checking againe. When we haue disputed what we can, wee may perad-
venture

*Hereafter.
4.b.12.*

Coloß. 2. b.

9.

(lenſing
righteousneſſe
ſatisfaction
fauour
confidence)

uenture iuſtifie our race afore men: but wee ſhall alwayes be guiltie before God. Moreouer it behoueth vs too marke well the reaſon that is added heere by S. Paule, when he ſayeth, *ye muſte needes bee bewitched, if ye obey not the truth, ſeyng that our Lorde Ieſus Chriſte hath bin as it were peynted out liuely before you, yea and euen crucified among you.* In ſpeaking after that faſhion, S. Paule ſheweth with what force and effectualneſſe he had preached the Goſpell. Therefore he likneth the doctrine which he had brought, vnto a picture: & therevnto enlargeth it yet better, ſaying that the matter which hee had preached among the Galathians, ought too auayle aſmuch as if they had ſcene the Sonne of God crucified among them, and his bloud ſhedded out for the ſpiritual waſhing of their ſoules. For ſo much then as they had bin taught ſo faythfully, they could no more excuſe themſelues of their backſliding. But firſt of all we ſee here whiche is the true maner of preaching the Goſpell: namely to give knowledge of Gods loue towards vs, in that he ſpared not his onely Sonne, but gaue him too the death for vs: according as in very deeде all the treasures of wiſedome and vnderſtanding are layed vp in our Lord Ieſus Chriſt, as it is ſayd in another place too the Coloſſians. Sith it is ſo, if we bee deſirous to profire well in the Goſpell, lette vs learne too acknowledge the grace that is purchaced for vs by our Lorde Ieſus Chriſte: for without that, all that wee haue is nothing. Many will brag that they bee well learned in Gods word: but the true triall too knowe whether it bee ſo or no, is if wee perceyue howe greate neede wee haue, that God ſhoulde poure out his mercie vpon vs, too ſuccour vs. by drawing vs out of the gulf of Hell, and therevpon cōclude that wee cannot be clenzed and waſhed from any of all our ſportes, but by the bloud of Gods ſonne: nor ob-
tayne rightuouſneſſe but by the obedience that he hath yeelded: nor haue any ſatisfaction for vs but by the ſacrifice that he hath offered: nor come in Gods fauour but by his meāies: nor open our mouthes too call vpon him but by his interceſſion. Therefore when wee bee thoroughly perſuaded of the gracious benefites that are brought vs by the ſonne of God: then may wee ſay wee haue ſome vnderſtanding in the Goſpell: but without that, wee haue nothing but imagination and follie. Marke that for one poynt. And therewith
les

let vs marke, that it is not ynough for vs too know slightly that our Lord Iesus Christ hath bought vs so deere: but that we must continue still in the doctrine of the Gospell, till it bee thoroughly printed in our hartes, as though his bloud gushed downe, too apply the frute that commeth of it too our vse: and that is too the end to wa-
ken vs out of our drowynesse. For we shal see many that take themselves too bee very great Clerkes, if they vnderstande but three or foure woordes of the Gospell at a glaunce. And yet the same shall soone bee defaced and put out of remembrance, bycause that whereas wee ought too seeke too bee filled with the benefites that our Lord Iesus Christ hath brought vs, they holde themselves contented with a tast of them. God then punisheth the vnthankfulnesse of such folke, and their despizing of his goodnesse. And therefore it standeth vs so much the more on hand, to put forth & apply all our indeuer to be well settled in the foresayd doctrine, that is too wit, of knowing wherynto the death and passiō of Gods sonne, and the inestimable benefites which we haue receyued, do auayle vs. Again on the other side we be warned, that our sins are the heynouser before God, if after wee haue bin taught his will, wee turne head backe againe, and sin, not through ignorance, but through contempt and wilfulnesse. For if we shake off his yoke, it is a sure prooffe that wee bee loth to be subiect to him, and play the wilde beasts. True it is that euen the ignorantest folk in the world are reprovēd by their own sinfulness, for asmuch as hypocrisie reigneth in all men: but yet if comparison bee made betweene those that neuer heard one word of the truth, and vs that haue our eares beaten with it, and are prouoked without end or ceasing to come vnto God: wee bee muche more faultie than they. Beholde, the Turkes belecue that they wor-
ship the God that made heaven and earth, how beit for asmuch as they refuse our Lord Iesus Christ, they haue but an Idoll. The Papistes also are deceyued in their fond deuotions. And yet for all that, they bee not a whit the lesse gilty before God. But what for that? If wee that knowe the way of saluation, which heare Gods voyce ringing continually in our eares, which are inlightened with the sunne of righteousness, euen with our Lord Iesus Christ, if wee
(I say) become as good as brute beastes, and discernē not betweene
good

Micheas. 6.

4.3.

Matth. 13. 6.

19.

Eph. 4. 5.

14

good and euill: must it not needes bee that we are (as ye would say) bewitched: For seing that God is so gracious vnto vs, as too come to vs and to teach vs so familiarly: surely he hath iust cause to complayne of vs as he also dothe: My people (sayeth he by his Prophet Micheas) what can I doo more for thee than I haue done: Then if God pleade agaynst vs, and charge vs with all the meanes which he hath giuen vs to make vs wholly his, that he might inioy vs without gaynaying: and we on our side cast a stoppe in his way, and are loth to bow downe our neckes to receyue his yoke, or else be sickleminded and fleeting too forsake all agayne too day or too morrow, and had leuer too bee beguyled by the craftes and illusions of Satan, than to bee guyled by the truth which is certaine: must it not needes be that we are as monsters, that is to say folke, that make vtter defiance too nature: Therefore let vs learne to looke better vpon our selues heere: for looke what was once sayd too the Galathians, is spoken still at this day vnto vs. For it was not for that peoples sake alone that S. Paule wrate: but the holy Ghost quickeneth vs vp still now, and telleth vs that if wee haue once receyued the doctrine of the Gospell, and afterward start away from it, so as if a man trace vs he shall find no constancie nor stedinesse of sayth in vs: we be so much the more damnable, and cannot sheeld our selues with any thing: for when we shall haue taken all the couerts in the world, we shall abide conuicted of such leudnesse, as in the end we must needes haue our mouthes stopped, and God muste set vs foorth as an example of all vnthankfulnesse, in somuch that wee shall become odious both too men and Angels, bicause we made no better account of the doctrine of saluation, which is so precious a seede as wee see that the Scripture speaketh of it. Yee see then that the thing which we haue too beare in minde, is not that the onely Galathians are rebuked heere by S. Paule, but that we be taught in their persones, to walke in feare and awe when God shall haue bin so gracious too vs, as too call vs vnto him, and too shewe vs what his will is. And it is not for nought that he vseth so sharp and rigorous woordes, as too call them *foolke and witleffe*, and consequently too say, *who hath bewitched you*: But we heare how that in the fourth too the Ephesians, concerning the vsing of the Gospell, he sayeth that when wee haue once bin taught

it, we must not be as little babes that are led too and fro, and made
to beleue that the Crow is white: but we must be so settled in it,
that although the Diuell stirre vp neuer so many troubles, false o-
pinions and lies, yet we may still hold our owne, and keepe on our
pace, assuring ourselues that Gods truth is infallible. Thus ye see
that the end whereto the Gospell ought to serue vs, is not only to
shew vs what is good for vs, but also to arme and fence vs agaynst
all incounters, and against all Satans flights, so that if there rise vp
any heresies or other corruptions, we may still mainteine the battel
valiantly, and get the vpper hand by our faith, and not be pyped a-
ny more into the fowlers snare, according to the similitude which
S. Paule vseth. Now then seing it is so: it must needes be that we be
bewitched and possessed with the Diuell, if suchie a remedie suffice
vs not, after that God hath manifested himselfe vnto vs, and wee
knowe (yea euen fully and assuredly) that it is he which speaketh.
If we be not moued by his authoritie, what will become of it? A-
gaine, whereas we haue our Lord Iesus Christ shyning vpon vs as
if we were at high nonedays, must it not needes be that we are at defy-
sance with nature as I sayde afore, if wee seeke heere and there for
byways, when the right way is layd before our eyes? So then it is
not without cause that Sainet Paule speaketh so roughly too that
people, which had chaunged the doctrine, after that God had gran-
ted them the grace to haue his truth shewd vnto them. But we must
call to mind also, how God vpbraideth his people of olde tyme
by hys Prophet Ieremy. Go your wayes ouer the sea (saythe hee) *Iere. 2. c. 10,*
and into the Iles, and into farre countries, and ye shall see euery na-
tion worship his owne Idolls without chaunging. And wherefore
then are you so variable? As for those, they know not wherevpon
they be grounded. They haue but a certayne opinion, which carrieth
them away and beguileth them: and yet notwithstanding they hold
on still without turning aside, and sticke wholly to it: and why then
should you which know what God ye obey, be so flecting? Nowe
therefore let vs marke well, that if we be lightly turned and thrust
aside from the doctrine of the Gospell: there shall neede none o-
ther witnesse against vs at the last day, than the wretched vnbele-
uers which follow their owne superstitions: for we see they be wed-

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ded to them. Looke vpon the Turkes and Painims, looke vpon the
Iewes and Papists. They wote not what God they worship, they
haue but a weening in sted of sayth: and yet not withstanding a mā
cannot plucke them from theyr false fancies, and they bee so giuen
vnto them as a man can neuer remoue thē. Then if wee on our side
knowing that it is the liuing God which calleth & teacheth vs day-
ly, and that the thing which is vttered by men commeth of him and
of his holy spirit, and hauing record of the law & the Gospel which
cannot fayle, if we (I say) hauing such a resting stock for our faith, be
afterward vnconstāt, so as our eares itch to receiue euery new toy,
and men make vs to alter our mind in lesse than the turning of a
hand, what else betokeneth it, but that we wilfully refuse Goddes
grace, as if we wold shet the gate against him that he might not com
in vnto vs? Or else, if after we haue once knowen, that he offereth
vs so inestimable a benefite in his Gospell, wee cast it downe and
trample it vnder our feete: thinke we that God wil suffer his grace
too be so lightly esteemed and hild skorne of? No: For wee cannot
despise the doctrine of the Gospel, but we must vnhalow the blood
of Gods sonne, which he did shead for our redemption: for the one
cannot bee separated from the other. VVhensoever and how often
soeuer God speaketh to vs, and offereth vs forgiuenesse of oure
sinnes, shewing himselfe readie to receiue vs to mercie: so often is
the blood of our Lord Iesus Christe sprinkled vpon vs. All the tea-
ching in the world cannot do vs any good, except our Lord Iesus
Christ be with it, to apply the sheading of his blood vnto vs. And if
we despise the doctrine of the Gospel, it is all one as if wee did spit
at the holy blood of Goddes sonne, which thing is an intolerable
trayterousnesse. Therefore let vs looke narrowlier to our selues, and
wey wel this text, to the intent we stand stedfast: and for asmuch as
God hath called vs to so great a good turne, and we do now know
that is not by haphazard that the Gospel hath bin preached, but by-
cause it was Gods will to vtter the infinite riches of his goodnesse
towardses vs: let vs stand in it, and so sticke too it, as nothing may
thrust vs from it, nor by any meanes euer shake vs down. Lo in ef-
fect what we haue to beare away in this text. Moreover we be war-
ned also, which are the true pictures or paintings to leade vs too
God.

God. The Papists say we must haue remembrances to teache vs, and that images are the bookes of the vnlearned which are not apt to conceiue higher doctrine: but hath Saint Paule spoken heere but to three or four folke? No: It is generally, and to all Christians without exception, as well to great as small, that he sayth that whe the Gospell is preached, then Iesus Christ is painted out liuely, and we must looke vpon him, not with the fleshly eyes of our bodyes, but with the spirituall eyes of our faith. Then seeing it is so, let vs learne that we haue no neede of Images and puppets to teach vs, what is necessarie for our saluation, nother neede wee a peece of wood, stone or other such peeling stufte, too put vs in remembrance of God, (for in all those things there is nothing but vanitie and leasing:) but we haue neede to haue Gods word preached, and to indeuer and trauell to make the same familiar too vs, that wee may there beholde God in his liuely image, that is to saye in the person of our Lord Iesus Christ his only sonne, according also 2. Cor. 4. 4.3. as Saint Paule sayeth in the second too the Corinthians, where he protesteth that the doctrine which he brought vntoo them, was not hidden from anie but the vnbeleeuers, such as perish, whome the Diuell possesseth, and which haue their eyes sealed vp. And no wonder though they see not awhit in the open light. But yet in the meane while the doctrine is so manifest vntoo vs, as we may easily perceyue Gods will. For he sheweth vs it familiarly ynough as oft as the Gospell is preached, in somuch that wee neede not to make much running vp and downe, not too fetch farre wyndlasses: wee Deute. 30. 6.12. neede no more to say, who shall stie vp aboute the Cloudes? who shall go beyond sea? who shall go downe into the deepe? Haue we Gods word? at leastwise haue wee it preached purely? Then is Iesus Christ as it were in the middes of vs, and sheweth himself as it were hanging vppon the Crosse, witnessing what hee dyd for vs, when he suffered death to reconcyle vs to God his father. There hee setteth vs downe a sure and vndeceyuable pledge or warrant, and let vs content our selues with it. For when we haue pleaded neuer so muche, it will not excuse vs: oure case wyll alwayes go agaynst vs, if wee bee not well assured in oure consciences, that wee haue whollye leaned vntoo Goddes

word, which (as I sayd) bringeth vs so neere vnto God, that it is the very vnion it selfe, whiche we haue with him in the person of our Lord Iesus Christ. And in good sooth, we see how God dothe as it were stoupe to our rudenesse and infirmitie. For doth he speak in so loftie and darke a stile as we can vnderstand nothing? No: but contrariwise he abaceth hymselfe, and therto thinkes it not ynough to haue spoken, but also addeth Sacramentes to his worde, whyche are the true pictures that we ought to haue. Like as when we see the water of baptim, it is a picture which sheweth vs that we be full of filth and vncleannesse, till we be washed: and by whome? VVe must seeke our washing from aboue. Besides this, it sheweth vs that we must be renued by the holy Ghost of God. That then is a good picture. And why? Bycause it beareth Gods marke, and is matched wyth hys worde. As much is to bee sayde of the Lordes supper. VVhen we see the morsells of bread and the droppes of wyne. Very well, they bee the Creatures whereof wee haue bin wont too take nurrishmente and sustenaunce for our bodies: but the same do leade vs to the lyfe of our soules, and gyue vs to vnderstand, that we hatie no lyfe but in our Lorde Iesus Chryste. And the cause why the wyne is added, is to shew that he hath such verue in him, as we neede not to seeke any part of the thynges that we want, any otherwhere: but that he serueth vs for meate and drinke and all. These (I say) are the good images that God hath set afore vs: and now if we bee still soring in the aire, and gadding after our owne lusts, to say I would fayne haue more: it is a disdeyning of the grace that is offered vs. So much the more therefore doth it stande vs on hand to marke well this streime, where Saint Paule by the power and in the name of God condemneth, yea and with the poewr of the holy Ghost thundereth, against all suche as haue bin taught the Gospell faithfully, and afterward do turtle aside and slip away from it. And therevpon he addeth, that he woulde fayne haue it knowen by what meane the holy Ghost is receyued. For if they had receiued the holy Ghost by the works of the law: Saint Paule would haue graunted that there was some righteousnesse to be had by it. But forasmuch as they had receiued him by the Gospell: it must needes be concluded, that they ought to haue rested

rested vpon the record that God gaue them so apparently. And for the better vnderstanding of the thing that he meant too saye heereafter vs marke that Gods spirit is giuen in common to all the faithfull, for so much as they be regenerated and made new creatures. Besides this, there are spiritual gifts, which God distributeth according to such measure and portion as hee thinketh good, but yet they redound all to the common welfare of the Church. If we bee Christians, we must needes haue Gods spirit, as wee shall see heereafter. For hee is called the earnest penny, and the Seale *2. Cor. 1. 22.* of the heritage that is promised vs, and whyche wee looke for. Yee see then that Gods spirit must dwell in vs, if wee bee hys children. *Eph. 1. 13. 14* But besides this, there are also gracious giftes: as for example there was in olde time the gift of Tonges, the gyfte of prophesying, the gift of healing, and suche other lyke. And euen still at thys day, God sheweth well that hee hath not vterly forsaken hys Church. For although visible gyftes reygne not now as they did then: yet notwithstanding we may see still, that God doth by some meane or other vter his operation among vs. Furthermore Saint Paule speaketh heere to all men. And therefore (according to the common and ordinarie meeting of it) wee wil take this word Spirit, for the renewmet which God worketh in his children, as it is sayd in the third Chapter of Saint Iohn. For *Iohn. 3. 4. 6.* inasmuch as we be borne of flesh, there is nothing in vs but vtter corruption, and we tend always towards the earth. No doubt but men glory in their owne wisdom, and moreover thinke that they haue a free choyce and will of their owne, to take the good and [leau]e the euil, but those are but dreames. For it is certayne that so long as we bee let alone in our owne nature, wee tende euermore vnto euill, and the scripture also condemneth vs of it, saying that there is not any thought conceyued in mannes mynde, but the same is leawd, and all our affections are enemies and rebells against God. Therefore let vs not beguile ourselues any more with vayne flatteries, but acknowledge ourselues too be vterly marred in Adam, so as there is nothing but sinfulness in vs. Notwithstanding, God provideth for that mischeefe, when he toucheth vs too the quicke by hys holy spirit, and so

Eph. 1:14.

purgeth our hearts as we desire to obey him, and although we be not so perfect as were requisite, yet we fight against ourselves, and go forward still to goodnesse. And surely when Gods spirit is as a bridle to vs to hold vs backe in his obediēce, it is a sure token that God dwelleth in vs, and gouerneth vs as his flocke, and holdeth vs for his children. For we cannot bee counted Christians, without this report, that God warranteth himselfe to bee our father, and that his holy spirit is as a seale thereof, according as I haue already alledged the record of Saint Paule, out of the first to the Ephesians. And now he sayth, *that the Galatians had receyued the spirit of God by the preaching of the Gospell.* Then seeing it is so, it was for too be concluded, that the workes of the law could not iustifye them. And why? For we must always come backe to thys principle which we haue treated of, namely that in the Gospell we be vterly stripped out of all the goodnesse and vertue whiche we thought ourselves to haue, and that God doth vs such shame, as we be fayne to come to him as quite confounded. For although God set our cursednesse afore vs in the law: yet we perceiue it not so well there, as in the Gospell. And we see how the hipocrites do always flatter themselves, and thinke too performe the thynges that are commaunded them. But in the Gospell there are two things. For God sheweth that there is nothing in vs but pouertie, so as we must bee fayne to come to begge his grace, with ytter acknowledgement of our bacenesse, how that we haue done amisse, and haue not one sparke of vertue in vs woorthy of commendation. Now then, seeing it is so, Saint Paule doth not without cause tell vs heere, that such as receiue Gods spirit by the preaching of the Gospell, must be voyd of all trust in their owne merites, and acknowledge themselves beholden all wholly to Gods meere and free mercie for their whole saluation. And why so? For they be thinges that can no more match together than fyre and water, that we should be iustified by the Gospell, and also iustified by the law. What then is the Gospell contrary to the law? No: for (as I haue declared already) God is author as well of the one as of the other, and there is no contrariety working in hym, but the question heere concerneth the case of our saluation. God hath gyuen men hys law: to shew

shewe them the way too lyse well, and thereby intended to bring
 them to suche condemnation, as if hee shoulde preferre an in-
 ditement agaynst them, and put a halter about theyr neckes: For
 truly in the law we see nothing but Hell gaping open vppon vs,
 that Gods vengeance is ready afore hand to incounter vs, and that
 he is armed against vs as our enemie. Those are the thynges which
 the law setteth afore vs. But now is the Gospell gyuen vs for a ree-
 medy, to the end that when we be so in despaire, we should flee to
 the grace that is offered vs in our Lorde Iesus Christe, and vnder-
 stand that there is none other way [to do vs good] than the for-
 giuenesse of our sinnes, wherby God doth so put away and wype
 out our offences, as they come no more to account before him.
 The thing then wherein our righteousness consisteth, is that hee
 burdeneth vs not any more with the euil that is in vs. And althogh
 we see Gods intent and determination to be such, both in the law
 and in the Gospell: yet are we sure that there is no contrariety in
 it. Besydes this also, if we be not justified by the Gospell, how
 can wee attayne saluation by the lawe? It is true that the lawe
 is a preparatiue too bryng vs to the Gospell: for so long as men
 bee puffed vp wyth pryde, Gods grace hath no entrence intoo
 them. If a vessell be full of wind, let a man labour to put what li-
 quor hee will into it, and he shall not get it in, bycause the wynde
 beareth it backe, and hindereth the putting of it in. And we may
 perceyue it open in mannes body: for we must bee saynt too take
 similitudes of worldly things too leade vs to higher thynges. If a
 man be hungrie, and yet notwithstanding haue hys stomacke so
 puffed vp as it cannot abide any thyng: hee may well bee full: but
 what for that? All is but wind, he hath neuer the more nourishment
 within for all that, but rather the wind hindereth the entering in of
 any good sustenance to nourish and mainteine him. Even so is it
 with the foolish presumptuousnesse that is in vs. VVh beare our-
 selues in hand, that we be well furnished with all thynges, that wee
 haue neede of: howbeit, that is but wind howsoeuer we fare, and
 that wynde shetteth out Gods grace fro entering in. But by the Gos-
 pel our Lord bringeth vs low, & sheweth vs our wretchednes. And
 therefore it becometh vs to come to it with a consideratio that our

he. 10. 2
8.

Smile

Dea. 110. 2

2. Cor. 3. d.
18.

Rom. 1. b. 16

Lord Iesus Christ is set forth vnto vs there, to the end that we seeing that there is not one drop of goodnesse in vs, should seeke it in him, yea euen al wholly and not by peeces. Thus then ye see why S. Paule reasoneth, that for asmuch as we haue receiued Gods spirit by meanes of the Gospell, it becometh vs to hold vs therevnto, and not go to the Ceremonies of the law, nor to any other thing one or other, but be contented with that perfection, seeing it is giuen vs and we may enioy it without geinlaying. For although this matter was written to the Galathians: yet is it common to vs also at this day, as well as to them. Let vs marke (I say) how our Lorde Iesus Christ wrought in vs. And first of all let vs practise that which is shewed vs in the second to the Corinthians: whiche is, that it becometh vs to be wholly newfashioned againe, and to haue Goddes spirit dwelling in vs. So then the true marke whereby we may discern whether we bee Gods children or no, is Gods spirit. But being we that spirit with vs from our mothers womb? Alas no. Neither cometh it any whit the more by our owne desertings, as I haue told you already: but by cause it pleaseth God of his gracious goodnesse to giue vs it, thereby to draw vs to him. If we haue any desire or willingnesse to walke in the feare of our God, or if wee would sayne be able to call vpon him with a pure conscience: it is a token that Gods spirit dwelleth in vs. VVe neede not to seeke any other witnesse, nor to make any longer scanning of the matter. But now we haue wee gotten and obteyned this spirit by our owne merites? No surely. Then must we needes conclude, that seeing wee haue it of gyft, it was giuen vs by meanes of the Gospell. For in the Gospell God vitereth his myghtye power and working too the saluation of men, as it is sayde in the first too the Romanes. Now if the Gospell bee the instrument whereby we receiue Goddes spirit, shall we go seeke other meanes? VVere not that a renouncing of the power whiche is appauntly knowen too vs? It is all one as if we would wilfully leaue the way that is shewed vs of our God, too seeke by wayes after our owne fancie. And if the Galathians were without excuse for theyr turning away from the Gospell too the lawe: what shall wee bee in these dayes, if wee will needes bee wrapped in the

in the superstitions that men haue forged in their owne shoppes? As for example, the Papistes thinke too bee iustified, not by the Ceremonies that God had commaunded in olde time, but by the dotages and gewgawes that they them selues haue deuised. For as for the thing which they doe nowe a dayes perme Gods service, what else is it than a cecayne hothpouche, wherinto euery man hath cast his owne peece and collop? Seeing then that the case standeth so, it is not a despising of God, and a withdrawing of our selues from him, by reiecting of his grace, too the ende he shoulde not haue any accessse at all vnto vs, when wee will needes mingle mens inuentions with the purenesse of the Gospell? Must we not needes be worse than mad in so dooing? Then let vs know at one worde, that wee can not bee Christians, but the holy Ghost muste holde vs in such humilitie, as to make vs confesse, that al our welfare commeth of Gods metre grace, and so cleaue to our Lorde Iesus Christ, as wee not onely take him for a peece or portion of our trust, but bee fully satisfied with him, as hauing drawne of his fullnesse, assuring our selues that he is the full perfection, not only of all wisdom, but also of all righteousness and happinesse, & that in him lieth and consisteth all our welfare, which welfare wee possesse when wee haue the Gospell and the preaching of saythe, and when wee be cast downe in our selues, and vtterly bereft of all presumptuousnesse, which keepeth vs backe from comming vnto God. Furthermore let vs be so rauished, seeing that our Lord Iesus Christ hath so bountifullly giuen vs all that was requisite for our saluation, I say let vs bee so rauished with it, as all things else that can be layde before vs, may be but as smoke too vs, and we vtterly despise and abhorre them, too shewe how well we haue profited in the Gospell, and therewithall bee so constant and steadfast in our selues, as neuer to bee thrust out of the way, whosoour the diuell whisper in oure eare. And moreover, for as much as wee bee so weak, grosse and heauie, that although God doe daily prouoke euery of ys to come vnto him, wee come but as it were halting and creeping: let vs inforce our selues more and more to beseech God too strengthen vs with his holy spaire, and too make vs profite more and more in the knowledge of his Gospell. And let vs not

Epb. 4. s. 15

doe as those doe which imagine them selues too bee come to full perfection at the first day: but let vs labour to go forward more and more in the hope of the heavenly life, & to gather such strength as our fayth may grow from day to day, till we come to the blessed stop, wherof S. Paul speaketh in the fourth to the Ephesians: which is, that we cleane fully to our Lorde Iesus Christ.

Nowe let vs fall downe before the maiestie of our good God with acknowledgement of our faultes, praying him to make vs so to feele them more and more, as the same may cause vs bothe too mislike them, and also too aske forgiveness of them at his hande, that by that meanes he may bee glorified by vs, and wee so confirmed by his holy spirite, as we may not doubt but that he dwelleth in vs, and that as he hath once adopted vs for his children, so he will holde vs still for the same. And so let vs all saye, Almighty God heavenly father. &c.

The. xvj. Sermon which is the

second vpon the third Chapter.

- 3 Are yee so vnnise, that vwhen yee haue begonne by the spirite, now yee ende in the flesh?
- 4 Haue yee suffered so muche in vayne? At least vwise if it bee in vayne.
- 5 He therfore that giueth you the spirite, and vworketh mightily in you: doth he it by the vworks of the law, or by the preaching of the fayth?



We know that all the doctrine of the Gospell tendeth to draw vs out of this worlde, and to make vs come vnto God. But that is impossible; vnlesse wee bee lifted vp continually more and more. Therefore if wee intende too profire in Gods schoole, wee muste so labour to correct the infirmitie that are in our nature, as if wee were alwayes at the poynt too bee taken out of the world.

world. True it is that God of his goodnesse stoopeth downe vnto vs; but that is not too holde vs heere beneath: Likewise when he sendeth vs mortall men too bee as his messengers, and exhorteth vs to come vnto him by such meanes as are fittest for vs, and thereto giueth vs his Sacraments, which are earthly and visible signes: therein wee see howe he vntersafeth right well (as yee would say) too make him selfe lowe; too the ende wee shoulde not have any excuse, to say wee were not able to mount vp to suche a height. But howe soeuer the case stande, if wee looke well vpon the Gospell, wee shall finde that the marke whereat it ameth, is to bereeue vs of our selues, and of all that belongeth too our flesh, too the ende wee shoulde come vnto him. But on the contrarie side, men abuse the fauour that God sheweth them in setting suche visible signes afore them, by bearing them selues in hande, that the whole perfection of their holynesse is to bee founde there, and that that is the thing whervnto they must hold them. And the same is not a vyce of two dayes or yesterdays breeding: but it hath reigned from the beginning of the world, and continueth yet still, and (which worse is) men thinke it not inough to overthrow the thing that God had set vp to draw them vnto him: but they doo also forge and frame many hinderances to keepe theselues aloofe from him. This would be darke if it were not declared by example. God had in his lawe ordeyned Sacrifices, shadowes, and figures for a time: yet did he it not for any pleasure that he had in those bare things: but by reason of the rudenesse of the people (who were as then like little children) whom he ment to trayne still forward too a spirituall service, by meanes agreeable too their rawnesse. That is the cause why the Ceremonies of the Lawe are saide to be as it were fleshly. For why? God intended too teache his people grossly too come thither as they ought to doo. But howe soeuer they fared, the pattern that was shewed vnto Moyses in the mount was heavenly. Then were there two things in all the Ceremonies of the Lawe. For when men washed them selues at their entering into the Temple, when they offered the Sacrifices, when they vsed lightes and perfumes, and when the Priest clothed him selfe with his speciall apparell: all those things (as in respecte of the outwarde shewe)

might

Esa. 66. 11

Heb. 9. 11

might well bee called fleshly and temporall: but (as in respects of their ende) they were spirituall. But what did the Jewes? They gazed vpon the figures, without considering wherfore God had ordeyned them, and bare them selues in hand, that they had very well discharged their duetie, in comming to Church, and in doeing the things that were commaunded them outwardly. But truly they disguised God after their owne fancie, as he him selfe reuoketh them for it by his Prophets, saying that he dwelleth not in houses made with mens hands, and that the very heauen is not able to comprehend his maiestie, which is infinite. Furthermore the Papists at this day, thinking it not enough to abuse the things that are conteyned in Gods lawe, haue so put too peece after peece, as there is none end at al of their follie: and yet notwithstanding they intitule them to bee the seruice of God. But whatforther they say, they bee nothing else than iugling trickes and masking toyen. But nowe let vs come to that which is spoken heere. S. Paule compareth the spirite with the fleshe. VVhat meaneth he by the spirite? All the doctrine which God setteth foorth too vs in his Gospell. For there is a spirituall guyding, so as wee be no more hilde vnder the olde shadowes as the Jewes were. Yes see then that God in these dayes reuealeth him selfe fully vnto vs, and hauing beaten downe and disanulled all the shadowes of the Lawe, sheweth vs that he will haue vs to come right foorth vnto him, and not haue any thing remayne to hold vs backe heere beneath any more. Vnder the lawe onely the Priest preaced neere vnto God, and all the people kepte them selues a farre off. But wee haue our Lorde Iesus Christ, who is our Priest, by whome the waye is opened vs in his blood, to make vs to come vnto God his father, as the Apostle speaketh of him in the Epistle to the Hebrues. Then if wee receiue the Gospell as it becometh vs, God will deale with vs after such sorte, as if wee were meete to come neere vnto him, and will leaue all the things whiche he had ordeyned in olde time for such as were more rude and grosse. Thus yee see why S. Paule vpbraideth the Galathians with their beginning in the spirite, that is too say, for that they had had the doctrine of the Gospell, whiche had shewed them the things that had bin hidden from the Jewes, or at least.

Itaſtwife had bin ſhewed them but aloofe vnder darke ſhadowes. Therevpon he vpbraideth them, that they intended too ende in the fleſhe, that is too ſay, with theſe lower things. And it is all one as if he had ſayde, God hath beene ſo gracious too you, as to haue taught you his will out of hande, and you will needes be hilde ſtill in your Apſie, and in your firſt principles. He hath giuen you a highe and perfect knowledge, whereby yee haue perceyued the inſtimable loue which he beareth you in our Lorde Ieſus Chriſt: and will you nowe returne agayne too your Apſie, and forget the things that haue bin taught you? VVere not that a peruerſing of all order, and a putting away of the grace that he had offered you? But we know that naturally when men intend to learne any thing they begin at the ſmalleſt poynts, and afterwarde in all crafts and all trades, proceede by little and little through experience. For if a man ſhould teache a childe highe ſciences, without teaching him firſt his Apſie, and to write and reade, and afterwarde his grammer to guide him forth by degrees: what a thing were it? Agayne, when a childe is well forward, and come to mans age, if he ſhould bee ſet backe agayne too his Apſie after he hath well profited: it would bee a playne mockerie. In like wyſe is it with handicraftes. For it is well knowne, that he which commeth newly into a ſhop, ſhall not bee of ſkill too vnderſtand as much at the firſt day, as he ſhall bee at the ende of a yeere or twayne; but firſt he muſt bee taught his principles, and afterwarde growe more and more in tunning. But if that he which hath learned his craſte, doo at the foure yeares ende turne backe againe too that which he ought too haue knowne the firſt day: in ſo dooyng he ſhall ſhewe him ſelfe to bee a beaſt, and that he hath loſt his tyme. But nowe let vs apply this leſſon too our ſelues. Truly for as muche as we bee heauie and earthy, wee had neede to haue the things chewed vnto vs, which wee bee not able too digeſt: yet notwithstanding God is ſo gracious and charie too vs, as too teache vs ſpirituallly: that is too ſay, after a higher and excellenter maner than he taught the fathers vnder the Lawe. VVe ſee that Abraham had not this priuiledge; and yet neuertheleſſe he is the father of the ſaythfull, and it beho-
ueth vs to be fashioned like vnto him, as we ſhall ſee a while after.

VVee

Act. 13. 6
16.

VVee see that Dauid was an excellent King and Prophet, and yet notwithstanding he sawe not the things which wee see nowe, but onely in a shadowe. As muche is to bee sayde of all those whom God guided vnder the auncient figures. And for that cause oure Lorde Iesus Christe sayth, that the eyes are happie which see the things that we see since his shewing of him selfe to the worlde, and that the eares are happie which heare the doctrine of the Gospell as it is preached vnto vs. Seeing then that God commeth after that sort vnto vs, and becommeth so familiar with vs: if wee shrinke backe, and take Ceremonies and figures in steade of the good doctrine, as though we might not come at him: is it not a kicking agaynst him as it were in spite of him? And dooth not that rebelliousnesse shewe vs to bee vnwilling that God should bee mercifull and bountifull to vs, as he sheweth him selfe to bee? Nowe then we may easily vnderstande what S. Paule meaneth heere. For he vpraydeth the Galathians with their going backward like Sea-crabbes, in that whereas they had bin trayned in the spirituall doctrine of the Gospell, they turned backe agayne to the shadowes of the Lawe. Likewise if wee in oure time, after wee haue once acquainted our selues with suche order as is according to the Gospell, and be inured with such seruice of God as is ruled by his pure worde, would needes afterward be mingling of fancies with it, and say, it will be good to doo thus and thus yet: it were a turning backe agayne to the flesh, that is to say, whereas God hath aduanced vs on high, wee woulde drawe downe: and that is a manifest fighting agaynst him. VVherefore let vs learne to apply this doctrine to our owne profite, and for as muche as God hath giuen vs his worde purely preached among vs, if we once know how he wil be honored and serued, let vs not swarue from it, neyther too the right hand nor to the left, but let vs so profite in the worde that is preached saythfully vnto vs in the name of God, as it may appeare that we desire to make it auaylable. And surely the further forward that wee shall haue bin in it, the lesse excuce shall wee haue if wee turne backe afterwarde, as wee see many doo, which waxe cold or else woulde fayne rowe betweene two streames, and whereas it were to be looked for that they should haue gone continually forward,

ward, and haue come neerer & neerer vnto God, they be stil musing vpon a sorte of seely toyes. And now a dayes they that would shun persecution, finde suche shifts as these: They disguise and falsifie Gods worde by mingling and turmoyleing mens inuentions with it. So much the more therfore doth it behoue vs to take heed to this doctrine, where S. Paule telleth vs, that if God haue once set vs forward, we must no more returne backe to our Apstle lyke little babes. For it is a shame for vs, when we haue once profited in the Gospell, or at leastwise haue had leasure long inoughe for too profite, and yet notwithstanding it shall seeme that wee neuer herd one worde of it, according as the Apostle in the Epistle to the Hebrewes vpbraideth the Iewes, saying: Yee ought all of you too be teachers in respect of the time that you haue bin taughte, and yet notwithstanding you bee still like yong beginners. Thus ye see the first poynt that we haue to marke vpon this text. Nowe he addeth consequently, *Haue yee suffered so many things in vayne? If at leastwise it be in vayne.* Here he wakeneth vp the Galathians, by telling them that God had done them the honor to make them as witnesses of his Gospell, and yet notwithstanding that afterwarde they had swarued from it. And this is a thing well worth the marking. For sometimes God doth vs so great honor as to serue his turne by vs, so that his worde is by our meanes maynteyned before men. Nowe if therupon we swarue aside, and holde not out to the end in such constancie as appeared to be in vs, it is a double shame, and also it is to be taken for the greater crime, bicause the occasion of offence is double: and moreouer it is a vilanous vnthankfulnesse if wee continue not in the seruing of oure God, when he hath reached vs his hande after that maner. And this is so muche the more too bee noted, bicause wee see many men bragge and boast them selues too haue wrought wonders, if oure Lorde Iesus Christ haue serued his turne by them in any thing. VVhat saye they? haue not I doone this and that? They wyll alleage their owne abilities: in so muche that (if yee beleue them) God is greatly bounde vnto them. But put the case they had doone a hundred fold more than they speake of: yet are they euen therfore so muche the more beholden to God. For it came not of their owne good towardnesse,

He. 5. d. 12.

But

but of God who governed them by his holy spirits: and if they ouershoote them selues afterwarde, their faulte and offence is so muche the worse. And why so? Because they oughte too go forward, and they go backward. And moreover they cause many mo too stumble, than they should haue done if they had not bin set forth too the vewe. For when God lifted them vp as it were vpon the stage, it was too haue them seene a farre off. By meanes whereof they trouble an infinite multitude of people, and therefore their faulte is so much the haynouser. But yet is that vice too common. For nowe a dayes, suche as thinke them selues too haue done any thing for the Gospell, will needes bee exempted from all lawe and rule: in so muche that if a man blame them for dooing amisse, what (say they?) ought I not to bee borne withall? For I haue doone this and that. To bee short, men will dispence with them selues after that maner, and (which is worse) they aduance them selues proudly agaynst God, when he dooth them the honour too imploy them about his seruice. But let vs marke howe S. Paule sayth heere, *Haue yee suffered so muche in vayne?* He taketh occasion too blame the Galathians so muche the sorer, because they had alreadie suffered for the Gospels sake, and beehoe persecuted; and indured many troubles bothe in their goodes and in their persons. Howe nowe (saythe he?) what is to bee sayde of all that you haue suffered? Is it not a recorde that God had called you too the magnifying of hys name? For in good saythe the things that wee suffer for the Gospels sake, oughte too serue vs for a badge, as if God did set vs in some honorable office. The greatest honor that wee can haue, is too bee witnessers of Gods trueth, so that althoughe we be subiect to lying, yet notwithstanding he iustifieth his eternal trueth which proceedeth fro himselfe, eue by vs which are wretched creatures, which are but wind, smoke shadowes, and lesse than nothing. Seeing then that God appoynereth and ordeineth vs to be lawful witnessers for the aduancing & inlarging of his Gospel by vs: hath he not iust cause to complayne, if wee swarue aside from it after wee haue suffered for it? Therefore let all suche looke narrowly to them selues, as haue had any good beginning. And there is not any warning better worthe

too bee taken heede vnto, than this. For seying that the least of the Church haue ynough too bind them to Godward for his chozing of them from out of the world, & for his directing of his Gospell vnto the, in somuch that he hath left the great ones & such as take highly vpon theselues by reason of their great excellencie, & preferred the lesser sort & such as are despized too the worldward, and shall surely haue the harder account to make, if they shrink away afterward: what shall become of those whom God vouchsafed to haue to be his standbearers, and whom he preferred in such wize, as they ought too haue bin an exaple and lookinglasse to others? what excuse shall there be for the, if they giue the slip? And specially if they that haue suffered for the name of Iesus Christ, & for the doctrine of his Gospell, so farre forth as to haue bin kepte in pryson and too haue bin tormeted, yea and to haue bin brought euen vnto deaths dore, do afterward start aside: is it not an abolishing of Gods grace so far forth as in them lieth? So little then ought any mans suffering for the Gospell, serue to excuze him or cause him to be borne withall: that such as haue suffered most, ought too brydle themselves shortest, knowing that the honour which God doth them, holdeth them so much the more bound vnto him, and that it behoueth them to bee the more watchfull and warer, that they giue none occasiō of stumbling to any bodie. For when folke shall say, how commeth this too passe? such a one should haue bin a Martir of God, he hath indured much for the mayntenance of the truth, and now beholde he is become a renegade: it is a putting of the Gospell to shame & reproch, and what a thing is that? By that meanes the name of God shall be greatly misreported. And therfore let vs marke well, that if we haue for a time serued God, and he hath made our labour frutefull, so as the Church hath bin profited and edified by it: wee muste walke in the greater carefulnesse, and take good heede that wee play not the shrewd Cow, that giues a good deale of milke, and when shee hath done, strikes downe the payle and spilles it. For if we doo a hundred times more harme than wee did good: what can we alledge for our defence? how can wee say that wee haue suffered for the Gospell? VVherfore if we purpose that God shoulde allow of our seruice, let vs learne to be constant, firme and fast settled, that we neuer swarue aside

aside from our calling, but continue and go forward in it more and more. Howbeit for asmuch as this vpbayding was very rigorous, S. Paule mitigateth it, saying: *If at least wize it be in vayne.* VVherin he giueth the Galathians an incling, that he hopeth much better of the, and that although they were start aside for a tyme, yet it would not indure long, but that vpon warning and exhortation they would returne againe into the right way. And in this text wee see, that when wee bee rebuked by Gods spirit, it is not too make vs fummish, nor to driue vs too such a desperatenesse that wee shoulde take the brydle in our teeth and fall too chafing: but rather too drawe vs to repentance. God then intendeth not to make vs so dismayed, as too leaue vs in the briers: but after he hath shewed vs our faultes, he calleth vs alwayes home againe too him, and calleth vs too repentance, and sheweth vs that he is readie too receyue and take vs too mercie, as oft as wee bee touched with true lowlinesse to be sorie for our sins, and too acknowledge them vnfaignedly and freely. Sith it is so, let vs on our side be well aduized, that when we be told of the faultes that wee haue done, wee play not the mad Bedlems, nor go about to win any thing by starting aside or dragging backe: but yeeld our selues guiltie, and bee so meeke and patient minded, as too suffer our selues too bee blamed after as wee haue neede. And when rebukings shall seeme somewhat with the sharpest & pricking to vs: let vs alwayes beare in minde, too consider too what end they tend, and what frute followeth them, and that although God rebuke vs thoroughly, yet he is readie too forget all our faultes afterward. Yee see then what wee haue to remember: as if S. Paule should say, that although we to the vttermost of our power haue abolished the grace of God: yet notwithstanding he on his part is loth they should perish & would faine make them to prosper. And therevnto he rebuketh vs, to the intent we should not continue vnammendable. Therefore whensoever we shall haue bin so far ouerseene as to stray from the right way: yet let vs know that our Lord calleth vs backe too him, and giueth vs a meane to returne againe, if our fault be not matched with wilfulnesse. Now after that S. Paule hath spoken so, he addeth againe, that God had delt foorth the giftes of his holy spirit among the Galathians, yea & that by meanes of the gospel, in somuch that the same ought to haue bin

bin ynough to hold them to the doctrine which they had receyued, without turning aside or wandering away frō it. VVhereas he speaketh here of Gods spirit, he meeneth not the grace that was treated of this morning, which is common to all the faythfull : but vseth an other kinde of reasoning (as we shall see by the sequele:) namely that besides Gods shewing of himselfe generally too all the Galatians, that he had adopted them for his children : he had also ordeyned Prophetes among them, and men indewed, some with the gifte of Tunes, some with the gift of healing, & other some with such other like. But all this came to them by meanes of the Gospell: and therefore their turning backe againe to the Ceremonies of the law, was a burying of all the operations of Gods spirit. I haue told you already how we must beare in minde, that God cōmunicateth his spirit to all [his]: for without that, we could not be Christians, bicause there is nothing but euill in our nature. God must be fayne to reforme vs & bring vs backe to himselfe, so as we may become as it were new creatures. Yee see then that God doth make vs generally all parttakers of his holy spirit, by meanes wherof we be touched with the feare of him, inlightened with fayth to seeke our saluatiō in Iesus Christ, and cheered vp to resort vnto God, to cal vpō him, & to yeeld our selues obediently to his will: & to be short, so ye see that Gods spirit is cōmon to all the faithfull, & to all his children. But yet doth he graunt vs other speciall graces besides, as when he giueth vs men that teach vs his woord faythfully, or that gouerne the common welth wisely, or whiche haue other giftes: for in so doing he giueth vs certayne tokens that he dwelleth among vs, and thereby also he bindeth vs so much the more vntoo him. Let vs marke the reason that S. Paule setteth downe heere. He blameth the vnthankfulnesse of the Galatians, for that they considered not how it came vnto them by the preaching of the Gospell. And he sayeth it purposely, bicause men will alwayes make fayre protestations ynow, that they meene not to reiect Gods grace, and yet doo shew the cleane contrarie in their dooyngs. As howe? They that are loth too suffer themselues too be taught, and would driue away all the ministers of Gods woord if they could, & they which through enuie & spitefulnesse, could find in their harts to abolish the remēbrance of al those whom God hath

Q.ij. established

stablished too maynteyne the welfare of his people, they (say I) doo
 shew well ynough, that they would haue God too holde himselfe a
 farre off from them: and that they bee loth to come at him. For he
 setteth before them the meanes to come too him, and they vouch-
 safe not too take it, but do thrust it from them. So then, whereas S.
 Paule findeth fault with the Galathiās, it was not for that they pro-
 tested openly with full mouth that they would none of Gods spi-
 rit, or that they hild skorne of his giftes: but too shewe them that
 they had very ill regarded Gods vttering of the giftes of his spirit
 in their Church. VVhat ought wee then too gather vpon this
 Text. That if God giue vs meanes too come vntoo him, wee must
 take them awoorth, euen by fashioning of our selues vnto them. For
 if the Gospell bee preached among vs, and wee wilfully forget what
 is told vs: it is all one as if wee reiectted God, and turned our backe
 vpon him, of purpose too stray away from him. VVherefore if wee
 intend that God should continue his grace towards vs: let vs hold
 vs too the meanes that he hath ordeyned for vs: that is to say, let vs
 suffer our selues to be taught by: such as he sendeth vnto vs, let eue-
 ry of vs exercyze himself alone also in reading the holy scripture, let
 such as haue done good in edifying the Church haue roome & place
 among vs, and let vs not shet the gate against the holy Ghost. This
 in effect is the thing that wee haue to beare in minde. Furthermore
 forasmuch as S. Paules intent here, is to bring backe the faithfull to
 the Gospell: let vs assure our selues that if we swarue neuer so litle
 from it, we be streyght in the high way to destruction. And so there
 is none other knitting of God vnto mē, than by meanes of the Go-
 spell which must go as a chayne that cannot bee broken betwixt thē.
 And Paule doth purposely once againe call it the preaching of faith,
 to shewe vs how great neede wee haue that God should preuent vs.
 For vntil such time as he haue reached vs his hand in our Lord Iesus
 Christe, and drawne vs out of the gulse of confusion wherein wee
 lee by nature, what are wee? Moreouer wee see howe bountifull
 he sheweth himselfe towards vs, in that he giueth himselfe fully
 to vs in the persone of his only Sonne: surely it is much more than
 if he gaue vs heauen and earth, and all the goodes that are in them.
 For what are all other things in cōparison of our Lord Iesus Christe?

VVherefore

Wherefore let vs marke, that seeing that God hauing declared vnto vs that wee bee vtterly vnfurnished of all goodnesse, addeth that he will not keepe backe any thing from vs, nor shew himselfe a nigard towards vs, if wee seeke too him for all things that wee want: wee must be contented with it, and if wee swaue neuer so little one way or other, we deserue well to bee vtterly bereft and dispossessed, euen of that which wee haue receyued already. And therevpon S. Paule bringeth vs backe too the example of Abraham, bycause he is the father of all the saythfull, and moreouer bycause that in his person it pleased god to shew how we may become righteous to be saued: for there is none other way to bring vs to the kingdome of heauen, than the same that he went. There is but onely one way, and that is set forth too vs in the example of Abraham. S. Paule therefore sayeth that *Abraham beleued God, and the same was reckened too him for righteousness*: and therefore that if we will be Abrahams children, wee must beleue. Heere we haue too call too remembrance the thing that hath bin declared already heretofore: that is too say, what this woord *sayth* or *leeefe* importeth. It is not a single beleeuing that there is but one God which gouerneth the worlde: but an assuring of our selues that he taketh vs for his children, and that wee may fully and freely call vpon him as our father, bycause he accepteth vs for our Lord Iesus Christes sake. Then if wee bee sure of the fauour and fatherly loue of our God, and take suche warrantize of it by his promises, that wee haue our looke wholly fastened vpon our Lord Iesus Christe, in whom wee finde meanes too come vnto God, and too go freely vnto him: that is the very thing whiche S. Paule ment by that woord *sayth*. And so, when he sayeth that too bee Ahrahams children wee must bee saythfull: it is all one as if he sayd, that wee cannot bee saythfull Christians nor members of the Church, but by sayth: that is to say, except we be bereft of all opiniõ of our owne deseruings, & moreouer so beaten downe and dismayed in our selues, as we may not wote where too become, nor seeke any other meanes of saluatiõ, than in the free goodnesse which God offereth vs, when he telleth vs that wee be forgone & damned in our sinnes, and yet notwithstanding, that we must not cease to haue full hope and trust of saluation, in Iesus Christ.

Thus yee see what it is for a man to bee a Christian : that is too wit, to be vtterly out of hart in himself, in cōsideration that he bringeth nothing with him but sin and cursednesse: and yet vpon the feeling of himself to be so vtterly voyde of all well deseruing : to come vnto God to be clothed with the grace of our Lord Iesus Christ. For it is not ynough for vs to be out of hart in our selues, as we see that Cain was, who beyng as it were vpon the racke confesseth his fault: (howbeit, that was but through despayre, and so consequently there was nothing in him but murmuring and blasphemie against God: & in like cace is it with all reprobates or cast awayes) but wee must so taste of the loue of our God, as wee may be able to settle our selues vpon it, and be out of all doubt that he will receyue vs if we come to the Gospell, at leastwize if wee come in suche wise as our hope bee grounded, not vpon our owne selfweening or imaginacion, but vpon Gods promis, & for that we cannot bee disapoynted in wayting vpo him and in holding our selues assured of his woord. Thus ye see in effect what it is too be faithfull : for wee must alwayes haue an eye to the disputation that S. Paule vndertaketh. He striueth agaynst such as pretended too purchase rightuousnesse before God by the workes of the Lawe. If there were no more but this saying *too bee of the sayth*, without cōsidering what matter S. Paule treateth of here: that maner of speache were but darke, But when wee see how S. Paule declareth expresly, that all such as go aboute too purchase fauour at Gods hand by their owne deseruings, are puffed vp with pryde, and that their presumptuousnesse shetteth the gate of Paradise agaynst them, and that God vouchsafeth not to heare them, because they defraude him of his due honour, and woulde fayne as it were decke themselues with his fethers, and that they be traytors in robbing him of his rightuousnesse : for asmuch as S. Paule handleth that poynt : there is now no doubt but he takech all those too bee of the sayth, which distrust themselues, and are vtterly out of all hope in themselues, and yet notwithstanding do returne vnto Iesus Christ, resting, leanyng, and trusting wholly vnto him. Those therefore are the true children of Abraham. But now let vs see how few Christians there are in the worlde. True it is that the woorde *Christian* runneth roundly in euery mannes mouth : but in the meane while

it is

it is foully defiled, and God must needs disclayme all suche as pretend after that fashion too bee his: like as in the Popedome euery man groundeth himself vpon his baptisme or christendome. And surely in baptisme wee haue on Gods behalf an infallible pledge of our saluation. But what for that? they take but the visible signe, and separate it from our Lord Iesus Christ. And in very deede the Papistes know nought at all of that which is told vs heere by S. Paule: but (which worse is) they haue their freewill, their merites, and their satisfactions: in steede of Gods seruise, which they thrust vnder foote and falsifie, they haue gewgawes yea and abominations of the Devils owne forging: and therefore they be sufficiently conuicted too haue no christianitie in them. And for our part, although wee haue not the Idolatries and superstitions that reygne among the Papistes: yet are we not so grounded in the Gospell, that euery of vs can offer himselfe frankly vnto God, and fully and freely call vpon him, quietly suffering him too guyde vs: but wee shall see many that are but wretched beastes. True it is that they will well ynough protest themselves too hold nothing at all of the Popes abuses and superstitions: but if a man talke too them of the groundes and principles of the gospell, they wote not what thing it is. Other some which weene themselves too bee great Clerkes, when it cometh too the tryall, doo shew that all was but a countenance, and that they did but prate lyke pyes in a Cage. So much the more therefore dooth it behoue vs too beare well in minde, howe Sainct Paule telleth vs heere, that wee cannot bee Abrahams children nor members of the Church, except wee come thither with beleefe of the Gospell, so as euery of vs renounce his foreconceyued opinions of his owne merites, and assure our selues that wee bee vtterly damned and drowned in despayre, and therevpon resort too the meere grace of God, and too the mercie which he offereth vs in our Lord Iesus Christe, so as wee fall too dipping of our selues in the blood whiche he hath shed too glenze vs withall, assuring our selues that there all our dettes are released, and Gods wrath and vengeance so appeazed, as wee cannot fayle but too finde him fauourable. Howbeit for the better vnderstandyng hereof, lette vs marke also after what maner Abraham beleued God. And it behoueth vs too haue the definition of
this

this woord *Fayth*: for without that, all this doctrine would bee to no purpose. I haue told you already that whereas the Papistes stripe against vs, they know nother why nor wherefore they do it, nor whereat they bend themselves, but rush forth ouerthwart, awry, and at all aduerture. For they neuer wist what faith ment, & that do they shew well ynough, I meene euen the greatest doctors of them, for all that they will say is that faith is to belecue in God: and if they belecue in God, so doo the Diuels too. But when as S. Paule speaketh heere of fayth, he meeneth not that wee should haue but onely some gesse that there is a God which reigneth in heaue: but that we must take him to be our father, assuring our selues throughly of it by the promises which he giueth vs, and so linke our selues too our Lord Iesus Christ, as wee doubt not but that all that euer he hath is proper and belonging to vs, bycause we be members of his bodie. But when the Papists talke of faith, they say it is a confuzed thing, and that it serueth not to make vs good men so as we might bee saued by it. VVe see then that the Papists go brutishly to worke, as folke vtterly dulled by Satan. And it is a iust punishment of God vpon their pryde, bicause they cannot finde in their hartes too humble themselves, by confessing theselues to owe all vnto God, and that there is nothing in them woorthie to be accepted at his hand, but that they must bee fayne to receyue the meere grace that is offered them. Thus ye see after what maner wee muste take the woord *Fayth*. But heere is yet one poynt more which serueth greatly too that purpose: which is, too know after what maner Abraham beleueed God, and that shall bee the conclusion. If Abraham had beleueed no more but that there was a God in heauen: that woulde not haue serued too haue iustified him, for the Heathenfolke beleueed as much. Againe, if Abraham had beleueed that God was iudge of the world: that would not haue serued his turne nother. But when as God sayeth vntoo him, I am thy plentiful reward, and I will bee thy God and the God of thy seede after thee, and moreover all nacions shall bee blissed in thee: by accepting such promises wherein God acquainted himselfe with him, and witnessed too him that he tooke him for one of his household and as his owne childe, and became his father: Abraham was iustified by accepting that promis. And why? For as soone

Gen. 15. 4. 1.

Gen. 17. 4. 7.

as God offered him his goodnesse and grace, he beleeued the word and receyued it : and then was he full sure of his saluation. Nowe may we much better iudge what it is to be iustified by faith: namely that it is not a confused opinion of beleeuing that there is a God, but a holding of him for our father and Sauour, and that bicause he sheweth himselfe to be so by his worde, and also giueth vs a good pledge and earnest pennie of it in our Lord Iesus Christ, insomuch that there he sheweth himself to be ioyned and vnited with vs, and that although we be wretched creatures and haue nothing in vs but all mischeefe, yet he sayleth not too take vs for his owne, and too admit vs into his fauour : the reason whereof is, bycause our Lorde Iesus Christ is the meane betwixt him and vs. Therefore when wee haue that promise, and rest wholly vpon it, and doubt not but that God doth and will shewe himselfe gracious to vs ynto the ende, and therewithall call vpon him and resort onely vnto him, giuing ouer this worlde, and continuing in the hope of the heavenly life : then bee we sure that we haue fayth, and are iustified : and that was the maner of our father Abrahams beleeuing : and without that, let vs assure our selues there is no Christianitie at all in vs. For (as Saint Paule sayth in the tenth to the Romaines) vntill wee knowe what the Gospell is, wee cannot call God our father. VVee cannot call vpon God (sayth he) except wee knewe him, and beleeued in him. And howe is it possible for vs to knowe him, till hee bee reuealed vnto vs ? Therefore fayth muste needes go before. And whereof commeth fayth ? Of hearing, sayth Saint Paule. Then must wee bee trayned in the Gospell, or else we can haue no fayth. And hereby we see yet better, that all that euer is termed fayth in Poperie, is but starke dotage. And why so ? For there Gods worde is hidden, and the greatest brutishnesse that can bee, is taken for greatest deuotion. VVhen men babble they wote not what, when they gad on pilgrimage and neuer come at God, when they busie their heades about fonde Ceremonies and heare not so much as one woorde of good doctrine : ô, that is great deuotion and holinesse. But wee see howe there is no Christianitie without fayth, nor fayth without reaching of the Gospell : and so consequently we cannot bee Christians, till God haue giuen vs the grace to taste of his goodnesse and

Ro. 10. 5. 14

Ro. 10. 5. 17

mercie, as it is dayly set afore vs in the Gospell : assuring our selues that he accepteth vs in the number of his children, so as we may be bolde too call vppon him, and continue therein too the ende, at leastwise in wayting for the full performance of the things which hee reuealeth vntoo vs nowe by hys mouth, that is to say by hys woorde.

But nowe let vs fall downe before the maiestie of our good God with acknowledgement of our sinnes, praying him to make vs feeble them more and more, and that the same feeling of them may drawe vs vnto him with true repentance, so as wee may not onely aske him forgiuenesse of them, but also so reforme and chaunge our selues, as we may truely beare the marke of his children, when wee shall appeare before his iudgement seat, and as oure Lorde Iesus Christ also may repayre the Image of his father in vs, in such wise as hee may acknowledge vs for his members. And in the meane while, let vs beseech him to beare with our infirmities, till he haue vtterly clerized vs of them. That it may please him too graunt this grace not onely to vs, but also to all people. &c.

The. 17. Sermon, which is the third

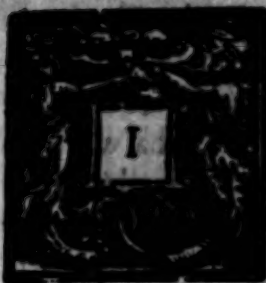
vpon the third Chapter.

7 Knowe yee therefore that they vvhich are of faith are the children of Abraham.

8 And the Scripture foreseeing that God vould iustifie the Gentiles by faith, shewed glad tidings aforehande vntoo Abraham, saying. In thee shall all nations be blessed.

9 Those then vvhich are of faith, are blessed vwith faithfull Abraham.

If we



If we were such as we would be taken to bee, that is to wit, if we were Christians: we should be well acquainted with this maner of speech of being iustified by faith. But there are verie few to be found euen among those that boast themselues too haue profited in the Gospell, which knowe what is ment by the rightuou- nesse whereof the Scripture speaketh so much. Howsoever the case stande, either we must haue skill of that article, or else we can neuer haue any assurance of our saluation; nor resort vntoo God at our neede to call freely vppon him. And that is the cause why S. Paule standeth so much vppon that matter. The last Sunday wee sawe howe Abraham was counted righteous bycause hee had beleued God: and I tolde you that thereby is shewed vs, that no man can bring any woorthinesse of his owne, wherewith to winne Gods fa- uour, but that we must bee sayne to receyue it [of his free gift.] For the woorde *beleneing*, hath a respect too the promise, insomuche that Gods free offering of himselfe vntoo Abraham, was the cause that Abraham was counted righteous, bycause hee accepted the fauour that was offered him of free gyft, beeing well assured that of hymselfe hee had nothing but all iniquitie and cursed- nesse. And therevppon Saint Paule concludeth, *that such as are of fayth are the children of Abraham*. It is certayne that Abraham is the father of all the faythfull, and of all Gods children: and therefore it followeth, that eyther wee muste bee fashioned after hys ex- ample, or else the gate of life and saluation is shette agaynst vs, and wee bee quite and cleane banished oute of Gods kingdome. Heere Saint Paule sheweth vs the waye: For wee come not of A- braham as concerning the fleshe, neither belong wee aught at all vntoo him: and yet notwithstanding it behoueth vs too bee of his race: the onely way whereof, is to be partners of the promise that was giuen vnto him, and to receyue it as he did, (heere ye see what it is too bee of fayth) so that when wee once knowe and fynde by prooffe that we cannot deserue any fauour at Gods hande, nor bee allowed for our owne workes & merits, we repoze our whole trust in his goodnesse, & apply this promise to our selues, which is that he adopteth

Gen. 12. 3

Ge. 17. 4

adopteth vs for his children. Thus ye see Saint Pauls Text made plaine ynough. Howbeit he addeth, that that [promise] serued not for the Iewes alone, but rather that all men ingenerall are comprehended in it. For without that addition, the doctrine that wee haue treated of would serue vs to no purpose. God choze Abraham and his offspring: So then, are wee shet out from the hope of saluation: for his choozing importeth a forsaking of all those whom he choozeth not: but he hath chosen the linage of Abraham, and so by that meanes it seemeth that all of vs are forsaken. But the promise which Saint Paule rehearseth consisteth of two partes. The one is, that God would be the protector of Abrahams lynage, and shole it out from the rest of the worlde. The other is, that all nations shoulde bee blessed in Abraham and in his seede. Nowe if God had placed his Church in the onely householde of Abraham, then shoulde wee at this day bee miserable. But for asmuch as in the seconde part we also are ioyned in it, and God enlargeth his goodnesse and mercie further, which hee had appoynted too one certaine linage: by that meanes we become parttakers of saluation: And that is the thing which Saint Paule treateth of heere, [when he telleth vs] that the Scripture foreseeing that God not onely iustifieth the Iewes, but also vseth the lyke mercie towards the Gentiles, whiche were as good as cut off from the house, sayth, All Nations shall bee blessed in thee. Then is there no speaking here of some handfull of men, or of some certaine people: but without any exception, God openeth the gate to all such as had earst bin quite and cleane past hope. And therevpon also Saint Paule concludeth, *that they which are of fayth shall be blessed with faythfull Abraham*. As if hee shoulde say, when God iustified Abraham, he had not respect neither to Circumcision, nor to any thing that he had wherewith too winne fauour after the opinion of men: but receyued him in another kew, that is to wit, as a beleeuing man. God therefore contented himselfe with Abrahams fayth onely. And in that respect also it was his will too make him the father of the whole Church. Seeing then that God made none account of any thing else in Abraham but of his fayth: let vs conclude that God doth nowe still receyue vs to him in likewise, if we haue the like fayth that Abraham had, though not in like measure,

sure, and that God taketh in good worth, though we do but follow him also. Then belongeth not this blessing to Abrahams fleshy offspring onely, but also too those that were strangers too him, so there bee the like substances and fashion of fayth in them. Howbeit too the ende wee take profite by this doctrine, let vs remember what I haue touched already, that is to wit, what it is too be of fayth: namely that it is a reposing of our selues wholly in Gods mere mercie. But Saint Paule setteth down a comparison of things contrarie, and which can no more agree than fire and water: that is to wit, of beeing of the lawe, and of beeing of fayth. Yet followeth it not that the lawe commeth not of God: insomuch that if we reject it, at whom doth such contempt poynt? Is not Gods authoritie impeached thereby? But in these wordes of *Lawe* and *Fayth*, S. Paule respecteth not simplie the doctrine of eyther of them, but the hope of saluation that men may conceyue of them. For the rightuousnesse of fayth hath his recorde of the lawe and the Prophetes, as Saint Paule sayth in the third to the Romanes. They be not contrarie things: but the diuersitie of them is in this, that such as mis-knowledge themselves, and are blinded with hypocrisie, thinke too purchase fauour in Gods sight by keeping the Lawe, whiche thing is impossible. Those therefore are of the lawe, whiche holde of the Lawe, as though they were able too earne the heritage of the heavenly life at Gods hande. On the contrarie part, they that are needie, yea or rather vterly emptie of themselves, acknowledging that they haue not so much as one droppe of grace in them: they are of fayth. For why, they forsake themselves, and seeke their rightuousnesse elsewhere. They come and offer them selues lyke poore beggers vnto God, to the ende he shoulde fill them, whereas they were vterly emptie before. Therefore marke it for a scholepoynt, that by the force of fayth we must be quire ridde of all selfetrust, and of all ouerweening of our owne merites, and haue oure whole refuge to Gods mere goodnesse. But truly we cannot come right forth vnto God, without some meane: our Lorde Iesus Christ must be faine too make vs way thither: and all this is comprehended vnder the worde fayth. For fayth is not an imagination of mens owne forging: it is an assurednesse, which wee conceyue of Gods good-

Rom. 3. 21

2. 2. 100

goodnesse, when he cometh to vs and vitereth familiarly the love that he beareth vs. Then must the promise go before, or else there shall be no following of fayth. To be short, whosoever hath not bin trayned in the Gospell, can haue no fayth at all. For God must first haue told vs that he loueth vs, or else we cannot rest vpon his goodnesse, nor call vpon him as our father. Now let vs see, what this promise is. God not only saith that he wil haue pitie vpon vs, but also telleth vs that, although we be wretched sinners, yet he will not cease to accept vs, bycause he buryeth all our finnes, namely by the meanes of our Lorde Iesus Christ: for what sacrifice must needs come forth euery where, where any mention is made of the forgiuing of finnes. Neuer can there be any pardon gotten at Gods hand, except there be bloudshedding with it for a satisfaction. So then the foundation of this promise where God sayth that he wil be merciful to vs, is Christes sheading of his blood to wash away our spots, and his offering vp of himselfe for a full amends, to pacifie the wrath of God his father. Thus ye see how that if we be of fayth, we haue our ciues fastened vpon Iesus Christ, and our rest and quietnesse is altogether in his death and passion, which is the onely meane too reconcile vs vnto God. Also let vs marke, that to bee *blest*, and to be *iustified*, are al one thing, accordingly as S. Paule declareth heere. Hardly shal a man finde one among thirtie of such as are called Christians, that can skill to define this worde *iustifie*. And surely it is a foule shame that we shoulde haue our eares dayly beaten with the Gospell, and yet notwithstanding bee ignorant of the cheefe article of our fayth. Then to be iustified, is not too haue any rightuoufnesse in a mans selfe, but to be admitted for rightuous at Gods hande though we be not so. And here ye see why I sayd that we haue a good opening of this doctrine, in that Saint Paule setteth downe the worde *Blesse*, instead of the worde *Iustifie*, which he had vsed afore, according to

Rom. 4.4.5. the fourth of the Romanes, where hee sayeth that the rightuoufnesse of fayth, is that our finnes are forgiuen vs. Forso much then as God is fauourable and louing to vs, and receyueth vs as his children: therefore it is sayde that wee bee iustified before him. And why iustified? Bycause he cannot loue sinners, till hee haue forgiuen their finnes, and put them quite away. VVe knowe that foral-
much

much as God is righteous, hee cannot agree with sinne, but sinne
 needes alwayes hate it. Then sith the case standeth so: if we intend
 to haue his fauour, we must needes be first clenzed of our offences.
 For so long as they come to reckning, God must needes hate vs,
 and curse vs. But contrariwise when he wipeth away all our finnes,
 then receyueh he vs to mercie. And by that meanes do we begin too
 be blessed of him. Are wee then blessed, that is to say, beloued of
 God? Verely we are therewithall iustified also: that is to say, wher
 as there was nothing but sin in vs, God maketh vs parteners of the
 righteousnesse of our Lorde Iesus Christ, and all the obedience that
 hee yeelded is conueyed ouer vnto vs. As for example: If I owe an
 summe of money, and another pay it for me, although I lay out no-
 thing out of mine owne purse, yet am I quitte. I had not where-
 with to pay, but I found one that discharged me. Euen so is it with
 vs: who being destitute of righteousnesse, haue Iesus Christ for
 our suretie, and he hath satisfied God his father for vs. By meanes
 whereof our finnes are quite wyped out, so as they come not any
 more to account or remembrance before God, and therefore wee
 be iustified or blessed, that is to say, whert as God must heereto-
 fore haue hilde vs as accursed and damnable, now he holdeth vs forth
 his children. And herein also we see the fondnesse of the Papistes,
 who cannot finde in their heartes to be perswaded that we be iusti-
 fied by fayth, bycause that (too their seeming) fayth is not so excel-
 lent a vertue as some other are. For a man shall not bee perceyued
 to doo much in holding himselfe too Gods promises, and in resting
 vpon them. Men will say, verie well such a one is a wretched sinner,
 and knoweth that hee had neede in deed to bee succoured by Gods
 goodnesse, and that is the cause why he resteth therevpon. But the
 man whose couersation beares a goodly show, & is magnified euery
 where, shall be counted the rightmouser. As for example, if a man be
 liberall and deale freely of his goods, and also shewe himselfe well
 disposed in all other partes of his life, such a one shall be counted
 more excellent than a belceter. Besides this, they doo also alledge
 S. Paules saying in another place, howe that Charitie is aboue Fayth
 and Hope. Yea truly: but the question is not here, whether of them
 is the greater, higher, or nobler vertue.

1. Co. 13. 4. 13

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adopteth vs for his children. Thus ye see Saint Pauls Text made plaine ynough. Howbeit he addeth, that that [promise] serued not for the Iewes alone, but rather that all men ingenerall are comprehended in it. For without that addition, the doctrine that wee haue treated of would serue vs to no purpose. God choze Abraham and his offspring: So then, are wee shet out from the hope of saluation: for his choozing importeth a forsaking of all those whom he choozeth not: but he hath chosen the linage of Abraham, and so by that meanes it seemeth that all of vs are forsaken. But the promise which Saint Paule rehearseth consisteth of two partes. The one is, that God woulde be the protector of Abrahams lynage, and shole it out from the rest of the worlde. The other is, that all nations shoulde bee blessed in Abraham and in his seede. Nowe if God had placed his Church in the onely householde of Abraham, then shoulde wee at this day bee miserable. But for asmuch as in the seconde part we also are ioyned in it, and God enlargeth his goodnesse and mercie further, which hee had appoynted too one certaine linage: by that meanes we become parttakers of saluation: And that is the thing which Saint Paule treateth of heere, [when he telleth vs] that the Scripture foreseeing that God not onely iustifieth the Iewes, but also vseth the lyke mercie towards the Gentiles, whiche were as good as cut off from the house, sayth, All Nations shall bee blessed in thee. Then is there no speaking here of some handfull of men, or of some certaine people: but without any exception, God openeth the gate to all such as had earst bin quite and cleane past hope. And therevpon also Saint Paule concludeth, *that they which are of sayth shall be blessed with saythfull Abraham*. As if hee shoulde say, when God iustified Abraham, he had not respect neither to Circumcision, nor to any thing that he had wherewith too winne fauour after the opinion of men: but receyued him in another kew, that is to wit, as a beleeuing man. God therefore contented himselfe with Abrahams sayth onely. And in that respect also it was his will too make him the father of the whole Church. Seeing then that God made

Gen. 12. 3

Ge. 17. 4. 4

sure,

sure, and that God taketh in good worth, though we do but follow him also. Then belongeth not this blessing to Abrahams fleshy offspring onely, but also to those that were strangers too him, so there bee the like substance and fashion of fayth in them. How bee it too the ende we take profite by this doctrine, let vs remember what I haue touched already, that is to wit, what it is too be of fayth: namely that it is a reposing of our selues wholly in Gods mere mercie. But Saint Paule setteth down a comparison of things contrarie, and which canno more agree than fire and water: that is to wit, of beeing of the lawe, and of beeing of fayth. Yet followeth it not that the lawe cometh not of God: insomuch that if we reiect it, at whom doth such contempt poynt? Is not Gods authoritie impeached thereby? But in these wordes of *Lawe* and *Fayth*, S. Paule respecteth not simplie the doctrine of eyther of them, but the hope of saluation that men may conceyue of them. For the rightuousnesse of fayth hath his recorde of the lawe and the Prophetes, as Saint Paule sayth in the third to the Romanes. They be not contrarie things: but the diuersitie of them is in this, that such as mis-knowledge themselves, and are blinded with hypocrisie, thinke too purchase fauour in Gods sight by keeping the Lawe, whiche thing is impossible. Those therefore are of the lawe, which holde of the Lawe, as though they were able too earne the heritage of the heavenly life at Gods hande. On the contrarie part, they that are needie, yea or rather vtterly emptie of themselves, acknowledging that they haue not so muche as one droppe of grace in them: they are of fayth. For why, they forsake themselves, and seeke their rightuousnesse elsewhere. They come and offer them selues lyke poore beggers vnto God, to the ende he shoulde fill them, whereas they were vtterly emptie before. Therefore marke it for a scholepoynt, that by the force of fayth we must be quite ridde of all self-trust, and of all ouerweening of our owne merites, and haue our whole refuge to Gods mere goodnesse. But truly we cannot come right forth vnto God, without some meane: our Lorde Iesus Christ must be faine too make vs way thither: and all this is comprehended vnder the worde fayth. For fayth is not an imagination of mens owne forging: it is an assurednesse, which we conceyue of Gods good-

Rom. 3. 21

2. 4. 1108

goodnesse, when he cometh to vs and vndereth familiarly the love that he beareth vs. Then must the promise go before, or else there shall be no following of fayth. To be short, whoeuer hath not bin trayned in the Gospell, can haue no fayth at all. For God must first haue told vs that he loueth vs, or else we cannot rest vpon his goodnesse, nor call vpon him as our father. Now let vs see what this promise is. God not only saith that he wil haue pitie vpon vs, but also telleth vs that, although we be wretched sinners, yet he will not cease to accept vs, bycause he buryeth all our sinnes, namely by the meanes of our Lord Iesus Christ: for that sacrifice must needes come forth euery where, where any mention is made of the forgiuing of sinnes. Neuer can there be any pardon gotten at Gods hand, except there be bloudshedding with it for a satisfaction. So then the foundation of this promise where God sayth that he wil be merciful to vs, is Christes sheading of his bloud to wash away our spots, and his offering vp of himselfe for a full amends, to pacifie the wrath of God his father. Thus ye see how that if we be of fayth, we haue our ciues fastened vpon Iesus Christ, and our rest and quietnesse is altogether in his death and passion, which is the onely meane too reconcile vs vnto God. Also let vs marke, that to bee *blest*, and to be *iustified*, are al one thing, accordingly as S. Paule declareth heere. Hardly shal a man finde one among thirtie of such as are called Christians, that can skill to define this worde *iustifie*. And surely it is a foule shame that we shoulde haue our eares dayly beaten with the Gospell, and yet notwithstanding bee ignorant of the cheefe article of our fayth. Then to be iustified, is not too haue any rightuousnesse in a mans selfe, but to be admitted for rightuous at Gods hande though we be not so. And here ye see why I sayd that we haue a good opening of this doctrine, in that Saint Paule setteth downe the worde *Blest*, instead of the worde *Iustifie*, which he had vsed afore, according to

Rom. 4.4.5. the fourth of the Romanes, where hee sayeth that the rightuousnesse of fayth, is that our sinnes are forgiuen vs. Forso much then as God is fauourable and louing to vs, and receyueth vs as his children: therefore it is sayde that wee bee iustified before him. And why iustified? Bycause he cannot loue sinners, till hee haue forgiuen their sinnes, and put them quite away. VVe knowe that foral-

much

much as God is righteous, hee cannot agree with sinne, but his te
 needes alwayes hate it. Then sith the case standeth so: if we intend
 to haue his fauour, we must needes be first clenzed of our offences.
 For so long as they come to reckening, God must needes hate vs,
 and curse vs. But contrariwise when he wipeth away all our finnes,
 then receyueh he vs to mercie. And by that meanes do we begin to
 be blessed of him. Are wee then blessed, that is to say, beloued of
 God? Verely we are therewithall iustified also: that is to say, when
 as there was nothing but sin in vs, God maketh vs parteners of the
 rightuousnesse of our Lorde Iesus Christ, and all the obedience that
 hee yeilded is conueyed ouer vnto vs. As for example: If I owe an
 summe of money, and another pay it for me, although I lay out no-
 thing out of mine owne purse, yet am I quitte. I had not where-
 with to pay, but I found one that discharged me. Euen so is it with
 vs: who beeing destitute of rightuousnesse, haue Iesus Christ for
 our suretie, and he hath satisfied God his father for vs. By meanes
 whereof our finnes are quite wyped out, so as they come not any
 more to account or remembrance before God, and therefore wee
 be iustified or blessed, that is to say, whert as God must hereto-
 fore haue hilde vs as accursed and damnable, now he holdeth vs for
 his children. And herein also we see the fondnesse of the Papistes,
 who cannot finde in their heartes to be perswaded that we be iusti-
 fied by fayth, bycause that (too their seeming) fayth is not so excel-
 lent a vertue as some other are. For a man shall not bee perceyued
 to doo much in holding himselfe too Gods promises, and in resting
 vpon them. Men will say, verie well such a one is a wretched sinner,
 and knoweth that hee had neede in deed to bee succoured by Gods
 goodnesse, and that is the cause why he resteth therevpon. But the
 man whose couersation beares a goodly show, & is magnified euery
 where, shall be counted the rightuouser. As for example, if a man be
 liberall and deale freely of his goods, and also shewe himselfe well
 disposed in all other partes of his life, such a one shall be counted
 more excellent than a beleener. Besides this, they doo also alledge
 S. Pauls saying in another place, howe that Charitie is aboue Fayth
 and Hope. Yea truly: but the question is not here, whether of them
 is the greater, higher, or nobler vertue.

1. Co. 13. 13

VVhen

When we say we be iustified by fayth, it is not mept that there is any worthinesse or desert in our fayth, as who shoulde say, that God were bounde vnto vs, and therefore receyued vs for it: but that bicause God hath shewed himselfe mercifull towards vs, and promised to bee our Sauour, wee beeing first bereft of all trust in our vertues, doo come vnto him by fayth, knowing well that if hee consider vs in our selues, he must needes curse and abhorre vs. Seeing then that fayth bringeth not any thing on mans behalfe, but receyueth all things of Gods mere and free goodnesse: there is no questioning what woorthinesse is in vs. And so wee see that fayth not onely helpeth vs too the attainment of our saluation, but also bringeth vs all perfection. Nowe after that Saint Paule hath sayde, that all the heathen are blessed in Abraham: he addeth that it is together with the faythfull Abraham. As if he should say, there is none other meanes to make vs finde fauour in Gods sight, than onely fayth. There is no seeking of helpe else where in that behalfe. For that is yet too grosse an error wherewith the Papists are intangled. For although they wote not what fayth meaneth, nor what it is to be iustified: yet are they inforced to say that fayth helpeth to saluation. Howbeit they adde, that it is but partly, and that charitie, and all other vertues worke together with it, and that if men purpose to be allowed of God, they muste deserue well at his hand, so that all is nought worth, without obedience and holinesse of lyfe. It is true that fayth cannot be separated from the feare of God: but the matter heere is nothing else but too knowe by what meanes God acknowledgeth vs for his children. But if hee haue respect too our woorkes, wo bee to vs. Therefore he must bee fayne to turne away his countenance from the considering of our persons; and to receiue vs alonely in our Lorde Iesus Christ, or else (in his looking vpon vs) to marke nothing but our miseries, that he may be moued and prouoked to mercie. Ye see then that God hath a double respect in iustifying vs. The one is that he beholdeeth our miseries: for in asmuch as he seeth vs so plunged in all confusio, he is moued to pitie. Again to the intent he may no more be an enimio and take part agaynst vs which are sinners, he must be faine to looke vpon our Lorde Iesus Christ, and vpon his rightuousnesse, that the same may draw away all our

our offences. Now S. Paule sayth here, that we can not be blessed but with saythfull Abraham. As if he shoulde saye that Abraham though he were neuer so holy a man, brought nothing of his owne with him when he obeyned righteousnesse before God. Sayth (as I haue saide alreadie) doth vtterly berecue a man of all the worthinesse which he supposeth himself to haue. Seeing that Abraham had none other helpe than sayth: it followeth that he renounced al his own works, as which in very deede were nothing worth. Then sith it is so, let vs learne to leaue such mingling, which bringeth nothing but corruption before God: and let vs be contented that we be allowed at Gods hand if he finde vs saythfull. If a man poze vs, and say, had Abrahams vertues no fauour in Gods sight? It is easie too answere; that Abraham of his owne nature had nothing but all manner of iniquitie. He had bin a castaway, if God had not plucked him out of the dungeon wherein he was sunken, according as he him self sheweth in the last chapter of Iosua. Consider (sayth he *Iosua. 22. 4. 2* to the Iewes) from whence I tooke your father Abraham. Did not his fathers serue Idols? Then dyd I plucke him out of the bottom of hell. So, Abraham had not aughte whereof to boast. For he coule not haue done any good, if God had not preuented him with his grace. But nowe after that God had giuen Abraham so great and excellent vertues, that he is become as a patterne of all holynesse: yet were not those vertues able too iustifie him, for there was alwayes some faulte too be founde in him, eyther more or lesse. Let a man inforce him selfe as muche as is possible too obey God: and yet shall he alwayes go limping. Now there can not be so little a fault nor so small a blemish in our works, but the same is inoughe to make them foule and lothsome before God. Thus all Abrahams vertues, if they had bin examined strayghtly, coule not haue brought him ought but damnation. As muche is too bee sayde of Dauid, and of all others. Besides this, when wee fall too scanning whether God loue vs, and acknowledge vs for his children: it must not bee thought he dooth it for two or three good deedes, but for such a perfect obedience as we faile not in any one poynt. But surely although Abraham had some perfection in parte of his life, yet coule he not be iustified by it. For he was continually a man

man, that is to say, a sinner: and God hild him so at the staues end, too the intent too humble him, as he doth all the rest of the faithfull. Then could not Abraham bring aught of him selfe, for looke what goodnesse so euer he had, he hild it of God and of hys free goodnesse. And moreouer, the same was yet still vn sufficient too saue him: for by nature he was vtterly lost and damned, as all the rest of Adams lyne is. Therefore it stode hym in hand, that God shoulde receyue him through pardoning of his sinnes, and looke vpon him singly in his faythe. But let vs marke also, that Gods iustifying of vs is by fayth, that is to say, by his owne meere and alonely goodnesse, and that thervpon it behoueth vs to rest in his promise, by the vertue wherof he alloweth and accepteth vs, yea and our works also: not in respect that they come of our selues, but for that we do the by the grace of his holy spirite: and therefore dooth he accept them and allowe them as righteous, yea euen so farre foorth as to rewarde them, as the whole scripture doth plentifully wimesse. And yet dooth all this also proceede of fayth. For when wee bee iustified, that is too say, accepted for righteous before God: then also are our works iustified, that is to say, God accepteth them for rightfull, although there be not any worthinesse in them, nor any cause at al why he should receiue them. Then like as wee our selues are iustified by Gods onely free goodnesse, when wee receyue his promises by fayth: euen so bee our workes iustified by the selfe same meane. After that maner was Abraham iustified in his person: and then likewise were his workes also iustified before God. But howsoeuer the world go, if yee consider the originall cause and welspring of all: yee muste needes conclude that nothing else was made account of but onely fayth. For had God lifted to sift Abrahams life, he had bin cōdemned as all other mortall men are. But his intent was to take him for his owne, and nothing perswaded or moued him thervnto but his own mere mercy. Also, Abraham had his eyes shut agaynst all vayne trustes wherewith men deceyue them selues: he knewe there was nothing able to bring him to lyfe, saue the onely mercy of God: To bee short, like as Abraham had no regarde but of Gods meere mercie: so God had no regarde but onely of Abrahams fayth: and by that meanes

meanes was he iustified. So then let vs leaue all things that men
 imagine to bring them selues in fauour with God by mingling this
 and that with sayth: for they are all but falshods and illussions of
 Satan: and let sayth haue such foundation as this: that is too wit,
 that with al humilitie we acknowledge our selues to bee then righ-
 teous, when God forgiueth vs our sinnes, and that by the same
 meanes our works also are reckned for good and righteous, because
 God listeth not to sifte them narrowly, but taketh them in good
 worth of his fatherly goodnesse. Thus yee see what wee haue too
 gather vpon that text. Now, that the blessednesse of Abraham be-
 longeth vnto vs, and is ment vnto vs, it appeareth by that which I
 haue touched alreadie, and by that S. Paule auoucheth, *that all natio-
 ns should be blessed in Abraham.* And nowe remayneth too see the
 reason that S. Paule addeth on the contrarie part. For men by their
 good wils can neuer finde in their harts too giue ouer the opinion
 which they haue of their owne righteousness, excepte they bee
 compelled and inforced too it. For althoughe wee bee saped in so
 many vices as is ougly to beholde: yet the worst and deepest roo-
 ted vice in our nature is pride or presumptuousnesse, whiche is a
 selfewilled weening that there is somewhat in vs: in so muche that
 although God tell vs that we be right nought, and that there is no-
 thing in vs but leaudnesse, filthinesse, and vncleannesse, and that all
 the vertue which we dreame vpon is but vanitie & leasing: yet can
 he not compasse to humble vs, til we our selues perceiue our owne
 neede, and haue it proued to our faces. And therefore it behoueth vs
 to marke well the reason which S. Paule addeth heere to drawe vs
 to the pure sayth, and to turne vs away from all the vayne trustes
 which we can haue in our owne deseruings. *All they (sayth he) that
 are of the lawe are accursed. For it is written, Cursed be he that continueth
 not in all the things that are written and conteyned in this booke, too doo
 them.* VVhen as S. Paule sayth that all they which are of the lawe
 are cursed: he meaneth that so long as men rest and muse vpon
 their owne works, and thinke to obteyne grace by that meane be-
 fore God: they be cursed. For (as I haue declared heeretofore) like
 as he that forsaketh him selfe, and renounceth al that he hath of his
 owne, and groundeth him selfe vpon the only mercy of God, is of
 sayth:

Deu. 27. d.
26.

De. 27. s. 15

sayth: so contrariwyse, hee that thinketh too bring any seruice wherewith too binde God vnto him, or imagineth to recompence him with his merites, is of the Lawe. But saint Paule saythe that suche are cursed. And why? He alleageth the saying of Moyses: *Cursed bee he that performeth not all that is written here.* It had beene sayde afore, *Cursed bee he that serueth straunge Gods: Cursed bee he that blasphemeth God: Cursed be he that breaketh the Sabbath day: Cursed bee he that is stubborne agaynst his father and mother: Cursed bee he that defileth another mans wyfe.* After the rehearsing of all these Curses, and after the solemne vntering of them, it behoued the people too answer Amen, Amen, as if there had passed some couenaunt, and that God on hys side had made demaunde, saying: I wyll haue you too serue mee after thys maner, yea euen without sayling in any poynte, and in suche wise as yee keepe touche wyth mee through stitche in all things that I commaunde you: and the people on theyr side shoulde answer, Amen, yea Lord we be contented to be all damned if we serue thee not: and then afterward God should come and conclude, *Cursed bee he that performeth not all that euer is conteyned in this booke, that is too say, which misfeth in any one poynt, and the people should answer agayne, so be it.* Nowe seeing that the lawe curseth all suche as performe it not to the full: let vs see if there bee any one that dooth it. It is certayne that al men fro the greatest too the least are gylty. For why? let vs consider the summe of the Lawe, which is, that wee should loue God wyth all our hart, with all our minde, with all our power, and with all our strength, and our neighbour as our self: and then let euery of vs try his own life, & he shal neede none other iudge than him self to condemne him. For although we loued God with an vncorrupted and sounde hart vnfaignedly: yet can it not bee, but that wee must bee drawen diuersly with many vanities. Yea put the case that a man were as perfect as an Angell: yet coulde he not loue God as he ought to doo, for it would behoue all our wits to be employed in the loue of him. But now let vs marke if wee cast not many vayne lookes when wee open our eyes, or if that when wee open our eares, wee bee not giuen too their much fonde talke that tendeth not

not to the honor of God, or which is not utterly voyde of sinne if
at leastwise it bee not wicked. But howe soeuer the case stande,
wee shoulde so dedicate our wittes wholly vnto God, as that wee
should not thinke vpon any thing wherein he should not bee glo-
rified. And where shall one be founde that dooth so? [No where]
but (whiche worse is) besides that wee haue our wittes farre haled
and drawen away from the loue of God: wee see that they tickle
vs dayly vnto naughtinesse, and that wee doo not so soone stirre a
hand, but it is to put it too many things of no value. As muche is
to bee layd of our feete, of our eyes, and of our eares. Agayne, what
a dungeon is there in mans hart: what a number of croaked lusts
are there, so snarled one within another, as there is nothing to bee
founde among them but confusion? In so muche that it is vpon
very good cause that Ieremie crieth out: O what a maze is the
heart of man, wherein there is neither ende nor measure to bee
fene, so that although a man should founde and gage him selfe ne-
uer so deepe, yet it is not possible that he shoulde attayne too the
knowledge of the hundreth part of his naughtinesse. There is none
but onely God that can bee iudge of it. So then, let vs marke well,
that although God haue begotten vs agayn by his holy spirite, and
that we strayne our selues to the vttermost to serue & honor him:
yet must we needes come farre short of the ende, and bee still but
on our way thitherwarde, yea and go alwayes halping. And moreo-
uer beside oure slownesse, wee meete with many falles, and many
shrowde rushes, we linpe on the one foote, and stumble on the o-
ther, and diuers times we tumble ouer and ouer. Lo what our lyfe
is. Therefore by the Lawe we see we be all of vs accused, yea even
when there is no manifest sinne in vs. For (as I haue declared al-
readie) if there were no more but this, that no man dischargeth
him selfe of the full performance of the Lawe: it were too be con-
cluded therevpon, that all of vs are condemned by the Lawe, and
therefore that it standeth vs in hand to secke our rightiounesse else
where, that is to wit, in the mere mercie of God. Now then wee see
howe S. Paulo sheweth vs, that all such as haue any vaine trust in
their owne merites, are ranke traytors too God, and make warre
agaynst hym. For he dooth as it were drage them forth by the
beare

Ter. 17. b. 9

heare of their heads, and shewe them the distresse wherein they be,
 and what a stubbornesse is it if they will not come vnto him. Must
 not the diuell needes haue dulled them? VVee see then that S.
 Paules meaning heere, was too driue men too seeke their righti-
 ounesse and saluation in the only grace of our Lord Iesus Christ:
 for without that, the other should neuer befall vs, bicause wee al-
 wayes surmize some valew to be in our selues, and that selfestima-
 tion or overweening doth so blind vs, that we can not glorifie God
 in his rightiounesse by keeping our owne mouthes shut till wee
 bee conuicted, as wee see in this text. Furthermore let vs marke,
 that S. Paule hath taken heere a principle which the Papistes can-
 not finde in their hartes too agree vnto. For among other things,
 they say, cursed and banned bee he which shall say that God hath
 commaunded vs more than wee are able to doo. They excommu-
 nicate and accurse all such as are of opinion, that the rightiounesse
 of the Lawe overreatheth all the abilitie of man. For it seemeth to
 them, that God ought not too commaund vs any impossibilitie, as
 that eyther wee must haue wherewith too performe the Lawe, or
 else the Lawe should bee too no purpose. So doo they thinke, and
 so doo they say: but the holy Ghost sayeth the flat contrarie: for
 God is not bound to fashion himselfe to our abilitie. It becometh
 vs to regard what we our selues ought to do. VVho is he that dares
 step vp, and say that he ought not to loue God with al his hart. For
 seeing that wee bee his, is it not reason that wee should bee wholly
 dedicated vnto him? Yee see then that wee bee indetted vnto him
 of the perfect loue which he requireth. Ageine, if wee talke of our
 owne strength, it is not too bee sayd that wee bee able to discharge
 our selues of our dutie, as in respect of the loue which we owe vnto
 our God. As for example, if a man haue wasted all his goods in
 ryot, and haue not aught lefte wherewith too pay his creditors, shal
 that discharge him of his dettes? If any man say, it is not through
 our owne default: Yes surely is it. For in as much as wee bee cor-
 rupted in Adam, original sinne holdeth vs sufficiently conuicted
 and gilty before God, so as it is no excuse too say, I am weake or
 rather vterly vntoward, and I can not so muche as thinke one
 good thought, accordyng as Saint Paule declareth. It is true that
 wee

wee can not thinke so muche as one good thought, and that our harts are full of sturdinesse and malice, so that al our affections are enemies vntoo God. So speaketh the Scripture: but howsoever the worlde go; wee cease not too bee still bound too our ductie, Wherefore let vs marke, that the Law is commaunded vs, though it be impossible for vs to fulfill and performe it. And if it were not so, S. Paule would not have sayd in the eyght too the Romans, that God performed that thing by the mearies of our Lord Iesus Christ, which was impossible too the Lawe. In saying so he sheweth well that wee bee not able to performe all that God commaundeth vs. For if wee could bring that to passe, surely wee should be iustified by it. For it is sayde that all doche ha fulfill the Lawe shall lyue therent. If any man could bee fownde that had performed it, he should lyue. But S. Paule taketh the same reason afterwarde too shewe, that it is a follie to thinke to get righteounesse by keeping of the Lawe: for no man can bring it to passe as is required. Now then as touching this text, let vs vnderstande that S. Paule presupposeth, that no man is able too performe the Lawe, though he straine himselfe neuer so much: insomuch that although he be gouerned by the holy Ghost, yet shall he neuer be able to bring it too passe during this tyme full life, because God giueth vs his grace by measure. It is true that he could giue vs such perfection as nothing should be amisse in all our life; but that wee should haue a full and more than angelicall conformance too all his commaundementes. Howbeit, although he holde vs in awe, although he change vs and fashion vs newe agayne, although he reyne vs backe too the obedience of his will: yet is there no full perfection in vs. And why? For he intendeth to holde vs still vnder the bridle of humilitie: he will haue vs to know our owne weakness, and to grone for it before him: and he will haue vs to passe iudgement, and to know that wee be alwayes indebted too him. Forasmuch as God doth not in this present life giue vs such perfection as were requisite too the full performance of his holie law: therefore wee can neuer do thoroughly the thinges that he commaundeth. And forasmuch as we be not able to performe the thinges that he commaundeth, we be indebted too him for our owne weakness, that he is not able to fulfill not all the thinges

Rom. 8.4.3.

Leu. 18.4.5

Jam. 2. b. 10

It behooveth vs to marke well that saying: for it is not sayd, Cursed be he that reiecteth the Lawe, or which keepeth not poynt at all of it: but, Cursed be he that dischargeth not himselfe of it poynt by poynt, and through fittie, as I sayd afore. And for that cause also S. James (too the ende too beate downe mens pride) sayth that he which fayleth in any one poynt, is giltye of the whole. VVee will think this to be very rough dealing at the first sight. VVhat say we? will God forget al the good that a man hath done, for the committing off some one onely fault? That would be counted crueltie among men. Yea, but S. James addeth a reason, saying: He that forbiddeth to murder, forbiddeth also to commit whoredome: and he that forbiddeth to steale, forbiddeth all the residue too. Then if I thinke my selfe to haue satisfied God in forbearing theste, and in the meane while am a whoremaster: have I not offended the maiestie of God? And therefore wee must leaue all these peccings: for if wee bring God some one peece, & let all the rest alone, what a dealing wil that be? VVee see that one man is giuen to one vice, & another to another, and so every man would bee priuiledged and dispensd with vnder colour that he had done this or that, notwithstanding that he missed in some other poynt. But God hath not separated his commandments asunder. He hath not sayde too one man, thou shalt not steale, and to another, Thou shalt not commit adultery: but he sayth to al men without exception, Absteyne yee from whoredome, absteyne yee from theste, absteyne yee from murder. Therefore wee must examine our life, not by any one commandment alone, but by all the whole law together. But now let vs see if we can find any man that is faultlesse. Yee see then that wee must needes bee condemned, so long as we stande to be iudged by the law. For if Abraham, who was the excellenssest that euer could be pulled out among men, should be driuen to eternall damnation by that: it is certayne that he should not misse too bee damned. Seeing it is so, let vs beare well in minde that it is not for vs too dispute any more: for when the Papistes speake of the righteousness of faythe, they doo but dally, and skoffe with God, as if he were a litle babe. Let vs keepe our selues from like scornfullnesse: and when God pronounceth this horrible sentence, that all they be cursed which

fulfill

fulfill not all that is written, let vs conceiue such a terror of it, as we may quake before his maiestie, yea and euery of vs become his owne iudge, and willingly yeeld him selfe guiltie, and being so convicted of our wretchednesse bewaile our viter fayling in all things, and thereupon embrace the rightiounesse that is offered vs in our Lord Iesus Christ, taking all our contentment and rest there.

Now let vs fall downe before the maiestie of our good God with acknowledgement of our faults, praying him to make vs so to feele them, as we may not only aske him forgiveness with true repentance, but also pray him to hold vs vp all the tyme of our lyfe, till he haue taken vs hence into his owne kingdome, and in the meane while to reforme vs more and more by his holy spirit, to the end we may haue sure record that we be of the number of his children, by governing our selues after that manner in feare, and feele nothing else but to giue our selues wholly vnto him. And so let vs all say, Almighty God heavenly father, &c.

The 18. Sermon which is the fourth

upon the third Chapter.

¶ That no man is iustified by the lawe before God, it is manifest, for the righteous shall liue by faith.

¶ And the lawe is not of faith: but the man that doeth those things, shall liue in them.

¶ Christ hath ransomed vs from the curse of the lawe, in that he became accursed for vs. (for it is vaine, cursed is he that hangeth on tree.)

¶ That the blessednesse of Abraham myght come vpon the Gentile through Iesus Christ, to the end that we myght receiue the promises of the spirit by faith.

¶ *RV.* **VV**



Ro. 4. 15.

E haue seene that if men be not worse than
mad, they must needes (for all that euer they
haue) seeke their saluation in our Lord Iesus
Christ. For if they sticke to the law, they shall
find nothing there but damnation, as hath
bin shewed alreadye: and that doth euery
man fynde sufficiently by hys owne experi-
ence. And certesse when as Sainct Paule goeth about in the Epistle
to the Romanes, to shew that men beguile themselves too grossly
by trusting in their owne merites: he sayth that the law can worke
nothing but Gods wrath and vengeance. For although wee bee al-
ready sufficiently condemned ere God open his mouth to giue
sentence against vs: yet notwithstanding, our naughtinesse is yet
deeper ingrauen by the law, when he saith that if wee transgress
but some any one point, we become enemies to God, and his wrath
must needes be kindled against vs. What shall we gaine by dispu-
ting, when the determinate sentence is pronounced by the hea-
uently iudge. There is nother appeale nor pleading that will stande
vs in sted. So then, let vs vnderstand, that to haue the true know-
ledge of the Gospell, we must hold vs wholly to our Lorde Iesus
Christe, that we put not our hope of saluation in any other thyng
than in his only mercie: and for the performance thereof, let euery
of vs haue an eye to his owne life. For if ones selfe thinke
thoroughly without hypocrisy or feynynge, surely all cause of pleading
will soone be rid away. The Papistes will not in any wise graunte
that only fayth should make vs acceptable to God, and that is be-
cause they neuer felt thoroughly what it is to come before Goddes
iudgement seate, but haue alwayes as it were played with the sha-
dow of it. And therefore no man selfe though they pardon them-
selves in all things. But the very way to bring vs to the truth and
to the pure and right religion, is for euery of vs to looke into hys
owne life, what it is. Now if there were but one myte (as ye would
say) amisse, it is certaine that we were forthwith in danger of e-
ternall death. But surely euery of vs shall finde hymselfe a sinner,
not in some one poynt alone, but in a hundred thousande: not in
some one fault, but in infinite sortes of fautes. And when wee
shall

the Epist. to the Galatians. 134

shall haue perceiued neuer so many miseries in ourselues; God knoweth yet many mo without comparifon than we can: for hee seeth much cleerer than we do, as sayth Sainct Iohn in his canonicall Epistle. Thus then is our pleading vtterly voyd. Thus is sentence gyuen that we cannot be iustified by the lawe, but by fayth only. 1. Iohn. 3. d. 20.

And nowe the Apostle going forward with his matter, vseth another reason, whiche is, that if wee seeke righteousnesse in the law, the same will be a cleane contrary one to the righteousnesse which Gods children and chosen people obteyne by fayth. For what manner of one is the righteousnesse of the law sayth hee? [This it is.] He that doth those things shall liue in them: that is to say, whosoever obeyeth God and doth his commaundements, shall haue saluation for his labour. Lo heere a sayre prothis: but what good will it doe vs? If we will assay to do the things thoroughly which are commaunded vs, wee shall euery one of vs see that God sheweth vs our condemnation so much the greuouser, as if he had set it downe before vs. VVhat would become of our saluation, if we should seeke it in ourselues, and be fayne to earne it? Now therefore, when we heere that God is ready to recompence all suche as shall haue serued and honored him by keeping of his law: it seemeth to vs before we go any further, that we haue gotté a maruellous varitage, Tush (say we.) beholde, God byndeth hymselfe too vs, and warranteth vs the heritage of heauen if wee serue him and fulfill his will. [Yea:] but when wee haue compared our lyfe too hys doctrine, we shall fynd that his shewing of hymselfe so liberall and bountifull towards vs, too bind hymselfe to vs for our seruing of him and for our keeping of his lawe, is a plunging of vs muche deeper into the gulfe wherein wee were before. VVhat shall we do then? VVe must resort to the remedie which the Apostle setteth downe heere before vs by the mouth of Abacucke: whyche is *that the Righteous shall liue by faith.* Therefore let vs refuse the promise of the law because it is not for our behoof, & take the free giue goodnes of our god, who reacheth out his armes to receiue vs, so we be cleere rid of al selfweering. That is the thing which is set downe vnto vs hereby S. Paule. And it is a reason that holdeth of contraries.

Abacuk. 2. 4.

contraries as they seeme it. As for example; if a man shoulde say that fire heateth: and another wilfull body shoulde holde the contrarie: it myght be sayd vnto him, see if yce or frost do heate or no: doth it not appeere that they be things dyuerse, repugnant, and vnmatchable? Agayne, if it should be demanded whither the heate of the Sunne is behooffull for this lyfe or no: what a thing were it if there were no Sunne in the world: we shoulde all of vs be choked with the filthinesse of the aire, all the corruption whereof is clenzed away by the shyning of the Sunne. Then like as men may reason vppon contraries in the order of nature: so the Apostle sayeth that wee cannot bee iustified both by the law, and by the free fauour of God: that is to say, if we bee well lyked at Gods hand, our comming into his fauour must be through his owne freebestowed goodnesse. bycause hee loueth vs in our Lord Iesus Christ, and not for any worthynesse that can be in our selues. Howbeir, for the better vnderstanding of this doctrine, Let vs mark well how it is told vs heere, that the ryghteousnesse of the law is the fulfilling of Goddes commandementes. And heereby it myght seeme to vs that the doctrine of the law were sufficient to saue vs, for asmuch as God hauing reherfed the ten commandements that are conteyned in the law, hath finally tolde vs that that is the thing whereby we shoulde liue, the thing whereby we shoulde direct our lyfe, the infallible rule, and that wee must not seeke anie other perfection of righteousness than that. And that is the very matter wherein we stryue so muche against the Papistes, bycause that whereas God requireth obedience, they thinke so do him as good seruises with the things that are of their owne deuizing. VVherefore let vs marke that the full perfection of all holinesse is conteyned in the Lawe. Yea verely as in respect of doctrine. For it is not lawfull to adde any thyng to it, and men do but ouerlabour themselves in vayne, when they bryng in I wore not what deuotious of their owne deuizing. But it is not ynough for vs that the doctrine of the lawe dothe sufficientely shewe vs what ryghteousnesse is: wee come too thys poynthe also, namely whither wee be able to do the thynges that God hath enioyned vs. I tolde you thys morning, that wee come farr short of that.

that. And so the promys of the law is nothing to our behoofe, and the Papists do fowly overshoot theselues in that behalfe. For they hold still this fantasticall opinion, that God hath not commaunded any thing which we be not able to performe. But we see the cleane contrary by Saint Paule. To confirme theyr error, they alledge, that then God mocketh men, in telling them that he which doeth those things shall liue in them. But this knor is easye too be vnyed. For if God gaue men no remedye, it is certeine that they should be vtterly abashed when he sayth, that he whych doth these things shall lyue in them, that is to say, no man shal liue. At the first blush (as I sayd) we may seeme to haue wonne the goale, seing that God hath told vs, that by keeping his law we shall obtaine hys fauour, and that there is a crowne of glorie prepared for vs wherof we cannot sayle: but when we haue cast our cardes, we must be sayn to come to this poynt, that no man can attayne to lyfe by his owne purchase or earning: for why, no man performeth the law. It is not sayd, he that doeth but some one part or other of the lawe, shall liue: but he that doeth all that is conteyned in it. VVhat manner of thing then is the rightuousnesse of the lawe? It is a ful and perfect keeping of it, without misling or sayling in any point at all. But such a one is not to be found among men, and therefore it followeth that all of vs are disappointed, and shut out from the promys that is giuen vs in the lawe. Yet is it not to be sayd that God mocketh vs, when he holdeth vs at the stauies ende, bycause men decryue themselves through their owne pryde, by boasting of their owne deseruings. He hath good reason to hold them so at the stauies end: and if there were no law nor any such promys, what would come of it. VVe know that the heathen men would alwayes needes bee in Gods fauour for their owne vertues sake: and yet in the meane while they knewe there were many faultes in them, and for that cause they reteyned the vse of sacrificing. It is true that they vnderstood not the end of them: yet neuerthelesse, their sacrificing was a playne confession that they were indaungered vnto God, and had neede to be admitted into his fauour. Likewise the Papistes do at this day packe together a great deale of pelting trash, to make attonement with God. And so ye see that the heathen men did at all

tines

times keepe the same trade which the Papistes keepe at this day. But howsoever they fared, their intent was to bee saued at Gods hand for their owne desertings. Howbeit God telleth vs that if we thinke he oweth vs any thing of duction, we deceyue ourselues: notwithstanding, he promisseth of his owne free goodnesse, that if we keepe the law we shall be reckened for righteous before him. But now, do we keepe it? No, we come farre short of it, in somuch that if we consider how much we fayle of it, we must needs be abashed at it. Yee see then how it is not without cause that God hath giuen vs that promis, though we reape no profit nor aduantage by it. For it hath a respect to the correcting of the pryde wherewith we be so sore infected, that wee must be clenzed of it by some violent remedie, or else we shall burst. And what remedie is that? Behold, God talketh so vs thus: Geto, yee murmur at me, if I handle you not after your own lyking: but I tell you, that I will not only poure out my graciouse giftes and benefits vpon you in this worlde: but also do lay vp an euermore lasting heritage in store for you, so yee serue me. Serue me, and make me a good account, and then shall you be sure that I will recompence you, both in this life and in the lyfe to come. Gods speaking after that manner is to none other ende, but to stoppe mennes mouthes, and to make them acknowledge, that if God punish them and send them neuer so many afflictions, it is ryghtly done in somuch that all such as shall haue well sifted their owne liues, shall be driven to confesse, yea euen vnfeynedly, Alas, if we be not worthie to eate bread for the sustenance of this transitorie life vpon earth, how can we by our own deserts get the heritage of heauen, whiche is a glory that belongeth only vnto God? How can we attayne to it by our owne strength? Yee see then that mens combs are quite cut, by Gods giuing of this so large and liberall promis vnto them. And therewithall wee haue too note, that the same promis is free of it selfe, and yet fare wee neuer awhit the better for any peece of it, till we haue vtterly let go our hold of it. This would be darke if it shoulde not bee layde foorth more at large. The heathenmen (as I haue sayde already) did fully perswade themselues that they should be recompenced at Gods hand, if they liued after an honest and vblamable fashion among men.

But

the Epist. to the Galathians. 136

But that was great follie, or rather starke madnesse. For howe can God become indetted vntoo vs, as it is tolde vs in the seuen-
teenth of Sainct Luke. Though men could do better than the An- Lu. 17. & 10
gelles of heauen, coulde they bynd God too them by it? No: for
they bee his aforehand by nature: accordingly also as our Lorde
Iesus Christe alledgeth the similitude of a seruant, not of suche
seruants as are now adayes, but such slaues or bondmen as were in
those dayes. If a bondslaue had bin slayne a hundred tymes for
his master, yet was it at his maysters will whither hee shoulde
liue or dyo still. Therefore our Lorde Iesus Christ maketh his al-
legation in this wyse. Goto, ye bee but poore mortall creatures
yourselues: and yet if any of you haue a bondslaue, hee will holde
him as an Asse or an Oxe: and when the seruant after sore trauell
and labour with great payne all the day long, returneth home
at night, his master will not make him too sit downe at the table
with him: for he hath done no more than his duetie and that which
he was bound to do. Now then, shall God be of lesse authoritie or
in worse cace than mortall me? For so much as you are his, although
you indeuer to walke in his obedience, yet can he not be any whit
beholden to you. And so (as I haue declared alreadie) wheras God
hathe sayd in his law, that he which doth these things shall lyue in
them: what moued him to such bountifulnesse as to promis vs euer-
lasting lyfe? It was not for that he owed vs any thing. Kill we our
selues a hundred thousand tymes to serue him, yet cannot that bind
him too yeeld vs any recompence. Howbeit, of his owne supera-
bundant goodnesse he commeth and sayth, Although I owe ye not
any thing at all, nor you be able to bring aught that may deserue
any recompence, (for you be bound vnto mee in all poynts and all
respects:) yet will I rewarde you for your labour. Goto therefore, set-
tle yourselues to your duetie, and do the things that I commaund Lu. 17. 20
you, and you shall not be disapointed of your paiment. Thus ye see
in effect what wee haue too remember, as I must tell you yet
once agayne hereafter. Now the Papistes will welynough graunt
this in part, but not commonly. For the most part (I meene of those
that are the Popes right champions) can no skil of those principles
at this day. Yet wil some of the graunt, that wheras God hath in his
law

law promised the reward of life to such as serve him: it is to shewe that works are not of such value as to deserve everlasting life, but by reason of the promise. But presuppose that God hath bound himselfe as he hath done: and then they thinke that wee deserve: and why? For else (say they) Gods promising that he which doth those things shall live in them, is in vaine. But they like wretched beastes (as I sayd afore,) consider not that God sayeth it not: to shew that men are able to purchase salvation by their owne deserts: but rather to hold them convicted, and to bring them to true humilitie, which they shunne continually through their foolish overweening and vaingloriousnesse. Now then we see that Pauls meaning is in effect, that if we go about to be justified by the law, and by our own works, we must not leaue any thing behynd nor forget any thing: for it is sayd, he that doth all those things shall live in them. But now where is that man which is so forward, that he can boast of the full discharging of his dutie towards God? None but hypocrites that are besotted in their owne diuine pride, or heathenish folke that scorn God and neuer were moued to true repentance, but haue alwayes had their consciences asleepe or rather bewitched: none (say I) but such folke do thinke themselves to deserve aught, and they beguyle themselves. Then seeing that the righteousness of the law is shut away from vs, and we be utterly barred from it: it becometh vs to go to another righteousness, which is, that God take vs into his fauour of his owne free goodnesse, and in sted of receyuing any thing of our bringing, giue vs that thing for our payment which is none of ours, that is to wit, the obedience of our Lord Iesus Christ, by deliuering vs from the condemnation wherein we were plunged; that is to wit by putting away all our offences and finnes. As much is said of it in another place, where Saint Paul treateth excellently well of the doctrine which we haue here. For he doth also set downe the righteousness of the lawe. And it is a wonder that the Papists haue bin and yet still are so dulled, that they consider not the warning that S. Paul giueth here, being so faire and cleere as it is. For it is alwayes at their tungs end to say, what? that were a mocking out of al that God hath promised, concerning the recompence that he wil yeld to good works. And seeing he hath so often

Rom. 3. c. 19

often sayd that w^e shalbe recōpensd: must he not needes discharge his promise? For else men might accuse him of vntruth. But Saint Paule telleth them alwayes thus: my freendes, if we thinke to stand in Gods fauour for our owne desertes: let vs consider the promise that is giuen vs. For when there is any cōtrouersie among men, either for bying or selling or for any other like thing: they will say here is the Indenture, let it bee looked vpon, I report me too that which is conteyned in it. As soone as the deed is read, the case appeareth plaine: and the seller will say, the ownership [of this thing] is thine, but yet vpon condition that thou haue payed for it. If thou haue not payd, thou hast nothing to do with it. Ye see then that whē we fall to scanning for the inheritance of saluation, we must resort to the cheefe and originall deed or Indenture, that God made betweene himselfe and vs. Nowe, that deed or Indenture is the Law. Therefore if men will needes bee payed theyr wages according too their seruice, they shall finde themselues rather to be banished from the euerlasting life, than to come any thing neere it. God may say to them that if they performe al that is commaunded them, the heritage of saluation is readie for them. But nowe remayneth to bee seene whether any man can performe all or no. I haue shewed you already that no man is able to doo it: and so are wee euerie one of vs shet quite out of the doores. The Papiſts consider not that: but when they heare it sayde that hee which doth those things shal liue in them: they beare themselues in hand, that that there is no more doubt of the doing thereof: it is ynough that God saith the worde. In deede God speaketh the worde, but hee requireth the performance of it at our handes. After the same maner also do they take this text of Saint Paules where he sayth, not the hearers of the law, but the doers of it shalbe iustified. The Papiſts alledge that saying, howbeit but to picke out their owne eies withall. For S. Paule pro-
Rom. 2. 13
 ueth thereby that we cannot be iustified but by performing all that is commaunded vs. The Iewes boasted that the Lawe was giuen vnto them, saying: Tushe, wee haue the Lawe whereby it is tolde vs that we be Gods people. Yea, but it is with condition. And where is [the performance of] that condition? Will it be found in you? No. But S. Paule saith that wee become not righteous by hearing of the
S.
law.

Rom. 8. 4. 3.

Rom. 3. c. 12

Law. For it were a fonde matter if we shoulde come to Church too here what is tolde vs, and euery man returne home to do what hee listeth himself. It behoueth vs to performe whatsoever God coman- deth vs; but none of vs performeth it, & therefore all of vs are dam- ned, sayth he. The Papistes consider not this consequence, but take onely this saying broken off from the rest, namely that such as per- forme the law shall be iustified. Yea verely, if there were any such, but where are they? Also in the same Epistle to the Romans he de- clareth afterward that Gods promising of vs eternall life vpon con- dition that we performe the Law, standeth vs in no steed at all, by- cause we shall neuer bring it to passe, forasmuch as by nature we be vtterly contrary to his rightuousnesse, and afterward when he hath begotten vs again by his holy spirit, we be so much the more bound vnto him: wee haue receyued all our goodnesse at his hande: and he shall but crowne his owne giftes in vs. Are these then merits or deseruings? [No.] Howbeeit wee must passe yet further, namely that although our Lorde vouchsafe to crowne our woorkes when they be good, yet they be but partly good, and there will alwayes be matter ynough founde to condemne vs with. So then we bee quite and cleane bereft of all trust in our owne righteousnesse, not onely bycause our woorkes are not of sufficient worthinesse before God: but also bicause they be to be vtterly mislyked if we shoulde fall to entering into account, and that God listeth to iudge according to the sayde sentence, He that doth these things shall liue in them: for it is all one as if he should say, you are all of you dead, damned and past recouerie. For why, none of you performeth the things that I re- quire of him, and yet you owe them to me. And that is the cause why I sayd that we must go to the seconde remedie, that is to wit, to liue by fayth. And S. Paule in the text by me euen now alledged, in sted of rehcing the saying of Abacucke which he had set downe in the. xvij. verse of the first chapter, sayeth that the rightuousnesse of fayth hath good recorde in the Law. For the rightuousnesse of the Lawe, that is too say, the rule that God giueth vs in his Lawe too iustifie vs with all, is that wee shoulde keepe and performe all hys commaundements. But the rightuousnesse of fayth speaketh ano- ther maner of language. For it sayth that it is not for men too seeke

the Epist. to the Galatians. 138

in themselves the means too make their lyfe allowable before God, and so to receyue the hyre or crowne of it: but that they must rest wholly vppon Gods woorde, so as it may be both in their heart and in their mouth. For hee that belecueth with his heart that our Lord Iesus Christ dyed, and confesseth with his mouth that he is risen againe, shall by that meanes obteyn rightuoufnesse before God. *Ro. 10. b. 9.*

We see then that Saint Paule vttereth himselfe the more at large, to the intent that we should vnderstande, that his separating of the rightuoufnesse of the Lawe from the rightuoufnesse of fayth, is too shewe that they bee vnmatchable, and can no more bee ioyned together than fyre and water. True it is that there is no contrarietie betwixt the Lawe and the Gospell, as I haue sayde afore: for wee knowe that both twaine of them doo come of God. But heere it behoueth vs too take Gods meening in such wise as he declareth it to vs: which is, that by setting the rightuoufnesse of the Lawe before vs, he intendeth to humble vs and to make vs condemne our selues when we come before him, which thing wee woulde neuer do, if he should not bewray our wretchednesse. Therefore when he sayth that wee shall be iustified by keeping of the Lawe: it is all one as if hee should say, wretched wightes, what woorthinesse or valure weene you to be in your selues? VVey my commaundements, and consider what they import, and therewithall bethinke your selues how euery of you hath liued: and ye shall be as good as drowned in despayre. VVhen God hath sayd so, he addeth the remedie: Come (saith he) to the doctrine of the Gospell. And what a maner a one is that?

Saint Paule alledgeth heere the saying of Abacucke, how that the righteous shall liue by fayth. And in the same place which I haue alledged he openeth himselfe, howe that it behoueth to resort wholly to our Lorde Iesus Christ. For the worde that ought too bee in our mouth, and in our heart, to bring vs vnto God, and too open vs the kingdome of heauen, is not a worde that serueth to holde vs downe heere beneath, nor too make men beleue that God will allowe of our owne desertes, nor too puffe vs vp with pryde: no, but too holde vs fast to our Lorde Iesus Christ. Therefore when we knowe that our sinnes are wyped out by the death and passion of our Lord Iesus Christ: and that by his resurrection suche rightuoufnesse

Abac. 2. a. 4
vit ma ps text 46
lect. Galat. 3. 11.

Quia
Membr. iustificationis
nostra in xpo.

is purchased for vs, that in stead of beeing³ damned too the gulfe of hell, which is the heritage that belongeth to vs, and whereof we be worthie, we be made heyres of the kingdome of heauen: and when we know that in Iesus Christ we recouer all that we had lost in Adam, and the cursednesse wherein we be wrapped is taken from vs, and God hath sette vs free: that is Gods iustifying of vs by fayth.) And in good fayth, when wee haue well considered the circumstance of the text that Saint Paule alledgeth out of the Prophete Abacucke: wee shall see plainly that that is the thing wherevnto the holy Ghost leadeth vs. For the Prophete had spoken of the chastizements and corrections which God would send vpon the people: so as (to looke vnto) all shoulde seeme too bee confounded. Now therevpon hee sayth, that the wicked shall but swell more and more in their pride, howbeit that they shall haue no sure footing, but shall stüble with all their sway, & bicause they wil nedes exalt themselves, they shall the more cast theselues down, with so much the sorer & fouler fall. That the is the thing which the prophet vttereth against the wicked. And he addeth on the cōtrarie part, but the righteous shall liue by faith. Now wheras he saith that the righteous shall liue it is all one as if he had said, that gods children shall not find their life neere at hand in themselves, but that euen when they shall haue traueled ouer all the world, vp & down, it shall seme to the that there is nowhere any thing else thā the very dungeons of death, & yet notwithstanding that missing of a presēt life, they shall find a life to come, when they shall haue nurrished it in their harts & mindes by fayth. VVe see the that the Prophets intent is to draw Gods chosen both from the world and frō theselues, to the end they may cleaue wholly vnto him, and not seke any other meanes to be saued, than by his only grace. But S. Paule hath spoken more breefly here, bycause he was fully resolved of all that I haue declared heretofore, and which hee himselfe hath discoursed, that is to witte, That fayth teacheth vs too seeke all oure welfare in God. But the Lawe teacheth vs the contrarie. I say it teacheth vs it, to the ende too shewe vs. that to seeke it throughly, wee must acknowledge that there is not so much as one drop of lyfe in vs. The Lawe then sayth vnto vs, go to, take yee paynes, and do yee so much as ye may winne heauen by it. And

*Hec est dei iustitia
in nobis. select. in
electis.*

*It is thus ratio sine
expositio.*

Nobis dicta Legis

the Epist. to the Galatians. 139

And why doth the Lawe say so? Not too feede men in their vaine self trust, of weening still that they can deserue well at Gods hand, it is not for that: but to prepare the to receyue the grace of our Lord Iesus Christ with lowlinesse. For (as I haue sayd already) when we keepe our selues aloof from God, and euery man beares himselfe in hand that he is well worthie to be accepted of him: our Lorde will surely be aduenged of such presumptuousnesse, and sayth, Go to, let me see what ye haue done: come on, and let vs fall to reckning: and let him that oweth aught to other pay it. Ye shal not be disappointed by me: I haue your wages in my hande, it is readie for you, and if ye shall haue done all that I haue commaunded you, feare not but you shall be well payde for your labor. Therefore hie you apace, and let me see how you will serue me. But (as I sayd) our Lord in saying so, prepareth and dispozeth vs to know in what plight we be. For when we once perceiue our owne needs, then will wee seeke our wantes at his hand. Thus ye see how the Lawe leadeth vs to sayth: but it is a straunge kinde of leading. Howsoeuer the case stand, there is alwaies this cōtrarietie which S. Paule setteth down here, namely that we cannot be iustified by sayth, except we haue first knowne and acknowledged vnfeynedly, that we be damned in our selues, and that the ground of our welfare is to know that there is nothing but damnation in vs. Now at the first sight it might be sayd that S. Paule hath stretched this saying of Abacucks too farre, seing he spake there but of the afflictions of this transitorie life. The rightuous shall liue, that is to say, he shal holde out, and although God afflict him & scourge him, yet shall he not quayle if he ground himselfe vpon Gods promises. And here the case concerneth not Gods comforting and deliuering of vs from the miseries wherevnto wee bee subiect in this world: but it concerneth our euerlasting saluation, which farre passeth all the state of this transitorie life. It seemeth therefore that S. Paule applyeth not this Text of the Prophete aright. Howbeeit let vs marke, that if the Prophet had looked no further than too thys worlde, that saying of his had bin very vaine, seeing that afflictions are common both to good and bad. Againe, howe is it that we lyue by sayth? Seeing we bee continually subiect to fall into the same daunger whereout of God hath deliuered me once, twice, or thrice before,

before, and that if God haue pitied me in some affliction to day, so as I haue felt his fauor, he afflicteth me to morow with some other affliction: what were my life if I rested vpon the worlde? So then, the Prophet met to declare, that although the faithful be miserable and do but pyne away in this worlde, yet notwithstanding they be blessed of God euen in this worlde, and all the miserie which they indure here shall turne to their welfare: for why they rest themselves vpon their God. VVherfore we must vnderstand that there is a better heritage than this, and that we seeke the true and euerglasting happines, so as we may haue a stedfast continuance of our state. But the woorde *Righteousnesse*, ought also to be well marked. For if Abacucke had sayde, the wretched sinners shall liue by sayth: it would haue seemed that hee had spoken but to a fewe folke. For it wil well ynough bee graunted that wretched sinners shoulde see for refuge vnto God: but as for those that excell in vertue, ought they not to be exempted from the common aray, and to be exalted too a higher degree at Gods hande, and finally too bee iustified by prerogatiue? Accordingly as we see nowadayes that although there bee nothing but a maner of filth in the Popish Ceremonies and Clergie as they tearme it, so as they ought to be abhorred both of God and man: yet notwithstanding, vnder colour of their Coules, and all other their trumperie, they cease not to challenge God too bee greatly in their det. And besides this, when these dotardes haue made much babling, and trotted and scudded vp and downe from altar too altar, and from Chappell to Chappell, and gadded on pilgrimage: to their seeming, God ought not to forget any of these doings, but all of it ought to passe for good payment in their account, besides an hundred thousande other Items which they haue too set downe before him. And that is the cause why our Lorde Iesus Christ sayth, that the wretched loce liuers, yea euen the verie whooremongers shall much sooner come too the kingdome of heauen, than any of all these foule toades that are so puffed vp with the vaine trust of their own deserts, that although their whole life be wicked, and they theselues are full of all lothsomnesse, yet they will nedes bind God vnto the, vnder the shadow of their hypocisie. Now to the entet to cut off all occasion of such imaginations, the Prophet saith purposely, that the

righteous

*Quemadmodum iustitia sit
exponenda.*

*Papalia carcerum iustitia
aliq. Multi loquia
in hunc locum.*

*Pope & Papists
Dotardes*

*Numerum infinitum
Item. scilicet. iustitia
Matth. 21. 6.*

righteous shall live by faith. At the first sight there should seeme to be some contrarietie in these two sayings. How so? Must we to the intēt to be righteous live by faith? [yea:] for if we live not by faith, we be not righteous. For what is the righteousness of the Gospell? It is Gods free giuing vs a cōuenient remedie whereby to come vnto him, and to be in his fauor through our Lord Iesus Christ, because we cannot obteyne righteousness by the law. Therefore whosoener liueth by faith is out of doubt not righteous of himselfe. But the Prophet saith, that those notwithstanding are righteous, which are saued by Gods only and free mercie. Therefore it is as much as if he had sayd, that although God giue vs the grace to imploy our selues to his seruice, and haue by his holy spirit imprinted in our harts the true feare and honor which we owe vnto him, so as we fight against the lusts of our flesh to the vttermost of our power, & strue against the sin that is in vs, and in our nature: yet must we shew our eyes at all the things which wee woulde fayne find in our selues too please God with, and rest wholly vpon our Lord Iesus Christ. If the righteous must be saued to be iustified by faith: who shall bee iustified by his owne desertings? None will take vpon them but Danels, wicked wightes, and enemies of God: Yet soe then that the Papistes euen at this day coulde not deuize to shewe better that they intende not to be righteous, than by theyr stryuing for the righteousness of their owne woorkes and desertes, as they doo. For it is an vnre fighting euen with a spyte against God and nature. You Papists say you seeke too bee righteous: and howe? each by your selues, and by your owne woorkes and desertings. Well, let vs consider what the Prophete saith: he saith not that the righteous shall live by their woorkes, but that they shall bee saued by the onely grace of God. Now if the righteous giue ouer all selfe trust of their owne merites, as of force they must needes doo: it is certaine that such as thinke to make God indebted vnto the, by bringing any vertue of their own vnto him, doo wipe & raze theselues quite & cleane out of the register of righteousness. Thus ye see that the Papists, so long as they dwell in theyr errour, are reiectēd of God, according to the sentence which hee gyueth vpon them heere by his Prophete. And vndoubtedly whenas Saint Paule alledgeth this saying of Dauid,

Homo, si iustus, gloriatur
fidem veram, quae
est opera sua.
Nulli prater Pa-
pista & Diabolū in
operibus suis glori-
antur.

Hoc quid sit.

Quanti sunt populi
in conspectu
Dij.

Ro. 4.4. 6. Happie is he to whome God imputeth not his sinnes: hee sheweth
 Psal 32.1. well therby, that those men are most righteous which do most con-
 demne themselues, and are most stricken downe, yea and are vitterly
 out of all hope of themselues, till God haue succoured them by his
 goodnesse. Now, when Dauid cryed out, happie is the man to whom
 God imputeth not his sinnes: he was not a naughtipacke, nor an vn-
 thrifte, nor a dispiser of God, that had neuer tasted what it was too
 enter into his owne conscience, and too ranfacke his sinnes too the
 quicke: but contrariwise God had chosen him, and annoynted him
 by Samuelli, he was an excellent Prophete, his reigne was a figure of
 our Lorde Iesus Christ, and finally God wrought so in him, that he
 was as an Angell dwelling among men. And yet for all this, he con-
 fesseth and acknowledgeth his sinnes, and in confessing of the doth
 sorrow and mourne, and is in such vnquietnesse as if hee were tor-
 mented vpon a racke or torture, till God was so gracious to him as
 to make him taste of his goodnesse, and he knewe no ease till God
 had receyued him to mercie. Then if God vouchsafe too forbear
 the examining of our workes, that is all our happinesse: the onely
 way for vs to become happie, is to haue our sinnes couered, and too
 be in Gods fauour, howbeit not in respect of aught that is in our
 selues, but by his turning away of his countenance fro vs damned
 wretches, so as he consider vs not as of our selues, but accept vs for
 his onely sonnes sake, accordingly as wee see howe Dauid speaketh
 Ps. 143.4.2. of it in another text, saying: Lorde enter not intoo iudgement with
 thy seruant, for I knowe that no man liuing shall bee found righte-
 ous in thy sight. Wherefore let vs marke well, that according as
 eche man shall haue profited in the feare of God, so also will he be
 the more abashed at his sinnes, not for three or foure monethes,
 but so as hee shall abhorre them all his life long, forso much as hee
 seeth that hell is alwayes ready to swallow him vp at one chop, if
 God supplied not his wantes, and drewe him out as it were out of
 the gulf of death. And therefore it is sayde that the righteous shall
 liue by fayth, to the ende that the same should serue as a lesson, not
 for a three or foure monethes onely, nor for those onely whiche
 are not of so perfect life as other men: but as a lesson that God
 speaketh, euen to such as are the most excellent. And finally, that
 also

Quare dicitur
 in hoc p. fidei
 viues.
 hec signatur
 mensis q. p. p. p. p.

the Epist. to the Galathians. 141

also is the thing wherevnto wee must referre the woord *Life*, so as wee may liue not for a litle while, nor for a day, nor for two or three monethes, but continually in Gods free goodnesse, & seeke the same from day too day, euen to the end. And although our life be hidden in this world (as S. Paule sayeth) and wee see nothing but death before vs: yet let vs not ceasse too repose our selues vpon this promise, that our life is sure for asmuch as God hath taken it intoo his custodie, and will keepe it safely, and therevnto hath left vs so good a pledge of it, that is too wit, our Lord Iesus Christe, who died and is risen againe for vs, and therefore wee shall not neede too say any more, who shall go vp into heauen, or who shall go downe intoo the deepe, or who shal passe ouer the sea. For the woord is in our mouth and in our hart, in asmuch as wee know that our Lord Iesus Christe went downe too hell, that is too say (as wee shall see in the next sermon by Gods leaue) that he became accursed for vs, whiche is the thing that muste content vs: and afterward went vp intoo heauen, whereof the gate is opened vnto vs, euer since he entred in thither in our behalfe. Therefore let vs take all our hold there, and suffer our selues too be as poore dead men in this worlde, wayting for the discouerie of the lyfe that is promised vs: for no doubt but God will in due tyme discover it and manifestly shewe it vntoo vs, in such wyze as wee shall fully inioy it as it is preached too vs by his Gospell.

And now let vs fall downe before the maiestie of our good God with acknowledgement of our faults, praying him to make vs feeble them more and more, and that wee may bee so touched with them, as it may beate vs flat downe before him, & make vs sigh and grone vnder the burthen of our infirmities and vices wherewith we be hemmed in, till he haue clenzed vs thoroughly of them: and praying him also too beare with vs during this mortall lyfe, till he haue fully deliuered vs from the bondage of sinne, and from the bondes of Satan wherein wee bee hild as nowe, till he haue set vs vtterly free from them. That it may please him too graunt this grace, not onely to vs, but also to all people &c.

*Quare dicitur
vixit.*

Coloss. 3. 3

Deut. 30. 6

12. Rom.

10. 4. 6.

*Christus pro nobis
mortuus est
verbum in oculis
nostris.*

*Iesus pro nobis
passus est
vixit, ut in
proximo sermone*

The. 19. Sermon which is the fifth

vpon the third Chapter.

- 13 Christ hath redeemed vs from the curse of the layve
in that he yvas made accursed for vs: (for it is
vwritten, Cursed is every one that hāgeth on tree)
- 14 To the end that the blissednesse of Abraham should
come vpo the Gentiles through Iesus Christ, that
we might receive the promis of the spirit by faith,



W^e haue seene already, that if wee hope not to
bee saued by some other meanes than by dis-
charging our duetie, we should all of vs be ac-
cursed, bycause wee bee all gilty before God
[in that wee are found], too haue transgressed
and done amisse many wayes. For there was
neuer yet any of the holiest men so perfect,
but that there was alwayes some blemish, yea and store of infirmi-
ties in him. Therefore it is to be concluded, that if God should call
vs too account, wee should bee all damned and forlorne. Lo, in what
plight men bee, though they set neuer so much store by themselves.
But now it standeth vs on hand, too haue some meanes too scape
this cursednesse. Else what shall it auayle vs to haue our eares bea-
ten dayly with Gods woord? For his will shall serue but to plunge
vs still deeper in eternall death. To the ende therefore that Gods
woord may bee profitable too vs and auaylable to our saluation: it
lieth vs vpon to get vs out of the sayd sentence of damnation, which
is giuen and proclaymed vpon all mankinde. And Saint Paule
sheweth vs here the meane, namely that *Christ hath redeemed vs, even
by becomming accursed for vs.* He sheweth vs that our Lorde Iesus
Christ was not hanged vpon tree in vayne: for he was fayne too
beare the cursednesse of all suche as were too bee called too salua-
tion. Yee see wee are all accursed, as I haue declared already: and
therefore was our Lorde fayne too receyue in his persone, the thing
that was due vntoo vs. Now it was written in the Law of Moyses,

Cursed

Conceditur hinc
materiam cum
superiore

the Epist. to the Galathians. 142

Curfed shall be hee that hangeth on tree. VVhen our Lord commaun- Deut. 21. d.
deth the bodie too bee taken downe, he addeth that it is a curfed 23.
fight too beholde a man so disfigured, [and therefore] let it bee ta- I am a curse & a
scandal to the world
as long as I live
ken downe, sayeth he. And at fuche tyme as God pronounced the
sayde sentence, that he which should bee hanged on tree should bee
as it were accursed and banned: he knew well ynough what he had
determined of his owne onely Sonne. For our Lorde Iesus Christe
suffered not that kinde of death by chaunce, nor at mannes pleasure
or appoyntment. It is true that the vnbelieuers crucified him: but Act. 2. d. 23
that was bycause God had so ordeyned it by his owne purpose, ac- to 4. f. 28.
cording as it is sayd, that God so loued the world, that he spared not Iohn. 3 b. 16
his onely begotten Sonne, but deliuered him too death for vs. And
in good sooth, if onely Iudas his betraying of our Lorde Iesus Christ
had bin the cause of his death, and that he had bin haled to that kind
of death by onely violence: it could not bee the foundacion of our
welfare. It behoueth vs to note, that God had appoynted the mat-
ter after that sorte aforehand: according also as Sainct Peter trea-
teth thereof more fully in the fourth chapter of the Actes, where Act. 4. d.
he sayeth that our Lord Iesus was so crucified by the wicked, as they 23.
attempted not any thing, but that which had bin determined afore-
hand in Gods purpose.

Nowe then, whereas it is sayde that our Lorde Iesus Christ was
crucified, wee muste come too this poynt, that all was done for our
saluation, bycause it was Gods will too reconcile vs too him selfe
by that meane: and that when he pronounced this sentence, cur-
sed is he that hangeth on tree, so as it was his pleasure to haue it re-
gistered in the lawe of Moyes: he was not ignorant what shoulde
happen afterwarde: for he had alreadie determined and ordeyned
it. Then muste wee match these twoo things toogether: that is too
witte, that God with his owne mouth sayd determinately. that who
soeuer hung vppon tree should be: accursed: and yet for all that, that
it was his will therewithall, that his owne Sonne should bee hanged
on tree. And why so? Too the end he shoulde beare our burthen,
according as he is our pledge, & ordeyned to be the principall detter
in our behalf. To the end then that wee might bee set free from the
curse of the Lawe, Iesus Christe became accursed. Nowe at the first

fight

Occupatio

ENTROY GO

Conclusio eadem

in lat. hortationis

vita nostra odio

Quomodo pater

reconciliamus.

Quid a nobis fieri

debet, cum legitur

hic textus.

Salus nostra, & Dei

chagitas, nobis non

parum commoda

est

1. Pet. 1. c. 18

Quid a nobis est

Tolatum, scilicet

ut a nobis sit =

factum.

ENTROY GO

argumenti pri-

oratio

charissima Dei

affectio in

filliis

ultima textus

clausula

expositio

2. quare Abraham

nominatur

Quandiu Judaei

salutis suae inter-

esse habuerunt

be ashamed too loke vpon themselves, and therewithall also afrayd and dismayed, knowing that Gods wrath wayteth readie for them, till our Lord Iesus Christe doo remedie the matter. Thus yee see that all our whole lyfe is lothsome before God, and there is no way for vs too come too attonement with him, till our Lord Iesus Christ take vpon him the cursednesse that is in vs, and beare it in his owne persone. And therefore as oft as wee reade this text, let euery of vs awake and set himselfe before Gods iudgement seate, that wee may feele there as it were a gulf to swallow vs vp quyte and cleane, and thereat bee abashed for very shame of our selues: and [on the other side] so much the more magnifie the grace that is purchaced for vs in the persone of the sonne of God, and keepe our selues warely from diminishing his dignitie, in that he is sayd to be accursed: and rather thereby be the more prouoked to yeeld him his due and deserued prayse, for that he hath shewed himself to esteeme our welfare so highly. Furthermore let vs make our profit of that pledge of our saluation and of the loue that God beareth vs, so as we doubt not but that God liketh well of vs when we come to him, scyng he hath bought vs so deere, that (as S. Peter telleth vs in his first canonicall Epistle) it was nother golde nor siluer nor any corruptible thing, but it was our Lord Iesus Christ himself that was payd for our raunsome. Therefore let vs not doubt but that mercie is readie for vs, as oft as we seeke it in his name, for if we should come with any opinion of our owne deseruings, what were that woorth? But when we know how deere the Sonne is beloued of the father, and how precious his death was: that is the thing wherein we haue full certaintie that God will alwayes heare vs, and that wee shall finde him mercifull and fauorable towards vs, namely if wee rest wholly vpon that which is tolde vs here: which is, that our Lord Iesus Christ forbare not euen to become accursed for our sakes. Here withall let vs marke how S. Paule sayeth, that by that meanes the promys of the spirit came vntoo the Gentyles, as it had bin giuen vntoo Abraham. Nowe by naming Abraham heere, he sheweth that the promys belonged first and formest too those that came of his race. For the Iewes had as it were a peculiar interest in the heritage of saluation, till suche tyme as God opened the gate too the whole worlde, and published his Gospell

Gospell too the end that all men should bee made parttakers of the redemption that was purchaced by our Lorde Iesus Christe. Now then, although the sayd promis belonged too the Iewes, and was after a sort peculiar too them: yet was it after them made common too the whole world. And why? For it consisteth in spirite, and not in Ceremonies. By this woorde *Spirite* Sainct Paule ment too deface all the false opinion of those deceyuers, whiche mingled the Lawe and the Gospell toogether. He sheweth that all these things, namely the Sacrifices, Circumcision, and such other things are now superfluous. Not that there is no profite for vs too gather by the Ceremonies in reading the Lawe: but bycause the vse of them is abolished. Yee see then that the cause why the promis is at this day called spirituall, is for that wee haue no more neede of the old shadows and figures, but are simply called and guyded to our God, so as wee may call vpon him with full trust, and beyng so adopted by him rest wholly vpon our Lord Iesus Christ, as the only foundation of the Gospell, and seeke all our wantes in him. That in effect is the thing that S. Paule ment too say in this text. And herevpon he vseth another reason, too shewe that wee haue our saluation perfectly reueled in the Gospell, and neede not any other doctrine than that, and also that we bee iustified by the free mercie of our God. For the Lawe (sayeth he) was giuen foure hundred and thirtie yeeres, after the promis of saluation. Now when any couenant is made, though it be but betweene men, yet ought it too bee keppe, if it bee once throughly agreed vpon. Therefore it foloweth, that the Lawe was not giuen too disanull the couenant that God had made with Abraham, chiefly in the behalfe of his linage, and finally in the behalfe of the whole worlde. True it is that at the firste blush this argument of Sainct Pauls may seeme very weake: for wee knowe that second ccuenantes do alwayes repeale former couenantes: in so much that although men haue made any bargayne, yet they may aduyze themselves better, and therevpon chaunge their mindes, and so the first bargaine shall be as good as buried. As much is to bee sayd of Lawes and Statutes. For a former Lawe may well bee repealed and disannulled by a second Lawe. But Sainct Paule presupposeth the thing that is too be considered in this matter: whiche is, that when a man hath

quasi Euangelium
predicatur.

Euangelium tam
nobis quam gentibus
speciale membrum poste
rioris.

Scopus Apostoli pro
ad hanc distinctionem

descendit ad particula
ra. nil valent

ceremoniae
correctio. non quod

commodum est legi
sed quod est ius.

Conclusio excludens
quasi promissio hodie
spiritualis voca
ponens tunc.

Commissio alius
argumenti huius arg
umens.

Effectus salutem
habemus in p
gatio et nullibi
practica.

expositio a
mon.

conclusio o
Lex pacti dei
civilis non debet
trahere ob causam.

pro occupatio
pacta secunda
priora repellent

Tantum de legibus
et statutis.

responsio

Suppositio

iteratio euergetica
ratio

a maij minori

Conclusio

Confirmat eandem
propositionem alia
ratione

necesse est aliquos
saluos fieri aut legem
aut promissionem
aut legem bene fieri
aut saluos fieri

a simili

Apprehensio finalis
quid prodest pactum
diuinum nobis offi-
cium nostrum non
prestantibus

Infamia adiosum
in conspectu diuino
conclusio

Condemnatio
in lege. Deus
vero nobis re-
missionem peccatorum
nostrorum nobis offert

hath once promised, yea and solemnly bound himself: he will not go
backe againe, but bee as good as his woord. Howbeit if bothe the
parties agree too chaunge the thing that they had consented on, and
be bothe of one minde: then may it be so. But it were no fit simili-
tude too take men that are fickle minded and chaungeable through
lightnesse, or by better aduice: but S. Paule presupposeth a couenant
too be made by a man that will stand to it, and not fall too skanning
afterward how to shift it off by any meanes at all. For if any of the
parties should doo agaynst the former couenant, it were a falsehood
that were not to bee borne with among men, bicause the things that
are inregistred so solemnly, ought to bee stood too and performed
without any gaynsaying. Now then shall there be lesse stedfastnesse
in God, than in men which are nothing but vanitie? The Gospell
therefore muste continue vnimpeached, notwithstanding that the
lawe came in after the making of the free promis. This would bee
still darke if it should not be declared in order. I haue shewed here-
tofore what comparison S. Paule maketh betweene the Lawe and
the Gospell. For whereas God promiseth saluation in his Lawe: it
is vpon condition that men serue him and doo their duetie towards
him. But that is not done: and therefore are wee shet out from all
hope of saluation as in respect of the Law, not that God is not faith-
full on his side, but bycause wee keepe not touche with him in per-
forming that which he requireth. It is all one as if a man should say,
I am ready to sell you this thing, so you bring mee monie. Now if a
man bring nother monie nor moneys woorth, he can not bee put in
possession of the thing [that he would haue]: for the condition is
that he must first pay for it. So then, God promiseth vs the heritage
of saluation, when wee shall haue serued him: but wee be neuer the
better for it, bycause it is but vpon condicion that we performe that
which he requireth of vs, and wee bee fraughted with all iniquitie,
and haue not any thing in vs but vncleannesse and filth, in somuche
that wee bee iustly odious vnto him, And so are wee all condemned
in the lawe: howbeit God receyuet vs of his free goodnesse in our
Lord Iesus Christ, in whom he offereth vs the forgiuenesse of our
sinnes, and will haue vs so too imbrace his offered goodnesse, as wee
should hold our selues wholly to our Lord Iesus Christ, and vtterly
renounce

Christo filio suo libera

renounce ourselves. But now (sayth Saint Paul) let vs see whither
 went before other in antiquitie: the free promis of saluation, or the
 law. VVe know the diuersitie that is betwixt them. Then if the law
 were the auncienter, it might seeme that that ought to be sticked
 too, bycause God doth neuer vsay his wordes nother is variable.
 But if the free promis were the elder, and were made before the
 law was published: it is to be concluded, that God repented hym
 not, he called backe his promis at that time, he ment to disanul the
 sayd couenant: for it were too great a diminishing of his bountie
 and mercie, if we should say that he had first bound himselfe of his
 owne free goodnesse, and promised men saluation without theyr
 desert: and afterward intended to restreyn it, as though he meant
 to enrich himselfe with our good works. It were an auk thing too
 talke after that fashion. For Saint Paul sheweth that the free pro-
 mis was giuen afore the law: and therefore it followeth that the
 law came not in to diminish or alter any whir of it, but that it con-
 tinueth still in his owne fulnesse, nature, and force. True it is that
 our Lord Iesus Christ had not yet shewed himselfe to the worlde,
 when the free promis was made to our father Abraham: neuerthe-
 lesse it suffiseth that he was ordeyned to be our mediator, that by
 his meanes men might be reconciled to God. Now if any man al-
 ledge, that it should seeme then that the law was more than nee-
 ded, or else that there was some change and variableness in Gods
 purpose, seeing the law came in: Saint Paule discussth the same in
 place conuenient, and wee must not huddle vp thynges togy-
 ther, for all cannot be vttered at once, nother in an houre nor in
 a day. Therefore it is ynough for vs at this tyme too haue thys
 poynt made playne and cleere, that the promis whereby God
 hath chosen vs intoo the number of his chyldren, was before
 the lawe: and also that the same promis had not any respect to
 our deservings, nor too any woorthinesse that was in our per-
 sons: but too Gods meere goodnesse and mercie, whych moued
 hym therevnto without looking for any thing in vs, bycause hee
 saw wel ynough there was nothyng in vs but vtter miserie:
 And finallye that the sayde promis was grounded in our Lorde
 Iesus Chryste, who had alreadye done the office of a mediator to
 make

rat. ab adiuncto
tempore.

Suppositio ex dno
que parte

ex contradictorio
colligat absurda

Conclusio

reconciliatio
christus non se pa-
tescit prius cum
promissio divina
est facta.
Deo gratias

Collectio

Reconciliatio

Collectio rerum

quatuor sunt quae
promissio divina

secunda

tertia

quarta

Conclusio

make vs way vnto God his father. This being graunted, wee must needes conclude that the promis hath abidden and shall abyde for euer, euen to the worlds end. And that is sayd expressely bycause the Iewes gloried of their auncetrie. But Sainct Paule telleth them that their father Abraham had not the lawe, but was contented though he vsed sacrifices and such other like thinges. And although he was circumcised in the end: yet when he receiued the promis, there was not as yet the any law writtē, no nor any circumcision at all. For Abraham was vncircumcised when he receiued the promis, and yet neuerthelesse was iustified before he was circumcised, and all that was by fayth. Sainct Paule therefore sheweth that the Iewes were greatly ouerseene, too shole out themselves after that manner from the rest of the whole world, and to rest continually vpon the figures of the law, seeing that Abraham their father and the cheefe patriarch of the Church was iustified the selfsame way that we must be at this day, that is to saye, by Gods meere mercie, bycause hee knew himselfe to be a wretched sinner, and therefore accursed and damned in Adam, and that there was no blissednesse to be hoped for, other than that which was promised hym for our Lord Iesus Christs sake. Thus yee see what wee haue too beare in mind. And for the same cause Sainct Paule exhorteth vs heere too wey well these words when it was sayd vnto Abraham, that all nations of the earth should be blissed in his secede. Now there are heere two principall poyntes. The one is, that the blissednesse is promised, not only to Abrahams fleshly offspring (as I haue told you already) but also to all the world in generall. VVe therefore are made partakers thereof, wee I say that are issued of the Gentiles, that is to say, of suche as were heathenfolke and banished from the kingdome of heauen. Although then that we were not of that holy linage whiche God had chosen at the beginning, yet notwithstanding it behoued saluation to be extended vnto vs. And why so? For it had him promised before, that all Nations shoulde be blissed. Seeing it is so, shall we say that God hath cut off the greatest parte of his bounteousnesse, and will haue no more but the sayde linage of Abraham, considering that hee hath alreadye tolde vs that he would bee the sauiour of the whole worlde, and shewe himselfe

himselfe a farther in time conuenient? Yee see then howe the firste poynt is, that the making of the sayde promys vnto Abraham, was not for his linage alone, but for all men: howbeit that it were not fulfilled at the first dash. For the time of fulnesse was not yet come as we shall see in the Chapter following. The second point is, that the blissednesse which was promised to Abraham was for his seedes sake. For Sainct Paule sayth that God spake not of seedes in the plurall number as of mo than one: but of one onely seede: whiche must be concluded to be Iesus Christ. Heere it myght be supposed that Sainct Paule buzied his head about a needelesse matter. For the word *Seede* importeth a linage or offspring, that is to witte, not some one man or ten, or fortie, but a whole people. Therefore the Seede of Abraham is the people that came of hym, whyche were so many in number, that it was iustly sayde of them, that they shoulde bee as it were twelue Nations. For when mention is made of a people: it will bee thought ynough to haue a hundred thousand of them together: and there were many mo in the onely tribe of Iuda. So then it should seeme that Sainct Paule dyd not sufficiently consider what God meant by the word seede, when he sayd that it is but one only man. But wee must wey well the thyngs that Sainct Paule presupposeth heere as fully certaine and resolute: and then shall wee perceyue his argumentes to be vterly infallible. Abraham had not one sonne alone: but after Ismaell, he had Isaac also. And what became of his eldest sonne? Hee was cut off from hys house, as we shall see within a whyle, that is. to say in the Chapter following. Beholde then, Ismaell whiche had the birthright in Abrahams house, is neuerthelesse put out and made an viter straunger, yea and as a rotten member, in somuch that it is sayd of hym, Cast out the sonne of the handseruante, for hee shall not inherit in my house. Afterwarde Abraham had other children: but euery of them had their portions giuen vnto them, and were sent away. Thus was onely Isaac left at home vnto hym. Anon after, Isaac had a cupple of children, and they were twinnes of one wombe. Esau the firstborne, whiche ought too haue hadde the preferment, was lykewise cast off, so as hee was not counted for the linage of Abraham, nor yet was made

T. J. partaker

Ge. 27. f. 37

partaker of the promised blissing. There was no mo left but Iacob. Yea and although the father blisset his sonne Iacob through ignorance and mistaking: yet he declareth that it was not in him to reuoike, or chaunge the thing that hee had vttered with his mouth, bycause he was the instrument of the holy Ghost. Now then if we take the seede of Abraham for all those that came of his race: The Ismaelites or Agarenes (as they be called) and such other lyke, and moreouer the Edomites also should be of his household. But the heritage is taken quite and cleane from them. Therefore the seede of Abraham must be considered after a peculiar fashion. Let vs go forward with the whole proceffe. VVe see that without faith there should be no bond to knit any Church together, nor any assurance whereby to know which is the seede of Abraham, or to discern it from the rest of the world, but by resorting to the head, that is too wit to our Lord Iesus Christ. Ye see then that the yunion of the body dependeth vpon the head, that is to wit vpon the Redeemer. Seeing it doth so, not without cause doth Sainct Paule say that it was not spoken of many seedes, but that wee must come too one man, if we will haue the spirituall people: that is to say, if wee will haue the Church of God, our Lorde Iesus Christ must bee the marke that we must begin to looke at, and wee must bee gathered vnto him: and those that are of his body and cleaue vntoo him by fayth are the folke that are reckened for Gods children and household: and are verily the seede of Abraham, as he discourseth more at large in the Epistle to the Romanes, where he sayth that all they which come of the seede of Israell after the flesh, are not therefore Israelites. And why? For there was but one promised chylde, which was Isaac. So then wee must come to our Lorde Iesus Christe, in whome all Gods promises are Yea and Amen, and in whome they haue theyr substance. For without him there is nothing else but scattering. And therefore it is said in the first Chapter to the Colossians, that our Lorde Iesus Christs office is, to gather together all things that were scattered, as well in heauen as in earthe, and that without him al should go to wrecke. But now we see more cleerely how Sainct Pauls meening is, that before the law was published to the world, (wherevnto was put and added this condition, that

Rom 9. b. 6

2. Cor. 2. b.

99.

Colos. 1. 5.

20.

it be

it behoued vs to fulfill all that is contained therein) God had yeelded a record of his will before hand: whiche was, that bycause hee saw mankind damned and forlome, he inteded to draw out a chosen sort to hymselfe, and to be mercifull to them. And that was not for one linage alone, but for all nations as the scripture expresseth. And there of the foundation was layd in our Lord Iesus Christ. For asmuch then as our Lord Iesus Christe was already in the ryme of Abraham, ordeyned to be a mediator to make attonemēt betweene God and vs, so that if we go in his name to seeke fauour, it is ready for vs, and we cannot be disappointed of our hope: seeing it is so stablished, there is no change, but wee must assure ourselues that God accepteth vs at this day, so we rest wholly vpon our Lord Iesus Christ, knowing that it was no vncerteine covenant whiche was so ratified in his name, but that it shall endure for euer, and be always of force. Ye see then that we may come freely before God and call vpon him as our father, bycause he hath adopted vs for his chidre, whiche thing he hath not done in respect of any worthinesse that was in vs, but of his owne meere mercie, and bycause we bee made one with our Lord Iesus Christ by faith. And by the way, like as we must reiect all opinion and imagination of obteyning fauour at Gods hand by our owne deservings, and of assuring our owne salvation: so must we looke wel to that which is told vs heere, namely that we cannot be partakers of such a benefite but by faith. Nowe (as I haue sayd afore) faith importeth an imbracing of Gods mercy, whiche thing cannot bee done except wee bee touched earnestly with our own wretchednesse: for it is not for naught that our Lord Iesus Christ setteth our cursednesse before vs as it were in a glasse, by taking vpon him to be accursed for vs. Faith therefore cannot be without repentance, for it is vnpossible that we shoulde seeke our welfare in God, or desire mercie at his hand, till miserie touch vs to the quicke, and make vs to mislike of it. And so these skoffers whiche mocke God, weltring still in their vices, and beeing as it were sorted in them, must not looke that euer Iesus Christ shoulde reckon them in the number of hys, for they cannot by any meanes come at him, nother doth he call any other, than suche as are so o- *Mat. 11. 12.*
uerladen and forweeryed as they can no longer hold out, and 28.

Iye groning vnder the burthen of their sinnes. Thus ye see how it behoueth vs to resort to our Lord Iesus Christe, and that although we cannot bring any desert vnto him, and that all the Ceremonies of the law, and all the profers that we can make vnto him, do nothing at all further our saluation: yet we must be prepared to such lowlinesse, as we may perceiue our state to be right miserable, till God haue taken vs to his mercy: and we must be so beaten downe in ourselues, as wee may feele the curse that should light vpon vs, if we were not raunfomed with so high and excellent a price, as I haue declared heeretofore. Yee see then that by faythe wee receiue the promis of the spirite, and thereby are linked to oure Lord Iesus Christ, and too the spirituall seede of Abraham. For although we be not borne of his linage: yet is it ynough that wee be made atone with him by faith. For then are wee begotten againe of that incorruptible seed wherof S. Peter speaketh, that is to wit of Gods word such as it is conteyned in the Gospell. And being so begotten agayne, we know that God anoweth vs too be of the body of his only sonne. And although wee come of the Gentiles: yet sayle we not for all that to be ioyned to the Church, wheruntoo there needeth no more but only fayth: and as for all merites and vertues of men, they must vtterly cease in that behalfe, and men must acknowledge that they cannot bring any thing but confusion, so as they must be faine to seeke all at Gods hande, and that by the meanes whiche hee hymselfe hath appointed. Now sith it is so, let vs learne to leaue our wandering heere and there as we see lightheaded men do, whiche are neuer contented with that which God telleth them, but are euer adding somewhat of theyr owne deuice. Let vs beware of such mingling as shall be treated of more at large after dinner by Gods will. And let Iesus Chryste alone suffice vs, feeyng that our welfare dependeth wholly vpon hym alone, and wee shall want nothing if wee bee partakers of hym, as we see how Sainct Paule bringeth vs backe too that poynte. Furthermore let vs learne also too holde vs too Gods truth, assuring ourselues that hee cannot abyde too haue any adding vntoo it, bycause that were a marring, reuerfing, and falsifying of his covenant, wherein oure welfare consisteth.

But

But when we haue once imbraced our Lorde Iesus Christ, let vs abyde fast in him, and let hym suffice vs for all: and then maye wee call vppon GOD with full mouth, knowing well that although wee bee of the race of cursed Adam, yet notwithstanding for asmuch as wee bee blissett agayne in Iesus Chryste, hee acknowledgeth vs alwayes for his Children, bycause wee be grounded vppon the free adoption, whiche not without cause he willed too bee published through the whole worlde, to the intent we might haue the gate opened and the way made easie for vs to come vnto him.

But now let vs fall downe before the maiestie of our good God with acknowledgement of our faulces, praying him to make vs perceiue them more and more, that we may in suche wise mislike of them, as we may labour and indue ourselues to honor and serue him in true obedience all our life long: and whereas we cannot do it to the full (for that is vnpossible considering our frailtie) that hee will hold vs vp till he haue rid vs of al the corruptions of our flesh, and clothed vs againe with his owne rightuousnesse, the whiche he beginneth in vs already as now, and giueth vs certayne firstfrutes of it, to assure vs that he will performe the thing that he hath begunne. And so let vs all say, Almighty God heavenly father. &c.

The .xx. Sermon, which is the

sixth vpon the third Chapter.

15. Brethre, I speake after the maner of men. Although it be but a mans Testament, [yet] if it be proued, no man breaketh it, or putteth [aught] to it.
16. Nowv the promises vvere spoken to Abraham and his feede. He sayth not, and to the seedes as speaking of manie, but as of one, and in thy feede, vvhiche is Christe.
17. This is it that I say, as touching the couenant that was confirmed before by God in Christe: the

law

law

law vvhich came foure hundred and thirtie yeeres after, cannot impeach or abolish the promis.
 ii. For if the inheritaunce come by the law, then commeth it not of promis: but God gaue it to Abraham by promis.



I were great shame for vs if God should beare no more sway with vs than mortall creatures. For what comparison is there betwixt his maiestie, and the state of men which are but a fading shadow? And yet notwithstanding it is an ordinarie matter with men too, preferre themselves before God: which is so ougly a thing, that if the Sunne were matched with the darknesse of hell, it were not so great a confusion, as to exalt men aboue him to whome all honor belongeth. But howsoeuer the case stande, it is a vice (as I sayd) which hath euermore reigned and stil reigneth at this day too much in the world. For looke what man speaketh, it shall straightways be beleued: and if folke be loth to do it of their owne good will, yet must they be fayne to hold them to it in all matters that are allowed by law. Behold, God speaketh, yea and that right substantially, so as he ouerslippeth not any thing that may giue credite and assurednesse to his word: and yet notwithstanding we bee alwayes in a mamering, or else we fall to flat reasoning against hym. Must it not needes be then that we be out of our wittes, when wee diminish Gods authoritie after that fashion, and yeeld more credit to creatures than to him that made both heauen and earth wyth his only word, and mainteyneth all things by the same? That is the cause why S. Paule in this text vseth this preface: *I speake* (sayth he) *after the manner of men*. For if hee had sayd no more but thys: Couenantes shall bee kept heere bylow without breaking or repealing, and therefore needes must Gods promis bee euertlasting: that had bin true, but yet had he spoken too coldly of Gods maiestie, in raunging him so in aray among earthly creatures. But whereas hee sayth that hee speaketh after the manner of men:

men: it is all one as if he had sayd that he vseth not such manner of stile and speech as might beseeme to treat of the maiestie of God. For both the Sunne and Moone, ought too forgo their brightnesse when Gods glory commeth in presence. All of it must needes bee darkened: what shall then become of those that are but as flyes & frogges crawling vpon the earth? For make men neuer so much of their painted sheath, yet are they lesse than naught worthe before God. Now when wee heere this, wee should bee the more restreyned, that wee vse no replying, but with all reuerence take in good worth the thing that is tolde vs heere: that is too wit, that if God haue voutsaied too giue them full assurednesse of their saluation, which receiue the promise that is preached vntoo them: wee must not take vpon vs to reason against him. For when a deede is passed among men, if it bee entered of record, it shall be receyued and go for good euidence: and what then shall bee done when God shall haue opened his holy mouth to beare vs recorde of his good will? Is there any solemnitie among men that commeth neere too the glory of God, who will haue vs too sticke too that which he hath spoken and vttered? True it is (as I haue touched already) that we ought to fight agaynst the lewdnesse which is rooted in vs, too yelde credite vnto God: for wee bee so bent to mistrustfulnesse that not one worde of the things whiche God hath vttered shall euer haue setling in our harts, except wee haue fought agaynst the vice wherein wee bee so sore intangled. So then, euery of vs when he commeth too bee taught in Gods worde, must examine what is in himselfe: and when he seeth him selfe subiect still too many distrustes and doubts, he must mislike of it, and pray God to touch all his senses in suche wise too the quicke, that he may rest wholly vpon the thing which he heareth [at his bande] according also as it is the office of the holy Ghost, to seale in our hearts the truthe which is certayne inough of it selfe, howbeit that it bee not certayne vnto vs, till it be assured too vs from aboue. For if wee were of our owne mouing inclined to beleue God: the holy Ghoste
 should not neede to worke in that behalfe. But it is sayde, that he
 is the very Seale wherewith God marketh vs, and whereby he im-
 printeth and ingraueth in our harts the things whiche elie should
 neuer

2. Cor. 1. d.

22.

Eph. 1. 5. 13

neuer be receyued. Yea and wee must also marke well, that Saint Paule setteth downe heere two wordes, namely that no man *diminisheth* or *dissanulseth* the thing that is authorized among men by lawfull and orderly meanes, nor also *addeth* any thing too it. For although wee bee not alwayes vtter rebels, yet are our wittes stil tickling vs too make some additions and gloses to Gods worde, and we can not abide to holde vs to the simplicitie that is conteyned there. Then if wee consider well what wee bee without selfe soothing, euery of vs shall finde two vices in vs. The one is, that when God hath spoken vnto vs, wee can not thoroughly consent to say Amen vnfaynedly, or to accept his promises, or to be moued at his threatnings. Men will alwayes vse shiftes, and wee neede not to seeke farre for example thereof: for (as I sayde) wee haue experience of it in our selues. The other is, that although we yeelde God his due honor in beleeuing his worde too bee true and infallible: yet wee will alwayes bee adding vnto it, and that doo wee see too muche in the Papacie. VVhereof commeth that confusion or mazeworke which wee see too bee in the seruing of God, the great number and diuersitie of fashions, and the great store of abuses and falsehoods, but of that men haue not yeelded too the things which God sheweth them, but haue made additions and confused medlies of things that came of their owne brayne. In what maner doo the Papistes indeuer them selues too serue God? Euery man hathe his seuerall deuotion by him selfe, and therewithall an infinite number of gewgawes. Theyr saying is, that the Church hath commaunded all: but what soeuer it bee, it is all of mans inuention. And what a thing is that? Dyd not God sufficiently foresee what he woulde lyke of? He telleth vs that in the Lawe wee haue all perfection, and that he will not haue vs too holde any other rule. Agayne he addeth that he had leuer haue obedientnesse than all the sacrifices in the world. His minde is too holde men in awe, that they shoulde not presume to mingle any thing of their owne brayne and imagination. But what and if God haue sayde so? Yet will men beare him downe that this and that were good, and they will needes adde a hundred times more than he had ordeined. Yea and (which worse is) they holde scorne of that

1. Sa. 15. e.

22.

Osee 6. b. 6.

Mat. 9. b.

13. & 12.

4. 7.

which

which he requireth, and exacteth most straightly, and in the meane while magnifie fond toyes and pelting trash, which not only are of no value before him, but also lothsome to him, because he disalloweth all things that men thrust vpon him after that fashion to spite him with. Now then we see hereby how eager and presumptuous also men haue always bin, in thrusting themselues forward to serue God after their own liking: howbeit that was but a peruerting of all the holy scripture. For beholde, whereas God telleth vs that the cheefe sacrifice which he demaundeth of vs, is that we should resort vnto him, and offer vp our requests after the maner which he hath appoynted to be the meane for vs to come familiarly and boldly vnto him, that is to wit, by making our Lorde Iesus Christ our aduocate: Men will needes haue vs pray vnto Sainets deceassed, and to make them our patrons and aduocates to be a meane betweene God and vs, when wee go about too seeke his fauour. As muche is to be sayde of all the rest of their doctrine. God hath commaunded vs too pray one for another: and they say wee must pray for the wretched soules that are in Purgatorie. And who hath commaunded all this? Men haue surmised that so it should be, and according to their surmising, so it must bee. Lo what their rashnesse is. God hath ordeyned his sacraments for vs too assure vs of his promises by their meanes, and he will haue them to bee as Seales of ouermeasure, that our infirmitie may bee the better succoured. VVee haue Baptisme, whereby God dooth vs to wit, that wee bee washed and clensed from all our spottes by the bloudshed of hys only sonne, & that therewithall he accepteth vs as his members of his body, & bringeth vs into his Church. Nowe, the Papists are not contented with this simplicitie, but will needes haue spittle, and taper lighte, and other gewgawes that are irkesome to thinke of. And whence come suche additions, but of this diuelish boldnesse, that when God had stablished all that was meete and conuenient for the turne, and in such wise as nothing was to be misliked, men coule not finde in their hearts too take it in good worth, but (as I sayde afore) were inflamed with such an ouereagernesse and outrage, as they must needes bee adding, mingling, chaunging, interlacing, and turmoyling without ende or measure. So muche the
more

more therefore doth it stand vs vpon, to hold fast that which God sheweth vs by S. Paule: namely that for as muche as God hath authorized his worde, it is not lawfull for men to adde any thing too it, but that all our wisdom is to ioyne with him, and too receyue without scanning what soeuer commeth out of his mouth. And if this be verified of the promise that was made vnto Abraham: much more reason is it that we now a dayes should keepe the same modestie, seeing we haue much fuller instruction in the Gospell. Truly the substance of the thing that is preached vnto vs now a dayes, differeth not from that which Abraham heard of Gods owne mouth. But what soeuer it be, we haue now a much more familiar maner of teaching, bicause our Lorde Iesus Christ who is the dayfunne of righteousness, is manifested vnto vs. Seeing then that there is no hardnesse at all vnto vs, if we list to giue eare: is it not an intollerable trayterousnesse, if our lusts be still itching too adde one thing or other? Howsoeuer wee fare, let vs learne to holde vs to that which God hath taught vs. For we may not deale otherwise than with such modestie in that behalfe, bicause that if we swarue neuer so little aside from that rule, by and by wee bee in Satans snares, readie to be caried one way or other to all confusion. But let vs bee well aduised: and seeing that S. Paule saythe heere, that the lawe could not any whit impeache the promise which was made before: what shall become of vs in these dayes, if wee wyll needes haue the inuentions of mens foolish heades, to impeache the purenesse of the Gospell, so as it may not bee perceyued whether God or his creatures bee more master? Thus yee see what ought to holde vs in awe, that wee passe not our bounds, but that our fayth bee alwayes wholly ruled and directed by the single worde of God, and that wee reiect what soeuer is added by man. And that is in effect the thing whiche wee haue too-gather heere. Nowe as touching that S. Paule sayth, *that the couenant was establi- shed of God towards Iesus Christ foure hundred yeres before the Lawe.* Heerein wee see the same thing whiche I touched this morning: namely that when God vttered him selfe to be a father, whether it were towards Abraham, or towards Noe, or towards any other, it was not but by the meanes of our Lorde Iesus Christ. For there is

the couenant was establi shed

as it were a deadly foade betweene God and man, in respecte that they be corrupted by originall sinne, in so much that if God let vs alone in our natural plight, surely al our thoughts are cursed, al our affections are crooked, frowarde, and full of stubbornesse, & al our wittes are bestayned with vices, so that wee haue nor one sounde and vniinfected place in vs, from the crowne of our head to the sole of our foote. And for as much as we be so contrarie to God, and to his will: it must needes be that wee are his enimies, for he can not be vnlike him selfe. Then if God be our enimie, we can not come to him to hope for any fauour or grace at his hande, excepte Iesus Christ be as a meane to reconcile vs agayne. Thus yee see that the fathers of all ages preaced not vnto God, but by the guyding of the mediator. And that is the cause why S. Paule in this texte sayth, that the couenant was made too Iesus Christe. Truly Iesus Christ had no neede of any of the promises that were made to the fathers of olde time, and are continued still by God euen vnto this day towards vs: but yet did he receyue them as head of the Church. So wee see that God had not an eye simply vnto Abraham, nor too the worthinesse that was in him, but that Abraham was a member of the Church, whereof Iesus Christ was alwayes the head. Also when God chose Dauid too bee King, and tolde him that his seate shoulde endure as long as the Sunne and the Moone in the skye: it was not for any woorthinesse that was in Dauids owne person, but it was all done in respect of our Lorde Iesus Christ. And likewise at this day, when God telleth vs that he will be fauorable too vs if wee seeke him, yea and that he will haue vs come boldly vnto him: it is not in any other respect than for that our Lorde Iesus Christ hath gathered vs together to bee of his body. And this serueth vs too two purposes. The one is too bring vs to humilitie. For if euery of vs marke well what he is: wee bee Gods enimies. By reason whereof the gate is shutte agaynst vs, so as wee can not hope for any fauour at his hande, but rather feele and conceyue him too bee our iudge, alwayes ready too thunder downe vpon our heades, and too ouerwhelme vs. Therefore whereas it is sayde that the promises are made vnto vs by the meanes of our Lord Iesus Christ: we must shrink down our heads,

Ps. 89. 37.

and acknowledge that Gods only begotten sonne is his only darling, and that the fauour which we haue is only in him [and for his sake.] Let that serue for the one poynt. The other is, that the promises haue so much the more certentie in that respect. For if suche troubles as these doo come in our minds [so as we think with our selues] what art thou? thinkest thou that God voutsafeth too stoupe downe vnto thee? Thou art but a worme of the earth, dust, cinder, and rottenesse. Moreouer thou hast a Sea of vices in thee, and therefore what a presumptuousnesse were it for thee to thinke thy selfe to be one of Gods children, till he come to seeke thee? If wee bee tempted after this maner to distrust, let vs bethinke vs of that which is spoken to vs in this text: that is to wit, that the promise was made on the behalfe of Iesus Christ. Although then that there be nothing in vs but all wretchednesse, yet it ought to suffice vs that there is worthinesse, power, and righteousnesse inoughe in the sonne of God, and that he also is the person in whome wee receiue the promises. Nowe remayneth for vs too knowe, by what meanes wee come vnto God: namely by the [promised] seede, which is but only one, as S. Paule addeth: For if men turne neuer so little from our Lorde Iesus Christ, by and by they be cut off fro the kingdome of heauen. And if this was spoken too beate downe the pride and false presumption that was among the fleshly children of Abraham: what is to be sayde to vs, whiche are but afterbirthes borne out of time in comparision of them, as S. Paule termeth vs in the tenth to the Romanes? VVherefore let vs vnderstande that all such as content not them selues with our Lorde Iesus Christ, do vtterly renounce al hope of their saluation. For there are not two or three, but onely one Mediator (sayth S. Paule) like as it is not sayde, that there is any more than one seede. I haue told you already, that many come of Abrahams linage, which yet notwithstanding were not heires of the promise. Then if we come not to Iesus Christ to be gathered vnto him: surely God disclaymeth vs, and telleth vs that wee bee none of his, and that he will haue none acquayntance at all with vs. Therefore although the world go astray to be tossed too and fro, according as we see how on the one side the Papists haue infinite meanes to come vnto God, & lyke-
wife

wife on the other side the Turkes and the Iewes, all which haue quite forsaken our Lord Iesus Christ: yet let vs leane wholly vnto him, and assure our selues that if we be once ingressed into his body by fayth, and made one with him, the promises belong vnto vs. VVhy so? For they were giuen vnto him, not for his owne comodie, as I haue sayd alreadie (for he had no neede of them) but for our behoofe that we might be made partakers of them. Thus yee see in effect how wee ought to make our profite of this texte. But wee haue too marke also, concerning the antiquitie which S. Paule treateth of heere, that the doctrine of the Gospell is no new deuised thing, nor a thing that had bin vnknownen of before: but that God hath continually euer since Abrahams tyme vnto this day, called vs to be his adopted children, & proued him selfe to be our father. Truely it was euen before Abraham was borne: neuertheless it must suffice vs, that as then there was made so full discouerie of it, as wee knowe that God did then beginne to publishe the things that are conteyned in the Gospell at this day, and that the fathers had none other way wherby to come to saluation, than the same that is shewed vs at this day. And this is very needefull for vs. For many busie bodies doo now vnskillfully imagine, that the Gospell was neuer heard of before: yea & there are of these scorneres of God, and heathenlike felowes, who to imbrace the authoritie of God, & of his Gospell, say it came vp within these sixtene hundred yeres, and that it was neuer heard of in the world before. VVhat (say they)? had God forsaken the world quite and cleane? As who should say, we saw not with our eyes, and might not feele with our fingers, that God neuer varied, but that euen at such time as it pleased him to adopt Abraham, then were we also included in him, and the gate of saluation was opened vnto vs, howbeit that the accomplishment therof came not till the full time was expired, as I haue declared this morning, and shall declare more at length in time conuenient. And heere yee see why S. Paule saythe that the preaching of the Gospell was a secrete that had bin keppe hid- *Eph. 3. 6. 9.* den from the beginning of the worlde. But yet had God determined it before, and made sufficient promise of it, as wee haue seene. Heere yee see also why wee bee called Abrahams offspring.

For

Iob. 8. 2. 56

Mal. 4. 6.

For wee belong no whit at all to him in respect of the fleshe. But sayth is a sufficient bonde too knit vs vnto him. Furthermore wee see that our Lorde Iesus Christ, who is the pledge of mens welfare, is nowe reuealed vnto vs, too the ende that wee shoulde haue the better assurance that wee bee hys, and that hee wyll holde vs for the members of hys body. And that is the cause why Christ sayde that Abraham sawe his daye, and was glad of it. The Iewes alledged the worthinesse of the Patriarke: yea (saith Christ) as though your father Abraham had not rested vpon the things that were spoken too him concerning mee. Therefore he sawe my day, and it was the thing wherein he tooke all his comforte, in so muche that he had not any other hope of saluation, than by the beleeve which he had in the doctrine which is preached vnto you at this day by the Gospell. That also is the very same thing that is spoken of Iohn Baptist by the Prophet Malachie, namely: that he was sent to knit the hearts and mindes of the fathers to the children. And this is not spoken only of the person of Iohn Baptist, but it belongeth also to the doctrine of the Gospell. Yee see then that the thing whereto our Lorde call-eth vs, is that although Abraham be rotten in the earth so long tyme ago: yet wee may assure our selues, that there is none other promise than that for vs too trust vnto, so wee be knit vnto him by sayth, and doo so agree together as wee can call vpon God with the same minde wherewith he was gouerned, according as in very deede he had his minde fixed vpon our Lorde Iesus Christ. Nowe then for so muche as wee bee vnited vnto Abraham, let vs rende to our Lorde Iesus Christ, and let him be our aming marke, and our shoote anker, till wee be all assembled together, and gathered vp into the heavenly kingdome. Lo what wee haue to consider when mention is made of the promise that was made before the lawe. Yea and wee ought to bee greatly prouoked to constancie, when wee perceyue that our father Abraham did alwayes wayte for our Lorde Iesus Christ, althoughe it were so long ere he should be discouered to the world, and it was tolde hym that hys seede shoulde bee hilde prisoners in a strange lande. After that God had tolde him that all the worlde shoulde bee blissed in his seede: he addeth, and yet for all that, thinke not that

this

this shall bee performed within these twoo or three dayes, or a hundred yeeres hence : for thou thy selfe muste first die, thou thy selfe muste firste bee conueyed hence intoo a straunge cōuntry, where thynce offspring shall bee oppressed with all tyrannie and crueltie. As sure thy selfe I will be reuenged of it, but yet must thy seede smart in the meane while. Abraham herde all this : Againe after that the lawe was giuen, there passed other twoo thousand yeeres more ere our Lorde Iesus Christe came. Nowe coule Abraham neuer haue trusted too that which was spoken too him, if he had not bin armed with heauenly power, for he himselfe could not inioy the benefite that was offered him, nother should his children inioy it that were too come. Yee see then that two thousand and foure hundred yeeres were then to passe, and yet notwithstanding Abraham repented him not that he had forsaken his fathers house, (as the Apostle declareth in the eleuenth too the Hebrewes) but hilde on his race still, albeit that God intended too trie his patience too the vtermoste. Of much more reason ought wee now adayes too go on stedfastly whither soeuer God calleth vs, and too hold vp our heades till we come too the crowne of glorie, not withstanding that as now it bee hidden from vs, and that wee must bee sayne too beleue and hope for things that surmount all our capacitie and which wee cannot perceyue. Thus yee see how wee ought too put this text in vre. Nowe herevpon S. Paule concludeth, *that if the inheritance come by the lawe, it shall not come by fayth.* But God gaue Abraham all things in respect of fayth : and therefore it is too bee concluded, that the Lawe must needs cease when men go about to get fauour at Gods hand, and the prayse of our saluation muste bee yeilded all wholly vntoo him. S. Paule in speaking here of inheritance, meeneth two things. The one is that what soeuer God hath at any tyme promised vs, is of his owne meere free goodnesse : for an inheritance is not a wages or hyre. True it is that a father in giuing his children their heritage may well say, See how I take paynes for you. Marke what shall come of it. Yee shall haue my goodes among you. But yet howe soeuer the father deale with them, he hath none other respect than too his owne kinship. He laboreth and taketh great paynes too provide for such as are so alied vnto him. Seing then that heritages are things

Hebr. 11. b.
18.

things of free gifte among men: wee must not take eternall lyfe as a deserued wages or hyre at Gods hand. For why, it is an heritage. Marke it for a sure grounde, that heere all woorthinesse of men is excluded. For when a man makes his children his heires, he passeth not whither they haue done any greate woorke or no, or whither they bee fayre or foule, or whither they bee one thing or other: but it is ynough for him that they bee his children, and that his minde is too prouide for them. Another poynt is, that Sainct Paule in so saying, giueth vs an incling that wee bee all of vs vtterly reiected of God, so as wee cannot (no not euen in this transitorie lyfe) inioy any thing at all, but by the onely meere grace of God. True it is that the Sunne shyneth as well vppon the faythlesse as vppon the faithfull, and all men are nurrished alike with the things that God giueth and graunteth vnto them: but yet howsoeuer they fare, the vnbeleeuers possesse not any thing by iust tytle. They are but theeuers, and muste yeelde account of the benefites and goodes whiche they haue receyued of God, euen too the last droppe of water, bycause they were not sanctified, but defiled them asmuche as in them lay, bycause they had no fayth, whiche (as sayeth Sainct Paule) is the thing whereby the benefites that God giueth vnto vs are made cleane. That is the way for vs too vse them lawfully: but lette fayth bee away, and there shall be nothing else but vncleannesse. For why, if my handes be foule, and I handle the preciousst things in the worlde with them, they shall bee rayed with the filthinesse of my handes. Euen so is it when wee abuse Gods benefites. The vnbeliefe that is in vs defileth all: and in the ende, all creatures muste crie out for vengeance vppon vs, bycause wee abused them if we possessed them not with faith.

1. Tim. 4. b.

5.

Rom. 4. c.

13.

Yee see then that wee cannot inioy any thing at all, vnlesse wee bee Gods children. And for the same cause also, Sainct Paule in the fourth too the Romanes, thinkes it not ynough too set downe the heavenly lyfe and euerlasting saluation: but also nameth the heritage of the worlde, and sayeth that Abraham was made heire of the worlde, and that the same was not for that man alone, but for all menne in generall. Therefore whereas God adopteth vs and telleth vs that he will be gracious vnto vs, it is too the end that while
wee

wee liue heere beneath, wee should bee fedde by his hand, and he in giuing vs foode make vs too taste aforehand of the loue whiche he beareth vs, and of the care that he hath ouer vs. Too bee shorte, wee may and ought also too beholde Gods fatherly goodnesse in all his creatures. Doo wee open our eyes and looke vpon the light of the Sunne? Euen there dooth God shewe himselfe a father towards vs. VVhen wee eate and receyue our sustenance, God reacheth out his hande too shewe, that wee bee alreadie fedde by him as his owne children. Too bee shorte, in all things and by all meanes he maketh vs too taste his fatherly loue aforehand, too the intent wee shoulde bee confirmed in the things that he sheweth vs in the Gospell: that is too wit, that he hath reserued a better heritage for vs, as for his children whom he hath adopted. Then must all creatures direct vs vntoo heauenward. But surely wee doo the cleane contrarie: for wee apply Gods creatures to our owne lustes, so as wee be hilde downe still by them heere. To bee shorte, looke how many helpes God hath giuen vs too drawe vs too him: so many lettes haue wee too holde vs backe in the worlde. For wee neuer passe too knowe howe wee should bee reckened for Gods children, so wee may liue at our ease in this worlde: that is ynough for vs. But yet for all that, it standeth vs greatly on hande too perceyue, that God dooth alreadie in this worlde shewe himselfe a father towards vs, and intendeth too doo vs too wit what a care he hath of vs, too the ende wee shoulde learne too referre our selues wholly vntoo him, and there too reste. Yee see then, that by this worde *Heritage or Inheritance*, God sheweth, firste that whatsoever he offereth vs is of his owne meere free bounteousnesse: and secondly that wee bee so cursed, that wee haue no righte too any thing, no not euen too a droppe of water: excepte God make vs his heyres, and that muste bee done all onely for our Lorde Iesus Christes sake. And therefore we must once againe call to remembrance how wee haue heretofore seene, that the promis was made too Iesus Christe. Then is not Abraham the stay and shoote anker thereof. And for that cause also is our Lord Iesus named the heyre of all things: and looke what he hath peculiar too himselfe, that doothe he communicate too vs, as too the members of his bodie.

Hebr. 1. & 2.

1. Cor. 15. d.
27.

In that respect also doth S. Paule say, that the saying whiche is written in the seventh verse of the eyght Psalm, (whiche is, that he is made Lord of all things) ought too bee applied first of all to his person. True it is that the sayd text is spoken of all men, according as wee see how God hath put all beastes of the earth in subiection to man, so as they bee fayne too die too giue vs sustenance, and too clothe vs and keepe vs warme. Againe, we see how the earth yeeldeth vs frutes. Therefore the lordship of the worlde is giuen vntoo vs, how beit, that is but by the meanes of our Lorde Iesus Christe. For (as I haue touched already) if wee bee separated from him, wee bee forthwith so cut of from Gods house, that the inheritance of them belongeth no more vntoo vs, than too the furthest straungers in the worlde. But now let vs come too the chiefe poynt that is contayned heere. S. Paule sayeth, *that this heritage commeth not of the Lawe, but of Fayth.* VWhereas he vseth these twoo speeches, and coupleth them toogether: they bee things flat contrarie as I haue tolde you heretofore. Not that the lawe is contrarie too fayth: but because that too bee iustified before God, and too obtayne fauour and mercie at his hand, cannot come too passe by the Lawe. The Lawe was not giuen too that end, (as we shall see in the next Sermon) but too the cleane contrarie. So then, seying that the heritage commeth by fayth: we must conclude that our woorkes can doo nothing, and that wee must bee fayne too come to God vtterly emptie, as poore beggers too craue too bee filled by him, bicause wee haue not one drop of goodnesse in our selues. Yee see then whereat S. Paule aimeth, when he sayeth that the inheritance cometh of fayth and not of the lawe, according also as God gaue it vntoo Abraham in respect of fayth. And let vs marke, that if wee bee not able too deserue any nurrishment in this worlde: what shall wee bee able too doo towarde the possessing of the kingdome of heauen? VWhen there is any talking of corruptible sustenance, it is nothing in comparison of the heavenly glorie. For it is sayde that wee shall bee made parttakers of the glorie of our God, and that then wee shall bee all in all things. But as now wee cannot deserue so much as one bit of bread: for the inheritance cometh of fayth: that is to say, all that euer God hath promised men, is of his owne meere free goodnesse.

1. Cor. 15. d.
28.

And

And howe can wee then purchase the Realme of Paradice? what a pryde is it for men to presume to come to it by their own strength? must it not needes be that they are caried away with a terrible rage? Moreover, in saying that God gaue all things to our father Abraham in respect of his fayth, S. Paule doth yet better expresse and shewe that which I haue told you alreadie: namely that man is able to deserue nothing of himself, and that he must bee sayne too haue all of free gift. He had sayd afore, (as we haue seene already) that the promises were made and vttered: but here he vseth the word *Giuing*. As if he should say, here is not a bargayne betweene partie & partie, too say I will do this, and thou shalt do that: I wil sell, and thou shalt buy: but God doth freely giue, and man doth but onely receiue. Seeing then that we must come vnto God to receiue that which he offereth vs, and that we haue not any other title to the things that we looke for at his hand, than only by free gift: let vs forget all the worthinesse which we imagine to be in our selues, and acknowledge that we be nothing. And surely S. Paule vseth one other maner of speech, which serueth to expresse better the thing that is ment here: which is, that if the heritage came by the Law, the promises were disannulled, and so consequently faith. Therefore to be sure of the promises, the heritage must needes come by faith. And my alledging herof, is bicause the thing that is spoken in this text, might seeme darksome by reason of the shortnesse of it: namely that the heritage of saluation, yea and all the benefits that God bestoweth vpon vs in this world, must proceede of our fayth: that is too say, without bringing any thing at all of our owne, but onely by receiuing all things of Gods free gift. For why? Put the case that wee shoulde hope too receiue according too our woorkes, according to our owne woorthinesse, and according too our desertes towards God: how might wee bee sure of the promises? Truly wee should hang alwayes in a maimering: for it would behoue vs still too consider thus, verie well, how haste thou discharged thy selfe? what haste thou done? And so shoulde fayth bee vtterly dashed. But fayth ought too assure vs fully of Gods good will towards vs: whiche thing it shoulde not doo, but wee should hang still in doubte, and it should bee but a bare opinion, and that opinion should bee but an illusion of Satan. For all they which

V.

thinke

thinke too haue any thing by their owne power, must needes be bewitched by the Diuell. Yee see then how it is too grosse a mockerie, when wee thinke too deserue aught at Gods hands. But howsoeuer we go to woorke, though our eyes be seeled vp with hypocrisie, and we rake our selues too be wonderfull fellows: yet can we not haue any certaintie in vs without faith. For bee that once done away, by and by the promises fall to the ground: we can haue none assurance of them. Therefore wee must conclude that the heritage commeth by faith, too the end wee may haue no more pride in vs; that is to wit, too the end wee hope not any more that wee can be able too do aught of our selues, or that we haue any free will to take or refuse the grace that is offered vs. VVe must forget all the things which men are wont to chalendge to themselves: all must be layd vnderfoote: we must come voide of all power, emptie, and hungrie, and seeke at Gods hand the things that we want, and not doubt but that he hath ynough in himself to succour vs with, and that he hath also put into our Lord Iesus Christ all things that wee can wish, and all that he knoweth to be for our behoofe and profite. Thus yee see howe wee may inioy the heritage that hath bin promised vs in all ages, and which God offereth yet still at this day by the doctrine of the Gospell.

And now let vs cast our selues downe before the Maiestie of our good God with acknowledgement of our sinnes, praying him too make vs perceyue the more and more, that it may cause vs to walke in such wise in his feare, as we may seeke nothing but too dedicate our selues wholly vnto him, and that according as he seeth vs wrapped in feeblenesse and corruption, it may please him too cleanse vs thereof by his holy spirit, and to beare with vs too the end. That it may please him to graunt this grace, not onely to vs, but also too all people and nacions of the earth &c.

The. 21. Sermon, which is the seuenth

vpon the third Chapter.

19. VVhereroo then serueth the Lawe? It vvas added bycause of transgression, till the seede came too vvhom

whom the promise was made: and it was ordey-
ned by Angelles in the hand of a Mediator.

20. Now a Mediator is not of one, but God is one.



We haue seene heretofore, that before the gi-
uing of the Lawe, God had already shewed his
goodnesse, yea euen his free goodnesse in the
linage of Abraham, too the end that the Iewes
should not haue any other leaning stocke for
their saluation, than the sayd promise that God
would haue pitie vpon them and shewe them
mercie; in sending them a Redeemer, by whom they should obtaine
forgiuenesse of their sinnes. Here vpon S. Paule inferreth, that the
lawe which came after the promise, must not disanul that which God
had already ordeyned and concluded: howbeit that in the meane
while it might seeme that the lawe was added too help the promise,
as though the promise had bin weake of it selfe. For after the same
maner doth the Apostle reason in the Epistle to the Hebrewes: and
bycause it is sayd by the Prophet Ieremie, that God will giue a new
lawe; that is too wit the Gospell: the Apostle inferreth, that then it
must needes followe that the lawe which was giuen by Moyses was
weake and had no such perfection in it as a man might trust vntoo.
It may well seeme at the firste blush, that a man might say as much
on the contrarie parte: namely that for asmuch as the lawe was gi-
uen after the promise, it was done for some accomplishment bycause
the promise was not sufficient of it selfe, vnlesse it borrowed perfection
else where; for otherwys the lawe might seeme too be needelesse.
But it were against all reason that God shoulde haue giuen a neede-
lesse doctrine. Therefore it standeth vs on hande too knowe too
what purpose the lawe serueth, and too what ende it was giuen, or
else wee shall alwayes bee of opinion that the promise was vnuffici-
ent, and could not saue vs but in parte. Here vpon S. Paule declareth,
that God in giuing of his lawe had a farre other meetyng and in-
tent, than they imagine whiche seeke their righteousness in it, and
make it the meanes of their saluation. For it was giuen (sayeth he)

Hebr. 8. 5.

7.

V. m.

bycause

because of transgression: not for that there needed a bridle because the world was wicked and froward: for we know there were lawes and statutes made among menne, according too the vyces that had neede too bee redressed. If all men were Angelles, so as there were nothing out of square, but euery man behaued himselfe well of his owne accord, so as there needed no amendinge: then were Lawes too no purpose at all. VVhat is the cause then that we haue neede of so many lawes and statutes? The naughtinesse of men, bycause they cease not too rush out intoo all euill, and therefore remedie is sayne to bee provided for it: like as if there were no diseases, there should neede no physike: but mens vnrulinesse causeth diseases, and therefore remedies must needes bee provided. So then seying that men haue neede to be bridled and as it were restrayned, it is a faine record that they are bent too all euill, and utterly frowarde of their owne nature. But S. Paule ment not after that sort in his forementioned saying: He intended too passe further: namely that God purposed too bewray mennes wickednesse by meanes of the Lawe. And this reason is peremptorie, too shewe that wee bee not able to purchase righteousnesse: for heate and cold come not bothe out of one spring. If a fountayne bee sweete, there is no seeking of bitterness in it: but cleane contrarywise, if a fountaine be bitter or brackish, sweete water must be sought for in another spring. Euen so is it with the Lawe. And wherefore was it giuen? To proue men double guiltie before God, that their hypocrisie might not stand them in any more stead, nor they haue occasion to flatter themselves any more, or too shrowde themselves vnder their vayne excuses as they haue bin wont too doo. And that is the cause why S. Paule in the fourth too the Romanes, reasoneth that a man cannot bee iustified by the Lawe. For (sayeth he) the Lawe bringeth nothing but wrath. And by the woord wrath he meeneth Gods vengeance. Lyfe and death cannot come both of the Lawe, but in sundry respectes. Now the Lawe is deathfull vntoo all of vs, so that it condemneth vs and sheweth vs that wee bee all cursed and abhominable before God: and therefore what a fōdnesse is it to seeke righteousnesse by it, as who should say that God ought to take vs into his fauour for the keeping of it. But he declareth this mater more familiarly in the. vij. to the Romanes when

Rom. 4. 15

when hee sayth that by the Lawe sinne becommeth out of measure
 sinfull. For there is ynough to condemne vs though there were no
 lawe at all, according as it is sayde, that they which sinne without
 lawe, shall perish without lawe, that is to wit, although the heathen
 folke had no instruction whereby to be rebuked: yet had they a re-
 corde ingrauen in their consciences, which did find them guilty. Ye
 see then that men are sufficiently worthy to be condemned though
 God go not vp into his iudgement seate, nor syne them, nor examine
 them, howbeit that such as sinne and offende against God, charge
 not themselves with their faults. For we be so gree to self soothing,
 that euerie of vs welweth and sleepeth in his owne filth, inso much
 that till the lawe touch vs, too the quicke, our consciences are as if
 were benumbed, and to be short, euerie man dispenseth with him-
 selfe, and taketh lease too doo euill. But when the Lawe steppeth
 forth, then is sinne knowne, and euerie man spits of his teeth, must
 be faine to stoupe before God, or else gashe his teeth at him as a
 rebel. Nevertheless God gathereth vs too him by the lawe, by
 bringing vs to the knowledge of our cursednesse. To be short, it is al
 one as if a man had his face all berayed: every man might mocke at
 him, but he himselfe should not see it. But if one bring him a glasse,
 he is ashamed of himselfe, and hydes his face, and goes his way too
 with his face when hee sees it so disfigured with filthinesse. Or if a
 man be so yll fauoured that he maketh folke afraide with his looke:
 he thinketh not that that fault commeth of his owne person, till he
 haue a looking glasse set before him. Euen so is it with vs. For
 though all of vs be saped in wickednesse and sinne, inso much that
 heauen and earth are ashamed of vs, and God prepareth horrible
 condemnation for vs: yet cease we not too keepe on our race and
 to be rechelesse still. And why so? For our sinfulness is unknowne
 to vs, and hypocrisie doth so blindfolde our eyes, that we perceiue
 not our owne cursednesse. But the Lawe sheweth vs what we be,
 and therewithall setteth Gods iudgement before vs. For on the one
 side it sayth, ye shall do all these things vnder payne of cursing. And
 what manner of things are they? It is not ynough for vs to absteyn
 onely in respect of our feete, handes, eyes, and eares: but we must
 be pure and clere from all lusting: there must be such an vncorrupti-

Rom. 7. 5. 8

Ro. 2. 14. 15

Ro. 12. 4. 1.

nesse in vs, that all our senses, thoughts, and affections must come as
 God, so as no inticements of this worlde may holde vs backe. And
 where is this to be founde? Besydes thys, beholde, God being
 sette as a Iudge in his seate, hath alreadye gyuen sentence of cur-
 sednesse vpon vs as soone as wee bee founde too bee transgres-
 sers as wee bee. Yee see then that mankynde is in miserable ta-
 king. And that is it that Saint Paule ment in this Text, when hee
 sayde that the Lawe was added for transgression. It is true, that
 the Lawe serueth too other purposes also: namely, first of all, too
 shewe vs the waye too serue God. But wee knowe that hee will
 bee honoured wyth obedience, and not haue euery of vs too be-
 haue himselfe after his owne lyking. The Lawe therefore gyueth
 vs the difference betweene good and euill. For what is the reasona-
 ble seruice which wee owe vnto God? It is too submit our selues
 too his wyll, sayeth Saint Paule. Seeing it is so, yee perceyue that
 the Lawe serueth too excellent good purpose: namely that where-
 as wee labour in vayne too serue God after our owne imaginati-
 on, it sheweth vs the waye in suche wyse as wee cannot mysse, and
 gyueth vs the rule whiche wee ought too keepe by. Furthermore,
 when Saint Paule sayd that the Lawe was gyuen by cause of trans-
 gression, it came not in his minde to rehearse all the frute and pro-
 fite which the Lawe bringeth with it: for (as I haue sayde alreadye)
 it serueth also for our instruction, that wee might learne too dis-
 cerne betweene good and euill: and againe it quickeneth vs vp, as
 thoughte God shoulde gyue vs strokes with the spurre, too make
 vs apply our selues the more diligently vnto hym. But hee spake
 according too this present matter, and according too the grounde
 of the text that he treateth of. Now then he sheweth that the Lawe
 is not superfluous, and yet that it serueth not to bring vs too righte-
 ousnesse, but in stead thereof caryeth vs too such confusion, that we
 must needes be founde to be double sinners, and are more condem-
 ned, and lesse excusable, than before. So as there is nothing before
 vs but a bottomlesse goulfe. Lo to what end the Law was giuen vs.
 But hee sayeth that it was added too the promise, whereby wee bee
 done too vnderstand, that the adding of it was not for that the pro-
 mise was weake of it self, and vnable to bring men to saluation, so

as

as there shoulde neede some other incomm: it was nothing so, sayeth Saint Paule: but it was added too make menne knowe that God had rightfully condemned them all, and that they coulde not haue any releefe, but shoulde be continually tormented with such vnquietnesse that they shoulde bee alwayes in dispayre, till they rested themselues vpon the sayde promise. Nowe if it be alledged that the promise might haue serued that turne afore: the answer and solution is verie easie. For although God in offering himselfe to be our Sauour, do thereby shewe that we bee all damned in our selues till he haue pitie vpon vs: yet can we not be helped as were requisite, vntill suche tyme as hee scare vs. By hys promyse hee calleth vs gently, and after a fatherly maner: and no doubt but the same ought to make vs perceyue our miseryes, and to bee sorie for them; but we bee so fast asleepe in our sinnes, that we neuer thinke on them, except we be compelled. Although then that vpon Gods making of the promise, men had cause to lament their sinnes, to the end they might rest themselues wholly vpon the grace of our Lord Iesus Christ: yet did they it not, till God had striken them as it had bin with many blowes of a Beetle vpon the heade, which thing he did by the Lawe. Moreouer Saint Paule sheweth, that we abuse the gentlenesse of our God through our vnthankfulnesse, bycause that the more curteous hee sheweth himselfe towardes vs, the more occasion do we take thereby too flatter our selues. Therefore hee must bee sayne too rouze vs vp, and to make vs feele what we bee, thereby too scare vs and driue vs too seeke his fauour in good earnest. Thus yee see what the woorde *Added* importeth. It is all one if Saint Paule shoulde blame vs for that wee make not oure profite of Gods goodnesse, seeing hee allureth vs so gently vnto him, and sheweth himselfe as meeke as may bee: but greue him, and after a sort inforce hym too vse rygour agaynst vs, too beate vs downe by that meanes, and so to prepare vs too the seeking of hys grace, the which wee shall finde in oure Lorde Iesus Christ whensoever wee lyst. And heerewithall Saint Paule addeth, that the Lawe serued but *till the seede came to whom the promise was made.* This concerneth properlye the Ceremonies, or else wee must take it too bee spoken of the Lawe with all his appurtenances, circumstances,

Leu. 18. 4. 5
Deut. 27.
d. 26.

circumstances and appendants as men terme them. If we take the Lawe for no more but the ten commaundements, the thing that S. Paule speaketh will not stande. For the lawe must euen at this day haue such force with vs, as to be our rule of good life, and to shewe vs Gods will, that we may not liue like vagabondes, and gad abroad at aladuenture, but haue our way plaine before vs. The lawe then is not transitorie in respect of shewing vs what is good, for it must continue to the worldes ende. But wee must marke Saint Pauls discourse: for he taketh the lawe, as conteyning the promises and threatnings, and also the Ceremonies. Then on the one side there is [this promise,] he that doth these things shall liue in them, as we haue seene heeretofore. And on the other side there is this threat, cursed is he that fulfilleth not all that is conteyned heere. Now the lawe (as we see) promisseth saluation to none but such as liue purely and vncorruptly: but all of vs come short of that, and therefore the promise of the lawe is to no purpose. Marke that for one poynt. If it be alledged, what Sirra? Mēst God too mocke men? I say, no: but they haue alwayes beguiled themselves with vainglorie and presumption, bearing themselves in hande that they could purchase their owne saluation: and therefore God is sayne too say vntoo them, Goto, if ye bee so able men as ye thinke, shew it: as for me, I giue you my Lawe, and bicause you shall not thinke your selues ill delt with for your seruing of me, your wages is readie for you if you performe it. Beholde, I assure you of euerlasting life out of hande: nowe let me see a little what you can do, buskle your selues to your worke. But when men haue tryed the vitermost that is in them, surely they shall perceyue their owne weakenesse which was hidden afore. Thus ye see that the promise of the Lawe can haue none effect towards vs, and yet it is not guilefull, for it serueth vs to another ende. As touching the threatnes of it, it is infallible, for we be all damned by this threatning, Cursed is he that performeth not all. But we come so farre short of performing all, that there is not one poynt but wee fayle of it. If wee thinke too serue God by halues, it is nothing: for he hath not separated one peece from another, but will that he which walketh in chastitie, shall also abstain from theft, robberie, craft, extortion, and all other sinnes. Seeing it is

it is so, let vs marke that the threate holdeth all shet vp vnder it, and that is the thing that Saint Paule had an eye vnto. As touching the Ceremonies, they were a confirmation that all of vs are accursed, according as I haue tolde you, howe Saint Paule in his Epistle to the Collossians, lykeneth them to obligations and autenticall e-
uidence, that serue too holde a man most straitly bounde. If a man haue borrowed a peece of money, he is a detter, and giueth a bill of his hande for it. But if hee binde his goodes or bodie for it by recognifance [or Statute,] so as his deede is inrolled of common Recorde: then is he bounde more straitly than hee was before. Euen so is it with the Ceremonies. The lawe of it selfe was ynough too condemne men bicause they are all offenders: howbeit forasmuch as God saw the pride that is rooted in our nature, he added the Ceremonies for an ouerplus, to the ende they shoulde be as a solemne bonde agaynst vs. But nowe Saint Paule sayth, that all this geere serued but till the promised seede were come: that is too wit, that the lawe serued not too holde those in slauerie and bondage which put their trust in our Lorde Iesus Christ, but to bring them to him, that there they might find the thing which they wanted in the law. So then wee see that Gods vsing of rygour in condemning of vs, procureth our welfare, and his thundering vpon vs after that fashion is a witnesse of his singular goodnesse towardes vs. And why so? I haue tolde you already, and experience sheweth it too much, that we ceasse not to abuse his gentlenesse, and too drawe it cleane contrarie to his meening. Therefore he is fayne to rouze vs vp, and to shew himselfe to be our iudge, and to make vs heere this dreadful sentence, able to cast vs into dispayre, that there is nothing for vs to looke for but euerlasting death: and finally too confirme and ratifie the same sentence still. Yea but all this is but too make vs stoupe, that beeing at our wirtes ende, we should flee to our Lorde Iesus Christ with a true and vnfeyned zeale, and learne to rest vpon him when we bee troubled with vnquietnesse and torment of conscience. Thus ye see why Saint Paule hath sayd expressely, that the lawe was giuen too continue no longer, than till the promised seede was come. Nowe if a man demaunde, howe then did the fathers obteyne saluation? I answere, that the lawe reigned and had his full scope

scope as in respect of outwarde order before the comming of oure Lorde Iesus Christ: but yet for all that the fathers myssed not too resort too the grace that was promysed them, although they sawe it not, as wee shall see more plainely hereafter. Then is it a thing vtterly out of all doubt, that the Lawe did nothing preiudice the promise, nor was added for any helpe of it, as though the promise had not bin sufficient of it selfe too saluation: but that it serued too correct mennes pryde and presumptuousnesse, too the ende they might with all lowlinesse seeke the mercie that is profered them in Iesus Christ, and by his meanes bee able to receyue it and inioy it. And heere vpon Saint Paule addeth, *that the Lawe was ordeyned or deliuered by the bande of Angelles, and in the bande of a Mediator.* Here he authoriseth the Lawe, too shewe that it ought to bee receyued with all reuerence, but yet not be applyed too any other ende than God hath appoynted. For prooffe hereof he speaketh of the Angels, as if he had sayd that God had witnesses ynow to giue authoritie to his Law, and therewithall shewed how it ought to be taken & herd. But the cheefest matter is in his setting downe of the Mediator: that is to wit, our Lord Iesus Christ. True it is that many men haue taken this saying to be ment of Moyse, as though he had bin called the Mediator betwene God and men, as in respect of doctrine: but that can by no meanes stande. For Paule dooth first set downe the Angels, and afterward addeth the Mediator as chiefe, and he is here in higher degree than they, which cannot bee verified of the person of Moyse. Moreouer we see what Saint Paule discourseth. He sheweth that there was no diuersitie betweene the Lawe and the Gospell in the free promise of saluation. For the confirming thereof, he bringeth in our Lorde Iesus Christ, and sayeth, that when the Lawe was gyuen, it was done by his hande and direction. Truly this worde *Hande* in the holy Scripture dooth oftentimes import, *force, power, or strength*: but heere wee see howe Saint Paule maketh comparison betweene Iesus Christ and the Angelles. He setteth downe the Angels that were assembled there to make his Law to bee heard among men; and too bee receyued of them wythout gainsayng. Therefore they were as witnesses of Gods Maiestie: but hee setteth downe the Mediator as the greater. The hande therefore

therefore importeth direction, as if he had sayde, that hee had highest place, and was cheefe Commissioner in setting out the Lawe. And we must not thinke this straunge: for when the Angell appeared vnto Moyse, hee sayde, I am the Euerlasting. There hee is named an Angell. Therefore is hee Gods messenger as the worde betokeneth: and yet notwithstanding hee sayeth, I am the Euerlasting, that haue my being of my selfe: which saying could not be verified of any creature: and as for the Angels they were made of nothing as well as we. Then had it bin highe treason for an Angell too haue taken vpon him the tytle that agreeth to none but God alone. Therefore must wee conclude, that that Angell was Iesus Christ, who executed the office of Mediator aforehande, accordingly as Saint Paule treateth thereof in the first too the Corinthians, where he speaketh of the Iewes rebelliousnesse, and of their prouoking of God to displeasure by their murmuring and wicked lusts. He sayeth that they tempted Iesus Christ which led them and guided the through the wilderness. No doubt therefore but that our Lord Iesus Christ was euen the Mediator, yea euen to reconcile men to God his father after diuerse maners. And heere ye see why the Apostle in the Epistle too the Hebrewes sayeth that the same Iesus Christ whiche is too day, was yesterday, and shall bee still tomorrowe euen too the worldes ende, too the intent that men shoulde holde themselues too him, and not wander any more in straunge doctrines. But nowe hee addeth, Iesus Christ then hathe bin a meane betwixt God and men, to the intent that poore sinners might find some releefe, and that although they had some hartbyrings by being troubled with Gods iudgements, yet neuertheless they might also be comforted, seing that God offered the a Mediator by whom they might obteyne grace to come vnto him. Howbeeit Iesus Christ is our Mediator after another fashion also, which is that by him God hath alwayes communicated himselfe to men. For there is suche a distance betwixt God and vs, so long as wee bee estranged from him by sinne: that wee cannot come at hym. And hee will not come downe too vs for his part, except it bee by the Mediator, according also as it is shewed in Iacobs vision in Genesis. For there it is sayde, that Iacob sawe a Ladder, vpon

Exo. 34. 6.

1. Co. 10. 6.
9.

Heb. 13. 6. 8.

Ge. 28. 12.

Col. 1. 12. 20.

vpon the toppe whereof sate God in his Maiestie, and the Angels went vp and downe vpon that ladder. And no doubt but that in that figure or Image, our Lord Iesus Christ was represented vnto Iacob, to shewe that men are banished from Gods kingdome, till there be a meane that reacheth vp from beneath, as our Lorde Iesus Christ doth, who being on the one side God manifested, dooth surmount all the heauens, and on the other side, being ioyned vnto vs in that hee is clothed with our nature, and is become a man, (yea euen a frayle and mortall man, sinne excepted,) hath taken vpon him and borne our infirmities, though he himselfe were without spot. So then, ye see howe the lawe was giuen long ago by the hande of our Lorde Iesus Christ. VWherevpon it followeth that there is no contrarietie betwene the Lawe and the Gospell. For Iesus Christ is alwayes one without any variablenesse. Nowe let vs see what Saint Paule addeth, namely *that the Mediator is not of one, but that God is one.* In saying that the Mediator is not of one, he meeneth that our Lorde Iesus Christ came too gather toogither againe all things that were scattered bothe in heauen and earth, accordingly also as hee speaketh of it in the first too the Collossians. Truly some haue taken the meening of this text to bee, that Iesus Christ was of no natures than one, or that although hee were the Mediator betwene God & men, yet did it not follow that there was diuersitie betwene the Lawe and the Gospell. But doubtlesse, Saint Pauls meening heere, is to gather againe the Iewes, and the Gentiles: as if hee had sayde, Iesus Christ was the Mediator in giuing of the Lawe, as the partie by whose meanes god ment to humble men, that they might be partakers of his grace. Howbeit let vs marke that our Lorde Iesus Christ who was the continuall Mediator in giuing the Lawe too the Iewes, had therewithall a Commission that stretched yet further: that is to wit, to gather and knit toogither againe the Gentiles, which were estraunged from God. For although God did for a time preferre the lynage of Abraham before all the rest of the worlde: yet notwithstanding in the ende our Lorde made vs parttakers of the saluation wherevnto we were straungers, and it behoued vs that were farre off, to be gathered toogither againe, as those that had bin neere neighbours afore. And therefore Saint Paule in another text calling

calling Iesus Christ our peace, sayth that he hath ioyned and knit vs vnto God, euen vs that had bin asunder him before, as well the Iewes which had the Lawe, as those that had bin vterly deuided from them. They that earst had none acquaintance with God, were in the ende gathered together agayne into the body of the Church at the comming of the anoynted, and so were they also which had heretofore bin separated a great way off, not only from God, but also one from another. Now wee see S. Paules meaning. Nowbeit, that we may profite the better by this text, let vs marke that as God hath giuen vs his Lawe by the Angels: so shall they beare witnesse agaynst vs if the Lawe beare no sway with vs, and that wee make none account of it, but doo as it were treade it vnder our feete. Then shall the Angels bee armed too aske vengeance at Gods hande agaynst our wickednesse and rebellion. For it was no babes play when God willed his Angels too bee present and assisting at the publishing of his Lawe. Therefore it was to the ende it should bee receyued with all reuerence. Nowe it is true that wee can not perfourme all that the Lawe commaundeth, and if wee should stande vpon that poynt, wee should bee plunged into everlasting death, and vterly overwhelmed in dispayre. But first of all, seeing that God is so gracious too vs as too teache vs his will, too the ende wee should discerne betweene good and euill: let vs bowe downe our neckes, and receyue the yoke that God layeth vpon vs, to make vs subiect vnto him. Let that serue for one point, And for as muche as the Lawe dooth quicken vs, and cheare vs vp when wee bee hartfrosen, and when there is suche slouth and slownesse in vs as wee can not come vnto God: Let euery of vs looke well too him selfe, and early and late call too minde Gods commaundements, to reprove our selues withall. Then let vs bethinke our selues better, seeing that the Angels keepe watch and ward about vs, & will not (now after that God hath giuen them in charge to authorise his Lawe) suffer vs to despise it, and misuse it as if it were a thing of nothing. Furthermore, as touching that the Lawe curseth vs: let vs assure our selues that although men commende vs, and clap their hands at vs for ioy, yet shall we be put to shame before the Angels of heauen. Then if the whole world saupour vs, it

1. Cor. 15.

8. 56.

is nothing. For to what ende was it Gods will that all his Angels, should appeare together at the publishing of his law, but to teach vs to be ashamed of our sinnes, and therby to humble vs in good earnest, that wee might seeke all our welfare in our Lord Iesus Christ. And moreouer where as it is sayd that our Lorde Iesus Christ was the mediator of the Lawe: let vs assure our selues that if we resort wholly to his grace, wee shall not neede to feare that the law shall haue any more power to condemne vs, yea or to reigne ouer our sinne. For we must beare in minde howe S. Paule in the first to the Corinthians sayth, that the law is the strength of sinne, and doth so sharpen sinne as it woundeth vs deadly. Seeing it is so then: surely if we had not the thing that is shewed vs heere for our comfort, we should be stricken with such feare, as wee could not bee sure of our saluation, though the promises were offered vs in our Lorde Iesus Christ. For wee would alwayes marche the contrarie things agaynst them, and lay the Lawe in balance with them, saying: VVhat? was not the Lawe giuen of God? But God condemneth vs by it. Therefore although our Lorde Iesus Christ steppen too helpe the matter, yet doothe it not seeme that wee bee escaped. So shall wee alwayes bee in trouble. But if we consider howe our Lorde Iesus was the mediator in the publishing of the lawe: it sheweth vnto vs, that if he bee our aduocate at this day, it will bee a good and sufficient discharge for vs: in so muche that, although God haue pronounced his sentence of cursing agaynst vs, yet wee must not be dismayde at it, nor so ouerpressed with hartgriefe and anguise of mynde, as though the mischief were incurable: but assure our selues that our Lorde Iesus Christ wyll very well agree too doo bothe twayne, that is too wit, bothe make vs ashamed that wee may learne humilitie, and therewithall also make vs sure of our saluation. And therefore let vs learne, that whensoever wee bee beaten downe, there is none other meanes too rayse vs vp agayne, but too know that the selfe same person which was ordeyned to bee the mediator for the publishing of the lawe, is now manifested vnto vs at this day with the same commission, and will make vs too perceyue it by experience. Further let vs marke that he is not a mediator for one nation alone, but for al the whole worlde.

worlde, in as muche as all of vs are the creatures of God. True it is that wee were after a sorte cut off from him by the sinne of Adam. But our Lorde Iesus Christ is come too make vp the breache agayne that was both in heauen and in earth, as I haue alledged already out of the first chapter to the Colossians. Seeing it is so then, let vs not doubt but that God accepteth vs as heires of his promise, in as much as he acknowledgeth vs for the spiritual children of Abraham. And although there bee great diuersitie [betweene our dayes and] the time of the ceremonies whiche serued too separate the one from the other: yet let not that hinder vs from comming vnto God. For why? God is one. Although then that there bee bothe Iewes and Gentiles, although there bee many diuers Nations among men, although their langtages bee diuers, their manners and trades of liuing contrarie, and euery of vs hath so muche varietie and inconstancie in himselfe, that we haue no holde of our selues: yet let vs rest vpon God, for he is [alwayes] one. He hath giuen vs his law, he hath giuen vs his Gospell: and let not vs think that there is any contrarietie in that case, but that all agreeth very well. Only let vs suffer our selues to be ruled by him, that we may come to our Lorde Iesus Christ. And howe may that bee doone? By beeing cleane ridde from all pride, by beeing abashed and ashamed, by misliking of our selues, and by perceiuing that there is nothing in vs but death. Then shall wee come too our Lorde Iesus Christ, knowing that God the father accepteth vs, if we holde that way. Why sa? For he is alwayes one: and his giuing of the lawe was not too disannull or impeache the promise that he had made afore. Likewise his retealing of his grace more fully vnto vs in his Gospell, was not for that he wist not how to make his law of force towards vs, and to put it to the right vse and purpose of it, that we might haue a rule wherby to liue well: but that wheras wee were accursed by it, wee might knowe howe there is none other remedie for vs, but by beeing blissef agayne in the seeede that was promised from time to time, in whose hande our welfare was stablished, that is to wit by comming to our Lord Iesus Christ, who is the fountayne and wellspring of all blissefnesse.

Nowe let vs fall downe before the Maiestie of our good God,
Xp̄ with

Colos. 1. 10.
20.

with acknowledgement of our fautes, praying him too make vs perceyue them more and more, so as we may mislike of them, and not onely confesse them with our mouth, but also lay open our hearts before him, and submit our selues wholly to his holy word, and that in such wise as wee may bee comforted by his free goodnesse, as it is shewed vs in our Lorde Iesus Christ, and he reformed vs also by his holy spirit, too the ende that whereas wee of our selues be full of rebelliousnesse, we may by his gouerning become teachable and readie to follow his holy will, and so giue our selues ouer all wholly vnto him. And let vs pray vnto him for all these things, saying: Almighty God heavenly father. &c.

The. xxij. Sermon, which is the

eight. vpon the third Chapter.

- 21 Is the law then agaynst the promises of God? God forbyd. For if the lawe were giuen too iustifie, truly ryghtuousnesse shoulde come by the Lawe.
- 22 But the Scripture hath shut vp all vnder sinne, to the intent that the promise by the saythe of Iesus Christ should be giuen to those that beleue.
- 23 Now before that sayth came, we were kept vnder the lawe, shut vp to come to the sayth that was to be reuealed.
- 24 By meanes whereof the Lawe was our scholemaster to leade ys vnto Christ, that we might be iustified by sayth.
- 25 But now that sayth is come, we bee no more vnder the Scholemaster.



WE haue alreadie this morning dispatched this poynt, that the Law was not giuen in vayne, though it coulde not bring vs too righteoufnesse to make vs acceptable to God. Secōdly, it was shewed you, that Gods giuing of hys Lawe, was not to the intent we should seeke our righteoufnesse and saluation there, as though his grace had bin weake and vnsufficient: but for a farre other respect, that is to wit, to giue men suche knowledge of their sinnes, as they might be ashamed of them in the selues: for otherwise they could not be touched to the quicke, to flee to our Lorde Iesus Christ for refuge, as we see too much. And now S. Paule moueth another question: namely, whether the lawe bee agaynst the promises. For surely when it is sayde that the lawe promisseth vs saluation, vpon condition that wee deserue it: and the promise of the Gospell telleth vs that wee shall bee taken into Gods fauour without any deseruing, a man would thinke there were some contrarietie in the matter. As if a man shoulde offer mee a house, so I would pay wel for it, and did set me a price of it: and another man should say vnto me, no, thou shalt haue it for nothing. There is great contrarietie in these sayings. And it seemeth that in speaking after that fashion, God vnlayeth that which he had spoken in hys law, where he sayth, Serue me, and keepe my commaundements, & you shall not misse of your wages. For in the Gospell he speaketh another language, saying, I require nothing of you, for yee bee so wretched that ye can giue me nothing: but I receyue you into my kingdome frankly and of mine owne free goodnesse without any desert of yours: your heritage is assigned to you, euen bicause it is my good pleasure to doo it. Heerevpon S. Paule declareth, that although God speake after another maner and fashion in the lawe than in the Gospel: yet notwithstanding when we haue well considered the marke that he shooteth at [wee shal perceyue] there is no contrarietie in the matter. For (as I haue tolde you this morning) Gods promising of rewarde to our works is not to beguyle vs, but to stop our mouthes that wee might not repine agaynst him, as we see that the world doth, which is alwayes ready to carpe

at him with diuelish malapertnesse whē he handleth them not after their owne will and liking. God then, cutteth off all occasion of grudging, when he telleth vs that wee shall not be disappoynted of our wages for our wel seruing of him. Furthermore let euery of vs examine him selfe well, and he shal finde that that is not the match wherby we must obteyne saluation: for there is none of vs all but he may condemne him self by his own life, if he iudge without flattering. But after that God hath spoken after that fashio, he offereth vs remedie in the Gospell, and telleth vs that for as much as we be damned, and can not hope to attayne any saluation by our works: he him selfe offered it vs of his own free goodnesse, bicause it pleaseth him so to doo. And for that cause S. Paule answereth, *If the law had bin giuen to iustifie, I coulde wel enough graunt that righteousness should be giuen vs by it.* But let vs see whether God ment that or no. It is certayne he ment it not. Then sendeth he vs to Gods purpose: as if he should say, that the Hypocrites which are so puffed vp with pride & overweening, that they think they be able to iustifie them selues, & to win heauen, are il expounders of Gods law, yea & falsifiers therof. For men must alwayes haue an eye to the intent of the speaker. Now God ment not to set men a gog with any trust in their own wit & deseruings: for we be too much giuen to that of our own nature. VVe see it hath bin a common error through the whole world in all ages. Therefore we nede no scholing to perswade vs that we be able folke, & that we can bind God to vs by our vertuous doings. But contrariwise God hath giuen vs his lawe, to the intent we should be wounded with it as with a sword, & the stripe be so deadly as we might be constrayned to flee to him for succor. Seeing then that Gods will it to slea vs by the Law, it is not giuen vs to make vs righteous. And therefore they that seeke their life & welfare there, beguile them selues: and there is no reason why they should alledge for the selues, yea: how so? God hath promised me it. No; but they must consider to what end he saith so. Now we see how S. Paul hath discuffed this question, that there is no contrarietie betweene the Law & the Gospell, though God alter the maner of his speech at the first blush. Now he addeth afterwarde, *That the Scripture hath shut vp all vnder sinne, that we might obteyne the promise by*

by the sayth of our Lorde Iesus Christ. VVhen he sayth that the scripture hath shut vp all vnder sinne, he sheweth that men are too too blockishe, too thinke that God ment too assigne them a due wages or hire, when he dyd set them downe this condition. He that dooth these thinges shall liue in them. Lette them reade the whole lawe, let them searche the contents and substance of it, let them looke well vpon the whole holy Scripture: and they shall finde that it accuseth and condemneth all men from the thosse to the least, without any exception. Now if we be al condemned, euen by the law: what would we more? Must it not needs be that we be too too much blinded with hypocrisie, when we will needes binde God to vs after this sorte, notwithstanding that we be farre wyde from all righteousnesse, and he hath tolde vs that we can not passe it in his sighte, but that we must bee vtterly ouerwhelmed? S. Paule alledgeth not heere any text too shewe that the Scripture hath shut vp all vnder sinne, but taketh it as vtterly certayne and which ought not to bee doubted of any more among the faithfull. And for prooffe thereof wee see, that euen from the creation of the world, we be all of vs corrupted in Adam. His sinne condemned not him selfe onely, but also all his whole offspring, and all of vs are false in that fall of his. And therupon it is sayd, that al our thought are rebellings agaynst God, and there is nothing but naughtinesse in vs. VVhat then is mans wit? A warehouse of all wickednesse. And seeing that God hath auouched it to be so at a word, what shall wee gayne by challenging this or that too our selues? For all our startingholes shal but increase our miserie, because that in so doing wee spite God, and kindle his wrath so much the more. For wherto serued all the sacrifices, but to shew vs to our faces, that all men are vtterly accursed so long as they continue in them? And although there were no sacrifices at all, yet very experience sheweth it. Let euery of vs enter into himselfe, let him consider what maner a one he is, and let him viewe himselfe in the perfection which the holy scripture requireth at our hands: & he shal wel find that there is no way for him but to imbrace the promise of Gods mercy which he maketh vnto vs, whē he sayth that our iniquities shal be wiped out, & that there is no way for vs to come to him, but only by his loue.

Gen. 6. 5.

Es. 43. 25

Amj.

And

Ro. 3. b. 19.

Psa. 14. d. 1

Esa. 59. b.
8. & c. 16.

Rom. 3.

Compare
with Gal. 3. 22.

Ro. 11. d. 32

And doth he not hereby still bewray our sinne? specially seeing he setteth down Iesus Christ for our righteousness. But if any man list to haue a larger & certener discourse hereof, let him ad that which S. Paule setteth down in the third to the Romans, where he setteth forth the thing largely which is touched here briefly: & then shall he see yet better how the scripture hath shut vp all vnder sinne. For there S. Paule alleageth the texts that serue to bewray mans nature till Gods haue drawn him backe, changed him, and fashioned him new agayne. Like as when he sayth that God looked downe heere bylowe, to see if he could find any soundnesse, and all were corrupted, yea and festered in their naughtinesse, and there was not so much as one that sought after God. Nowe it is certayne that there, there is no speaking of two or three, but generally of all men in whom God hath not wrought to gouerne them by his holy spirit. Therefore it is all one as if Dauid did shewe vs in a paynted table, what maner of ones wee bee by birth and heritage. Afterwarde he addeth that which is written in the fiftith Psalm, and in all the residue, and finally alleageth Esay also, to shewe that God was fayne to serue his turne with his own arme, when he purposed to redeme men. VVhat is it (sayth he) that men haue done in that behalfe? For they do but runne forward, and cast themselues headlong intoo all cursednesse and transgression. They doo but wander: they loue shifting, fitteltie, falshod, and lying: to bee short, when God had looked that men should haue helped to bring themselues too saluation, they were rather a hundred thousand times more in danger of perishing. S. Paule therefore alleadgeth all those things. Nowe let vs flatter our selues as muche as wee list: yet can not the things bee called backe which God hath pronounced vpon vs. And as ofte as wee reade the sayde textes, and heare Saint Pauls expounding of them in the forealledged chapter: it is for vs too cast downe our heads, and to receyue the shame which we deserue: namely to be berefte of all glory, and too seeke at Gods hande the things that we want. And thus ye see how the scripture hath shut vp all vnder sinne. In the eleuenth chapter to the Romans he saith that God hath shut vp all vnder sinne, too the intent to haue mercie on all. But there he sayeth yet one steppe higher. For he spea-

keth

keth not of the things that are told vs in the law and the prophets, but of Gods secret iudgement, in that it was his will that all of vs shoulde bee as good as drowned in destruction, to the intent that there should be no saluation but only by his goodnesse. Then if it be demaunded why God hath suffered men to fall into so miserable plight: it is bycause he will haue vs beholden to his only mercy for all things. Truly this will seeme straunge to many fantasticall persons, whiche would sayne restrayne God to their measure, and are so rash that when Gods determinations passe beyond theyr fleshly reason, by and by they condemne him for spitefull and cruell. Yet for all that, S. Paule will haue vs too rest vpon thys saying, that God hath shet vp all vnder sin, that is to say, that he could well haue created vs much stedfaster and perfecter than he hath done. He could haue preserued vs as he doth his Angells. He could haue giuen vs such constancie in the person of Adam, that wee shoulde haue entered into the heritage of heauen without dying. Yea and he could haue made that no mo should haue falne in the person of Adam, but Adam alone. But he listeth not so to do. If it be demaunded why the mischeefe spreaded out further: is it not bycause God would haue it so? Therefore we must in this cace, as it were brydle and imprison ourselues, and receiue the doctrine in suche wyse as Sainct Paule hath vttered it: namely that God hath put vs all vnder sinne, to the intent we should resort to him for mercie. But it is not ynough that God hath so determined it in his secreete purpose: it was requisite also that the determination shoulde be published and knowen. For vntill such time as men perceyue themselues too be condemned: they will still be weltring in some vayne selftrust, and boast of themselues, as we see too much. The Scripture therefore must be sayne to bring vs to this vnderstanding, that euery of vs may condemne himselfe for a sinner, as it were with his owne mouth, yea and that we do it vnfeynedly. And why? Bycause it is by beleeuing, that we obteyne the promys, that is to say the rightuousnesse that is freely promised vs. In the sayd text of the eleuenth to the Romanes whych I alledged euen now, Sainct Paule sayth, to the intent to shew mercy vpon all: but heere he sheweth that it is not for all men to be partakers of it in generall. For wee knowe

*Impiety fornicaria
miseria*

*Hoc a Sanchi Pauli
reprobatio.*

*Eiusdem expositio
Rom. 7. 11. 32.*

Ro. 12. 32

Ratio a prior

Ratio a textu. Ioh. 1.

a galat. 3. 22.

that

that the greatest number perisheth in their sinnes, bycause they refuse the remedie that is offered them in the Gospell. And why then doth Sainct Paule speake of all? It is asmuch as if hee should saye, there is none other help for vs but only Gods looking vpon vs with pitie, of his owne meere goodnesse, that pardoning our offences and receiuing vs into his fauour, he take vs for his children, too bring vs to the heritage of the kingdome of heauen. VVe see then that Sainct Paule did not without cause say that God will haue mercy vpon all: not that euery man is comprehended vnder that word all, but to exclude and put away all selfrightuousnesse of man.

*omnes; non generaliter
constitutur sed p^{er} h^{oc} =
enlargitur pro electis*

Iohn. 3. b. 16

Moreover we see how the meane is expressed heere: namely that wee must obteyne the promis by fayth, according as Sainct Iohn sayth that God so loued the world, that hee spared not his onely sonne, to the end that whosoever beleueth in him should not perish but haue life euerlasting. VVill wee then enter into the treasure that is shewed to vs heere? Faith must be as a keye to open vs the dore. For God calleth vs to it, but it is not ynough for vs too be called only: it behoueth vs to answer according to this saying, you are my people: yea Lord, and thou art our God. VVhen hee sayth, you are my children: let vs answer, Lord we come to thee as to our father. But surely we cannot answer so of our owne proper motion: it must be given vs of the holy Ghost. Howbeit the question is not heere whither sayth come of mens selues or no. Sainct Paule doth no more but declare that to be quit before God, and to be drawn out of the dungeon of cursednesse wherein wee are all of vs plunged, we must not bring any thing of our owne, as though we would go about to bind God, and that it were meete for vs too imagine any desert of our owne: but come too craue hys fauour which is offered vs freely without any duetie to vsward, and sett'e our trust there, so as we hope not for any welfare otherwise than bycause God sheweth himselfe mercifull towards vs. I haue declared already wherefore this serueth. Surely men would alwayes fayne cloke themselves with some presumptuousnesse, as wee see that A dam dyd: who though hys owne sinne vpbayded him, so as he was afrayde of Gods maiestie, did neuerthelesse seeke figleaves to couer himselfe withall. At the same poynt are we. Howbeit,

*Esa. 25. b. 9
or. 63. b. 16*

beit, it is but a beguiling of ourselues too come before God, lyke whytelimed walles, and to thinke to be accepted at his hand: for he hath an eye to the soundnesse of the hart, which is not to be found in any man. For so long as he letteth vs alone in our owne kinde, wee bee naughtworth, how fayre a show soeuer wee make too the worldward. Againe, when he hath reformed vs, and giuen vs a good desire too walke in his feare, whiche thyng all the faithfull must needes haue: it doth not follow therefore, that our affection is full and perfect: no, it commeth farre short of it. And yet, that which we haue, we hold of his meere grace. So haue we not any thing to glory of or to rest vpon howsoeuer the world go: wee cannot ground ourselues vpon our owne deseruings. True it is that the saythfull must seeke to gyue themselves wholly vnto God: for wee cannot bee members of our Lord Iesus Christ, except wee be sanctified by hys holy spirite, as wee shall see in tyme and place hereafter. And our Lorde Iesus Christ cannot be deuided nor cut in peeces as infinite as he is. Although our sinnes bee forgiven vs by hys death and passion, and washed away and clerized by hys bloud, and that the same washing be gyuen vs to fashion agayne the image of God hys father in vs, so that we must bee made new creatures in hym: yet notwithstanding howsoeuer we fare, it is not for vs too preace boldly before God, as though we were worthy to be receyued, or as though wee brought him any thing wherewith to binde him. For if we presume to alleadge one thing or other to him, first and formost all that we haue commeth of him. Agayne on the other side we be conuicted of a hundred thousand faultes, and when we go about any good worke, we shall no sooner haue done it, but it shall be infected with some spot or other, so that if it bee tried rigorously, it shall always be subiect to condemnation. Then must we needes keepe our mouthes shut: so that if wee will haue God fauorable and mercifull to vs, we must bring nothing with vs but onely sayth, no, but only sayth. Neuerthelesse it is not meant that euery man shoulde take the bridle in his necke too do euill (as I haue declared already heeretofore:) it is not meant that wee shoulde bee voyde of Goddes spirite, nor that wee shoulde welter in all wickednesse: no, but heere the case concerneth onely oure trust wherevppon wee may ground ourselues too call G O D

*nil habemus sine
gratia diuina.
Nil boni habemus.
Nil bonum meremur.*

Iob. 14. d.

18. & 15. b.

our father, that we may be sure of the eternall heritage. If we go to our owne works (as hath bin declared afore) there will be no certieintie at all. For why, it is not a worke or twayne, or three that is required, but a perfect obedience, which was neuer yet found in any mortall creature. Truly if the Angells should come to account before God, they could not answer to that perfection of rightuousnesse: & much lesse were it possible that we which are but wormes, and which sucke vp sin as a fish doth water, (as Iob sayth) should be so found that God should receiue vs for our worthinesse. To bee short, wee must quite and cleane giue ouer the trust of our owne works, and acknowledge that there is nothing but condemnation in vs, if we mind to haue the promis performed towards vs. Thus ye see in effect what Sainct Paule meant too declare in thys text. And now he addeth immediatly, *that before faith came, we were kept vnder the law, and as it were shot vp till the faith was reueled.* Heere the words *Law* and *Faith* would be somewhat darksome, if they were not opened more at large. For sometimes when the scripture speaketh of sayth, it meeneth all religion, and comprehendeth all the instructions that are giuen vs in Gods booke. Sometimes it meeneth the certieintie of beleefe which we ought too haue when wee come to pray vnto God, bycause wee may not step to him at al aduenture, but accept the grace that he offereth vs. Then in as much as Gods promises depēdeth not vpon our deserts, but is altogether freely and frankly giuen vnto vs, and we are made partakers by our Lorde Iesus Christ: if we imbrace the same, our so doing is called sayth, and so hath Sainct Paule taken it hitherto, and likewise in his Epistle to the Romanes, and in all other places where he discourseth or treateth how we may be iustified before God, or how we may come in his fauour, for they be both one thing, as I haue sayde afore. But in this text the word *Faith* hath yet a more peculiar signification, which is, the reuelation [or discouerie] which wee haue by the Gospell. For it is very certaine that the forefathers had the spirit of faith or beleefe, according as I haue shewed you alreadye that Abraham was iustified bycause he beleeued God, & that wee also must be fashioned like to his example in that behalfe, as whereby we be made his children to come to the kingdom of heauē. Then

had

had faith his full strength at all times, and there neuer was any other meanes to ser God and men at one: but yet was not the fayth reueled in Abrahams time, bycause our Lorde Iesus Christe who is the very pledge and substance therof, was not yet come intoo the world. Thus ye see how we be iustified freely at this day, and without any desert of our owne. And why is that? For he that beleeueth that Iesus Christ died for our sinnes, and is risen againe for our iustification: hath all the whole. And as it is sayd in another place, our beleeuing with our hart maketh vs ryghteous, and our confessing with our mouth maketh vs safe. But now had Abraham had oure Lord Iesus Christ discovered vnto him as we haue him at this day, (in somuch that he is as good as crucified among vs as Sainct Paule hath sayd heereofore:) his fayth had bin all one with ours. But it was yet after a sort ouercome, that is to say, although Abraham trusted in Iesus Christ, hoping for saluation at his hande, and although he viterly distrusted himselfe, knowing that there was vertue in him that might go for payment before God: yet was he hild still vnder shadowes, &c. was fayne to looke at Iesus Christ a far off. For he was not yet named the day sunne of rightousnesse, as hee is called in Malachie. Now then we see what Sainct Paul meant by saying that faith was not yet come: namely that the conuenient time of the reueling of it to the world as it is nowadayes by the Gospel, was not yet come, so that the fathers were shew vp vnder the lawe. So therefore, heere is some peece of difference, and some peece of likenesse: in somuch that if it bee demanded what the state of the fathers wer that liued vnder the law: it is to be answered, that partly it differed from ours, and partly was al one. How were they both one. In this, that God had shewed himselfe mercifull to our father, howbeit for our Lord Iesus Christs sake: and that Abraham perceyting how it stode him on hand to put his whole trust in the meere grace of God, gaue ouer himself, and so his beleeuing was reckened to him for rightousnesse, as we haue seene afore. In lyke case was it with all the Patriarks and Prophets: So then their taking was all one with ours, in that they grounded themselves vppon our Lord Iesus Christ, and boasted not of any thing saue onely Gods mercy, and had the promises of the inheritance of the heauenly life, as we haue.

Ro. 10. b. 10

Malach. 4.
4.2.

Colo. 2. 17

haue. Yet was there also a diuersitie, because they were saynter haue Sacrifices, washings, and such other like thinges, till the coming of our Lord Iesus Christ. And when the law was giuen, so as there was a Preeft that entered into the Sanctuarie to be an intercessor, and the people stood aloofe a great way of, and a veyle or Curtayne was drawn in the middes of the Tabernacle to make a darkening of things: ye see they were thinges wherein the state of the fathers differed from ours: for during the absence of our Lord Iesus Christ, they had Ceremonies & figures, whereas we haue the very body & substance of them, as saith S. Paule to the Colossians, For God biddeth not vs to offer any mo Calues, Sheepe, or Oxen to wipe out the spots of our sinnes. But he telleth vs that we must be sprinkled with the blood of our Lord Iesus Christ, through the power of the holy Ghost, & that in our Lord Iesus Christ we shall find all that is requisite for our saluatiō. Ye see the that as now faith reigneth in ful power: that is to say, whereas the fathers had but a little tast of it according to their mesure: it is fully & opely reueled vnto vs. And for this cause S. Paul saith, that the fathers were after a sort restrained or shut vp: so that he likeneth the law to a bōdage, & in very deede so was it, & he will hereafter shew what manner of bōdage it is. It is not ment that the fathers obtained not the euerglasting life which we hope for, or that we shal not be crowned all together at the last day: but that God was fain for a time to weeld the like little babes. And for that cause also doth he vse the similitude of a scholemaster, & wil againe set down a third similitude of Tutor & gouerners. Howbeit for asmuch as this shal be handled in his due place, let it suffice vs as now to vnderstand, that whereas S. Paul likeneth the law vnto a bōdage, it is to shew far greater fauor to vs, than he did to the fathers that died before the coming of our Lord Iesus Christ, because he vseth vs now after a freer fashio. And the second similitude doth yet better expresse that the Iewes were as children, & we now are as me growē. For this word *Scholemaster* betokeneth a master of childrē, he saith the that the law executed the office of a Scholemaster, to traine vp the childhood of the people in old time. And herevpon it may be cōcluded, that the faithfull which belued in Iesus Christ before he was manifested to the worlde, were Gods children

children as wel as we. And if they were children, then were they also heirs. Herin we see that we must not make the like brute beasts, as some fantastical heads do, which thinke that the Jewes contended themselves with the possession of the plentiful land that was promised the, & cared for no more but to be wel nurrished & fed ther: for that is too cursed a blasphemie. But Iesus Christe serueth not to fill mens bellies & to feede their paunches: he serueth to bring vs to the heavenly life. It is said that Abraham saw his day: that then was the thing wheron he rested his conscience. And wee see how David did always looke vp higher than the world: & Iacob at his death eue though he was giuing vp the last gasp, and looked not to liue any longer in the world, said he would trust in the saluatio of God. The auncient fathers the were not little childre after such a sort, that they were not marked with Gods holy spirite, nor called by him to the inheritance of the endlesse life: but onely in the measure of faythe, which was the differēce betwene the & vs. And how was that? Eue because the law whiche they had was yet wrapped in figures & shadowes: whereas now Iesus Christ leadeth us right forth to heaue. And whereas I said that they were inferior to vs in the measure of faith: I meene not that Abraham, David, & other like had a weaker faythe than we: for seeke we neuer so narrowly through the whole world, it is not to be presumed that any one creature is to bee found at this day, which hath the hundred part of the faith of Abraham or David. And the excellēcie of their faith appeereth in this, that although they had not the promises so apparant as we haue, but very darkly, yet notwithstanding they overcame all such temptations as would haue ouerthrowe vs a hundred thousand times. If any of vs wer put to the induring of the incouters of Abraham or David, what would become of vs? For Abraham was a wayfarer al his life: log in a strange country, wher men grudged him water to drinke, though he himselfe digged the welles. He was put to as many plunges as could be. Finally God exercised him in so many incouters, that he seemed to be minded to throw him into the bottom of hel: and yet neuertheless his faith abideth stil vnquished. As touching David, he was driue a long time fro place to place. Being hunted out of the whole realme & hauing no succour to retire vnto, bute onely among the infidels and

enimies

Iohn. 8. 56

Gr. 49. 5. 12

Gr. 21. 5. 35

enimies of God, or else into dennes and among wyld beastes: he was moreouer put to such reproche, that every man cursed him as the veriest villayne and kaytif in the world: and yet for all that, he hild out still, hee called still vpon God, and hee neuer fell to any murmuring or blaspheming, but rather glorified God in those his extremities and distresses. So then wee see that their faith ought to make vs all ashamed. And when every of vs shall haue looked wel into his owne conscience, wee shall fynd that wee scarcely haue any little peece of the faith that they had. But the greatnesse of their faith must not be measured heere by the constancie and ablenesse that euery of them had to trust in God. VVhereby then? By the outward object of their faith. As for example: Although Esay was an excellēt teacher, so that his like is not to be found in the world: yet the least preacher that setteth foorth the Gospell purely, shall be preferred before Esay, as is auouched by the mouth of our Lord Iesus Christ hymselfe. And why is that? Bycause that although Esay was as an Angell, and spake with such authoritie yea, and maiestie, as were able to touch the hartes to the quicke which are most faine aslepe in this world, in somuch that euen God himselfe seemeth to haue opened his owne holy mouth in him, and his words were not as the words of a mortall man: yet did he hold but the manner of teaching that was conueniēt for that tyme: that is to say he did set foorth the lad of Chanaan as a pledge to those whom he taught, & keepe them to the Sacrifices, washings, figures, shadowes, & al other like things, wherynder he shewed what the happinesse of gods children is. As for example, we see how he likeneth the church to a palace builded of gold & siluer and precious stones. Yee see then that his maner of dealing was fashioned vnto the darknesse of the law. But now our Lord Iesus Christ is set forth vnto vs, although a simple man preach the Gospell, which hath nother great eloquence nor authoritie: yet shall hee as it were poynt at Iesus Christe with his finger, he shall shew vs how we be in the time of fulnesse, and therewithall hee shall assure vs that our finnes are forgiven vs in the death and passion of our Lord Iesus Christe, in somuch that Gods wrath is pacified, and victorie obtayned for vs ouer death. Thus ye see that the diuersitie is in the doctrine, and not in the qualitie of the faith.

Sp. 2. 2. 11.

sin. 2. 11.

Mat. 11. b.

11.

Esai. 54. c.

61. 60.

617.

61. 60.

sayth as it is in euery mans heart. For although Abraham had a wonderfull sayth, and such a one as we shall not finde nowadayes in the worlde: yet was it alwayes hemmed in with the sayd Ceremonies and shadowes. Dauid was an Angell and myrror of all perfection: and yet for all that, he was faine to be subiect to the same order that the common people were, and to vse all the Ceremonies that were then in vse, and his looking at Iesus Christ was but a farre off, bycause there was the said Curtain before him, which letteth him that hee coulde not beholde his glorie as it is shewed vs nowadayes in the Gospell. And although we know not the hundredth part of the things that were disclosed to Dauid and Abraham, so make them intwinable agaynst all temptations, and to make them fight so manfully that god might be glorified in them, and to make them beare out all brunts: yet had they not that which we haue: that is to wit, they had not the pledge Iesus Christ deliuered vnto them, as we haue, to the ende we might call vpon God his father, bycause we be members of his bodie, and hee is our heade, assuring our selues that he and we are all one, with condition that his goodes become ours, and that we haue full inioyment of them at this day. Thus yee see that our sayth is greater than Abrahams was, not in respect of our persones, nor yet in respect of any stedfastnesse and firmnesse that is in vs: but in respect of the doctrine or teaching of it, which we terme the obiect of sayth, that is too say, the thing that is sette before vs from without. And so ye see why Saint Paule sayeth that the fathers were hilde in warde as it were vnder a Schoolemayster, tyll the comming of our Lorde Iesus Christ. Nowe we for our part haue cause too magnifie Gods goodnesse, according also as oure Lorde Iesus Christ exhorteth vs, saying: blessed are the eyes which see that which you see, and the eares which heare that whiche you heare. For many Kings and Prophets haue desired the like, and haue gone without it. Beholde, Abraham was called Gods freend. Beholde, Dauid is reported too haue bin founde according too Gods owne heart: and yet for all that, hee was fayne too looke aloofe at the promises which are now as it were cast into our lappes, and wherof we haue our fill. They sought Iesus Christ then absent and hidden, and they wayted for him. But now that our Lord Iesus Christ hath come

Math. 13. 16.

*Iam. 2. d. 23.
Mt. 13. c. 22*

Iohn. 19.

30.

come downe into the worlde and bin conuerfant here, he hath gy-
 uen vs a sure warrant that all is performed as he himfelfe declared
 at his death. VVhat a lewdnesse then is it, if we nowadayes bee not
 much the more inflamed and quickened vp to followe the promises
 of the Gospell, where God communicateth himfelfe fo familiarly
 vnto vs? So then on the one fide wee haue caufe too yeelde vnto
 God his deserued prayfe, for that he hath vouchsafed to exalt vs, I
 fay vs miserable creatures to fo high dignitie, as to preferre vs be-
 fore all the holy kings and Patriarkes that lyued vnder the Lawe.
 Howbeit heerewithall let vs take good heede, that this benefit and
 prerogatiue turne not to our double condénation, for our vnthank-
 fulnesse in not making account of fo great a good turne fo offered
 vnto vs. Nowe although Abraham were still hilde vnder after the
 maner of a childe (as I haue sayd alreadie;) yet forsooke he both his
 kinsfolke and native Countrey, and went as a poore wayfayrer into
 a straunge lande, where he was hunted and tossed from post to pil-
 ler in continuall languishing. And if he had repented him, could he
 not haue returned into his owne Countrey againe? Yes: but the A-
 postle in the eleuenth to the Hebrewes telleth vs, that he had such
 a trustfulnesse and so constant a fayth, that he hilde out euen to the
 last push: insomuch that hee shewed by effect, that his minde was
 wholly set vpon the kingdome of heauen, and not intangled with
 this worlde: and yet notwithstanding, for all that both hee and the
 rest of the holy fathers walked after that maner before vs: yet tary
 they still for vs at this day, and receyued not the promises which
 are manifested to vs in the Gospell. For while they liued they had
 but a small taste of that which is reueled to vs nowadayes, & which
 is layde open before vs. VVo be to vs therfore if we be not warned
 and inflamed to receyue Gods offer, whē he vttereth the infinite ri-
 ches of his goodnesse, to winne vs and to draw vs in such wise from
 this worlde, as we may come to yeelde our selues freely vnto him.
 Then if suche gracious dealing moue vs not too come vntoo him,
 nowe that wee bee menne growen, notwithstanding oure raw-
 nesse and infirmitie, and too take the yoke whiche hee layeth vp-
 pon vs, and too suffer hym too gouerne vs vnder hys obedience,
 yea and too take courage and stoutnesse too vs to defye Satan,
 and

and the whole worlde, and all the allurements thereof: say if we ouermayster not all these conflictcs: surely wee shall pay right deerely for the grace that is offered vs in the Gospell. And therefore lette euerye of vs bestyrre hymselfe, and take oportunitie whyle God allureth vs, and whyle the tyme of saluation, and daye of fauour is present. And seeing wee bee so feeble that wee doo but dragge oure legges after vs, let vs praye God too strengthen vs, and too redresse oure lazynesse and coldenesse. Also let euerie of vs streyne and inforce hymselfe: and sythe wee bee so hemmed in with the snares that Sathan hath layde for vs, let vs walke so muche the more in the feare of God, that wee may overcome all Sathans lettes and wyles, and go forwarde in the way that God hath set vs in, and followe the fathers that are gone afore vs, which tarie still for our companie, that we might be gathered vp all together intoo the heauenly lyfe, at the blessed comning of oure Lorde Iesus Christ.

Nowe let vs fall downe before the Maiestie of oure good God, wyth acknowledgement of oure faultes, praying hym that wee maye so mislike of them, as wee maye not onely bee sorye and seeke forgyuenesse of them, but also bee renued by true repentance, and go forwarde and bee confirmed in it more and more, tyll wee bee cleane ridde of all vyces, and bee so fashioned lyke too hys Image, as hys glorie maye shyne forth in vs, euen tyll we enter into the full possession of the inheritance that he hath promised vs. That it may please him to graunt this grace, not onely to vs, but also to all people. &c.

The. 23. Sermon, which is the ninth *f. m. l. on f. 162.*
upon the third Chapter.

- 26 For all of you are Gods children through the fayth
vvhich is in Iesus Christ.
- 27 Surely as many of you as are baptised, haue put on
Christ.

¶.ij.

28 There

- 28 There is neyther Ievve nor Greeke, there is n. yther bonde nor free, there is neither male nor female: For ye are all one in Iesus Christ.
- 29 Novv if ye be Christs, the are you Abrahams seede, and heyres according to the promise.



Iohn. 1. b. 12

E haue seene heretofore to what dignitie we be aduanced by the Gospell. For not only we be called to be of the felowship & company of the holy fathers whom God honored so highly: but also our state is yet more woorthie and noble, bicause we be deliuered from the bondage of the Lawe, whervnder they were hilde.

And for the better confirming of this doctrine, S. Paule addeth that *We be al made the children of God by beleeuing in our Lord Iesus Christ*, according also as it is sayd in the first Chapter of S. Iohns Gospell. For there this dignitie is commended to vs as it deserueth: namely, that we haue preeminence and prerogative to be counted Gods children through fayth, verely for our Lorde Iesus Christs sake, who is his only and naturall sonne. For that tytle belongeth alonely to him by right, and is comunicated to vs but only by grace, inasmuch as God hath voutsafed to adopt vs for his sake. So the Iesus Christ is the head of the Church: howbeit for his sake god acknowledgeth & auoweth vs for his children. And here we see that the word *Beleefe* importeth more thā mē cōmōly take it to do, according also as I haue declared before. For they that are not exercized in the holy Scripture, thinke it straunge that God should honor vs so highly for beleeuing, & (to their seeming) fayth is not so great a vertue that it dughte to obteyn so great a benefite. But I haue shewed you heeretofore, that our beleeuing in Iesus Christ is not as the crediting of some storie when we heare it or reade it, but a receyuing and conceyuing of him inwardly with full assurednesse as hee is offered vs by God hys father. Therefore when wee imbrace our Lorde Iesus Christ, as the partie that hath made amendes for our sinnes too reconeyle vs too God, so as wee repose the whole trust of our welfare in him, not doubting

doubting but that hee hath brought vs all that is for the inheriting of heauen: I say if wee bee once assured of that: it is no maruell though God acknowledge vs as his children for our beleeves sake. Howbeit therewithall we must call to our remembrance, what we haue discoursed before: namely that this [benefite of God in acknowledging vs to bee his children] commeth not of any desert of sayth, neyther must wee wey it heere in the balance what maner of vertue it is: for wee bee made Gods children by free adoption. If a man demaunde the cause: I answer, that the verie well spring and foundation is not too bee sought elsewhere than in Gods onely goodnesse, inasmuche as it pleased him too pitie vs. Neuertheless it is brought to passe by the meanes of sayth (as I haue saide already,) bycause that beeing rid of all fonde ouerweening, and acknowledging our selues to be damned in our owne nature, wee flee for refuge to our Lorde Iesus Christ. Thus you see in effect what S. Paule ment to say. And he goeth on still with the matter, to the end we shoulde knowe, that onely sayth ought to suffice vs to the attayning of saluation, without seeking any other meanes one way or other too helpe vs. What shoulde wee desyre more than that God shoulde acknowledge vs for his children? Will we needes haue an ouerplus added too so inestimable a benefite? Ye see then that our full felicitie and perfect glorie, is that we haue leaue to call vpon God as our father, not doubting but that seeing he hath receyued vs into his fauour, hee will also handle vs as his owne children. But howe shall we come by that? Saint Paule sayth it is onely sayth that maketh vs partakers of that dignitie. Then let vs conclude, that the Lawe can nothing aduantage vs, or else it must needes bee that wee bee woonderfull couetous, yea and as good as out of our wits, to desire more than too be the children of God. The Angelles are greatly honoured in the holy Scripture, and yet the cheefe tytle that is giuen them, is that they be the children of God. Now seeing that we, we (I say) poore wormes of the earth, in whom there is nothing but filthynesse, no nor aught but corruption of sinne, bee matched with the Angelles, in somuch that God openeth vs the kingdome of heauen, and intendeth too haue vs fellowes with them, who bee vertues &c are nere about him, seing (I say) that we be made partakers

of that glorie: shall we be so presumptuous to seeke I wot not what moreouer? Truly it is not onely fayth that maketh vs to obteyne that benefite. VVherefore lette vs learne to renounce all other meanes that may bee set before vs; for when men offer vs any other helpes as though the fayth that we haue in him were not sufficient, it is but a turning of vs away from our Lorde Iesus Christ. That then is Saint Paules meaning. But wee shall neuer conceyue the frute that is contained in this texte, except we alwayes beare in minde, that by this worde *Eysb* S. Paule meaneth to exclude all the desert & worthinesse that men suppose or imagin theselues able to bring with the vnto God. VVhen they will needs go through with the matter by their owne power and vertues: It is all one as if they would cut off a peece of the grace of our Lord Iesus Christ. But he cannot be rent in peeces or deuided. Therefore all the working of our saluation must come of him alone, and we must not skulk heere and there, nor seeke bywayes, but come right forth vnto him by the streyte way of fayth. Herevpon S. Paule addeth, *that beeing baptised in Iesus Christ, we haue put him on.* And this is too take away a doubt that might be cast heere, namely howe it is possible that we should become the children of God, seeing that that dignitie is peculiar to our Lorde Iesus Christ. For whereas he is called the Sonne of God, the Apostle sheweth that that tytle cannot be verified of the verie Angels of heauen. True it is, (as I haue sayde heretofore) that they be named the children of God: howbeit, that is not without an addition. So is it out of doubt, that there is not any creature to whom that dignitie belongeth. But now seeing that Iesus Christ is the only sonne of God, howe doth the same extende vnto vs? S. Paule declareth that it is by reason of the vnion that is betwixt him and vs, according as it is sayd in the .xvij. Chapter of S. Iohn. Then if we were not one with our Lorde Iesus Christ, surely wee should haue none acquaintance at all wyth God: for we be quite cutte off from all hope of lyfe by sinne. Yea and wee must needes be as deadly enemies vnto him, and he vnto vs, till hee haue altered and remued vs. Howsoeuer the worlde go, beeing separated from Iesus Christ, and considered in our owne nature, we bee vnworthie too be called men, and therefore much lesse can we boast that God is our father,

But

Heb. 1. d. 15

Iohn. 17. d.

32.

But here (as I sayde) Saint Paule intended to assoyle that question, saying that by Baptisme we be clothed with our Lord Iesus Christ. And this similitude of clothing is verie ryse in the holy Scripture, and it betokeneth in effect, that Iesus Christ is our apparell or rayment, whereby all is couered and buryed that might make vs to be reiectet at Gods hand, and grace is purchased vnto vs, so as he doth not any more sift vs and search vs in our selues, but accepteth vs as if we came in the very person of his owne Sonne. To be short, Saint Paule ment to shew here the vnion that is betwene our Lord Iesus Christ and all the faythfull, which are the members of his body. And like as all the substance of a tree commeth from the root, and al the powers and abilities of a natural bodie come from the head: euen so is it betwene the sonne of God and vs. For (as I haue sayd alredy) we haue not so much as one drop of the heavenly life, but of his inspyring or breathing into vs. Therefore if we will come vnto God, and be partakers of the holy Ghost, and of the giftes that belong to the endlesse life: let vs be in Iesus Christ, and not thinke our selues to be any thing or aught worth of our selues. And for the same cause, our Lorde Iesus Christ in the sayd text which I alledged out of the xviij. of S. Iohn, setting out the true and perfect happinesse of his, sayeth: Father I pray thee that they may bee made one with vs. Ye see then that the way for vs to get out of the dungeon of death wherein we were drowned, is to be vnited to our Lord Iesus Christ by the bond of fayth. Now S. Paule sayth, that that is done in Baptisme. Not that all they which are baptized are true members of Iesus Christ in deede: for we see the cleane contrarie, inso much that there are some which vnhalloand defile all the holinesse of Baptisme, and are gilty of high treason too God, because that whereas they professe to holde of Iesus Christ, they despyze and spyte him, and are as dung and filthinesse too marre all things. Baptisme then maketh vs not all Christians, and againe wee knowe, that too bee made the childe of God, is too great a benefite to bee fathered vpon a corruptible Element. VVhat is the water? Too say that the water begetteth or regenerateth vs againe, and that thereby we be deliuered from death, and obteyne the glorie wherein God lyfeth vs vp too himselfe: is (say I) a peruerting of all order.

Gal. 6. b. 15

But first of all let vs marke here, that when Saint Paule speaketh of Baptisme, he presupposeth that we receyue the thing that is offered vnto vs in it. Many that are baptised do wpe away the grace of God: and notwithstanding that it be offered them, yet they make themselves vnworthie of it through their vnbeleef, lewdnesse, and rebellion. Thus yee see that the power of baptisme is disfeated in many men. But when there happeneth a mutual agreement & mer- lodie betwene God and vs: then hath baptisme the effect whereof S. Paule treateth and discourseth in this text. And so the thing that maketh vs Gods children and clothed vs with Iesus Christ, is that God draweth vs out of the corruption wherin we were by nature, and will haue Iesus Christ to be our head, and vs ingrafted into him to be parttakers of his goods. Therefore looke when we receiue that, then is all accōplished that is figured by baptisme. If hypocrites brag of their baptisme, S. Paule sheweth them that it is but vanitie and il- lusion, saying that the circumcision of the letter is nothing: that is to say, if we loke no further but to the outward and visible Sacrament, it is all of no value. Euen so is it with baptisme: it shall stand them in no sted which with their mouthes vaunt themselves to be Chri- stians and great pillars of the Church, forasmuch as they defile the thing which God had dedicated to so excellent an vse, as I haue told you before. Then let vs marke well that S. Paule speaketh this sen- tence, not to all without exception, which beare the signe and mark [of baptisme] outwardly: but to such as fare the better by their bap- tisme. Againe S. Paule meeneth not that baptisme, that is to say the water hath the power to chaunge vs in such wise, that we should be clothed with our Lord Iesus Christ: for by that meanes God should be robbed of the prayse that is due to himself alone. But he sheweth here the meane whereby we be certified that we be the members of our Lord Iesus Christs bodie. I haue tolde you alredie, that we must not seeke any other cause of it than Gods mere goodnesse: for if we fetch windlasses one wher or other, it is like as if a mā were a thirst, and would turne his back to the fountaine [to seeke water.] Ther- fore let vs learne, that it is only God which knitterh vs to our Lord Iesus Christ, of his own mere goodnesse, & that he doth it by the se- crete power of his holy spirit, and yet notwithstanding ceaseth not

too woork by baptiſme as by an inferiour inſtrument, according as wee ſee how all light cometh of him, in ſomuch that there was light in the world, euen before there was eyther Sunne or Moone. And yet neuertheleſſe God hath ſtabliſhed the Sunne whereby we haue light heere bylowe euen vnto this day. But yet doth not the Sunne ſerue too diminith the power that is in God alone. Againe it is ſayd that man liueth not by bread onely, but by euery woord that procedeth out of Gods mouth. And in good ſooth the bread it ſelfe is a dead thing. VVho giueth it vs? It is God that inſpireth life into vs: for wee liue in him as S. Paule ſayeth in the. xvij. of the Actes. And yet notwithstanding it is his will too doo it by bread, and he applieth it dayly too our uſe, too the intent we ſhould bee fed with it. So then there is none inconuenience that wee ſhould bee clothed with our Lord Ieſus Chriſt by baptiſme, and yet notwithstanding that the ſame ſhould proceede of Gods meere grace, and that it ſhoulde bee done by the ſecrete working of the holy Ghoſt, ſurmouting the whole order of nature, whereof baptiſme dothe certifie vs, by cauſe we bee rude and earthly. God therefore is fayne too drawe by little and little by reaſon of our infirmitie, too make vs too conceyue the things that otherwiſe are too high for vs. For where are our wings too ſtie with aboue the heauens? VVee haue much a doo to creepe heere beneath vpon the earth, and therefore God is fayne too come downe to vs, which thing he doth by his Sacramentes. Thus are we clothed with our Lord Ieſus Chriſte by baptiſme, according alſo as S. Paule ſhe weth by another ſimilitude in the ſixth to the Romanes. For he ſayeth that we bee greſſed into the death and paſſion of our Lord Ieſus Chriſt, too the end alſo to bee made partakers of his reſurrection and life. This ſimilitude of greſſyng is as fit as the other of clothing. For take mee the ſyen of a tree, and cut mee of the head, or ſome bough of another tree, and greſſe mee that little ſyen into it, that was taken from another, and yee ſee they growe bothe into one, ſo as they become bothe one ſubſtance, and the roote yeeldeth his ſap too the little ſprig that was taken from another tree. Euen after the ſame maner are wee greſſed into our Lord Ieſus Chriſte (ſayeth S. Paule) and that is too the end that our old man ſhould be crucified in him, and we be rayſed vpon againe in newneſſe of life. But

Deut. 8. 3

Act. 17. f.

28.

Rom. 6. 4. 5.

Rom. 8. f.

32

Gen. 27. d.

27.

heere wee haue first too marke, howe gracious and bountifull God hath and still doth shew himselfe towards vs, in that it pleaseth him too vnite vs too his owne sonne: for that passeth all the benefites whiche wee can conceyue in our imaginacion. And therefore also doth S. Paule proue, that all things which God hath, do belong vnto vs, and that we haue the inioying of them, whē we once possesse his Sonne. Seing (sayeth hee) that God hath not spared his owne Sonne, how should he not giue vs all things with him. Too be short, God coulde not haue vttered the infinite treasures better, than by ioyning vs after that maner to his only Sonne. It is more than if he had giuen vs heauen and earth: For surely if wee compare Iesus Christ with all the goodes of the worlde, yea and all the goodes that are aboute the earthly world: he farre surmounteth them all. Marke that for one poynt. Furthermore let vs vnderstand that God hath so vnited vs to our Lord Iesus Christ, as wee must be fayne to haue all our lyfe in him. And it serueth to humble vs the better, and to make vs perceyue how horrible a thing it is to bee wrapped in the cursednesse of Adam. For if the holy Scripture told vs not that wee must be vnited to our Lord Iesus Christ, before wee can bee in Gods fauour: wee should not feelee sufficiently the wretchednesse wherein we be hild by nature, nother should wee hate our sinnes so much as we ought to do. But now that it is tolde vs how it is impossible, (yea though all the Angels should come to our ayde, & that all the world shoulde helpe forward the matter): and too be short, that although nothing wanted yet it were impossible for vs to come neere vnto God, or that he should looke vpo vs with a fatherly countenance, yea or that he should acknowledge vs for his creatures, til we be clothed with our Lord Iesus Christ: This were ynough to make vs abhorre our selues. And needes must it be that we be worse than lothely, seing there is none other meanes to appease Gods wrath towards vs, and to set vs againe in his fauour, than by his couering of our sinnes, & by his clenzing of vs frō al our filthinesse & infection, by blotting out all our wickednesse: & that the same must be done by clothing our selues with Iesus Christ, according to the figure therof which we see in Iacob, whē God blisfed him by the hād & meane of his father. True it is that Iacob was chosen as Iacob: but yet was he faine to be appareled

appareled as Esau. So was he himselfe as in respect of Gods calling of him to the heritage or birthright: and he was another man in respect of his borrowing of his brothers clothing. Euen so come wee also as chozen of God and as hauing his promis, whereby he assureth vs that he is ready to receyue vs to mercie: but yet must we first & formeest be clothed with our Lord Iesus Christ. For if we appeere in our owne likenesse, God must needs hate and abhorre vs as we be worthie. That is the thing whereof we be warned. But in the meane while let vs fare the better by the warrant that is giue vs in baptim, that we may be able to fight against al the temptations and distrustes which Satan setteth before our eyes to shake our sayth withall. If we be blockish so as we perceyue not our owne vices, but be as it were rotten in them, wo be to vs. But if we bee wakened, to bethinke our selues what it is to make accout before god, so as it cometh euening & morning to our remembrance, that he is the iudge of the world and cnot giue vp his office: if we enter into our selues to make examination of our sinnes: surely we must needs be afrayd & as it were besides our selues: & if we had no help to releue vs, we should needs be drowned in despayre. But let vs haue our recourse to our baptim, & assure our selues that it is not for nought that God hath called vs to be partakers of the purenesse of his only sonne, & made vs al one with him: & then shall his bloudshed haue such effect to clenze vs fro all our spotres, as we may come before God with our heads vp-right: not with such loftinesse as hipocrites haue, which presume vpo theselues: but vpo trust of his inestimable goodnesse, in asmuch as he hath told vs that all things which belong to our Lord Iesus Christe are comon to vs. Againe if we perceyue our selues to haue comitted so many offences that Gods wrath is kindled against vs: behold, Iesus Christ hath offered a sacrifice, wherby we know that the atonement is made betweene God and vs. Seyng then that God hath so testified his loue towards vs: let vs not mistrust but that he will preuent vs when so euer wee seeke him in true sayth, that is too say, with suche stedfastnesse as wee doubt not that he ment too disappoynt vs when hee pretended too bee so liberall towards vs. Thus yee see that the way too make our baptisme auaylable to vs, is too vse it as a sheeld too beate backe all the distrustes that
come

come vpon vs too stoppe vs from praying vntoo God, and from ha-
 ting our whole recourse vnto him, if we went not vnto him, [saying
 thus in our selues]: Surely it is true that I haue such store of finnes
 in mee, as the number of them were able too make God too lothe
 mee: but therefore I will not go too him in mine owne persone: I
 renounce my selfe and mine owne nature, as wherein there is no-
 thing but shame and confuzion: and I go to him in the name of our
 Lord Iesus Christ, yea and he goeth before mee, he giueth mee as it
 were his garment, he speaketh for mee, and in his name do I present
 my selfe as though I were very he, bicause it hath pleased him to bee
 so gracious too mee as to make mee all one with him. Thus ye see
 that we must leaue our selues behind vs when we come before God,
 and wee must take vpon vs the persone of our Lord Iesus Christe,
 yea we leaue our selues behind vs. Not that we should not perceiue
 our owne misdoings and be rightly humbled and sorie for them: but
 [that we should doo the cleane contrarie, and] yet notwithstanding
 take it for a full and resolute certaintie, that God accepteth vs when
 wee come vnto him as in the persone of his onely Sonne. But there
 are very fewe that thinke vpon this. And in good sooth, although
 that all of vs professe the Gospell, yet wee shall finde a number that
 know not the true vse of baptisme, nor whereto it awayleth, nor to
 what end it was ordeyned. But such folke shall pay deerly for taking
 such a pledge at Gods hand. He will shewe that it is to costly a thing
 too bee abused, for asmuch as it is sayd to be the meane whereby we
 bee vnited to our Lord Iesus Christ, and ingressed into his death and
 resurrection. Then whereas many haue receyued baptisme in their
 childhood, and haue liued a fortie or fiftie yeeres in the world with-
 out knowing too what ende they were baptized: it were better for
 them that they had bin borne dead, and too haue bin sunken a hun-
 dred times into the earth, than too haue vnhalloved so holy a thing.
 And therefore let vs bethinke our selues the better, and learne that
 although there bee but a little water caste vpon our heads, yet not
 withstanding it is not a vaine figure: for God speaketh in it as it were
 from heauen, and Iesus Christe is there present as a witnesse of the
 vsage and operation of the sacrament, and specially his death and re-
 surrection are warranted too vs by it. Let vs thinke well vpon these
 things,

to costly

things, and consider too what end we be baptized and what benefite it bringeth vs : let it bee well rooted in our hartes, and when soeuer any yong childre are baptized, let vs bethinke our selues the better : For to what end is baptisme solemnized in this companie [or congregacion] of the saythfull ? Truly to the end that the babe should be commended vnto God. Againe it is a certaine infraunchizing of him into the heauenly Citie, and therefore it muste not bee done in budther mudther : but it is so excellent a deede, as ought to be done after a more orderly and solemne fashion, than any thing belonging to worldly pollicie. For therein wee haue a mirrour of the benefite that was bestowed vpon vs before, to the intent we should ioy in it to the end. But we see that the vnbeleeuers do through theyr own ynthankfulness deprive themselves of this adopcion of Gods, and quite banish themselves from it. To the end then that we may bee confirmed more and more, wee muste consider well, that when baptisme is celebrated, it toucheth vs very neerely, and God calleth vs to him, too shewe vs in another bodies persone, that wee our selues are forlorne and dammed by nature. Howbeit for asmuch as he hath knit vs into the bodie of our Lord Iesus Christ, we be no more considered in our owne kinde, nother doth God looke what wee bee of our selues, nor what wee haue deserued : but accepteth vs as if Iesus Christ were in vs, as in deede wee muste not bee separated from him. This in effect is it that wee haue too consider vpon this text. Now herevpon S. Paule cōcludeth, *that there is nother Greeke nor Iew, bond nor free, male nor female, but that Iesus Christ is one in vs all, and all wee are one in him.* And by this sentence S. Paule ment to expresse yet better, that only sayth ought to suffyze vs, and that we must exclude all other meanes : for else it were a derogacion as well to the grace of our Lord Iesus Christ, as to the working of his holy spirite. If any man alledge that circumcision was alwayes a recorde too the fathers, of the same thing that wee haue at this day in baptisme : the doubt is assoyled in the second too the Colossians, where S. Paule *Coloss 2.6.* sayeth that in being baptized wee bee circumcized : [howbeit] not with mans hand, nor with visible circumcision : but that it ought to suffyze vs that God acknowledgeth vs to bee partakers of the spiri- *u.* tuall circumcision, namely for so much as baptisme is ordeyned too the

Eph. 2. 14

the same end now adayes. And let vs marke, that circumcision serued to put a difference betweene the Iewes and the Gentiles. It was (as the Scripture termeth it) a wall betwixt them, too fence in the Iewes as the people whom God had chozen. But now the blissing is published euerywhere, so as there is no more diuersitie. Now then baptisme being in these dayes succeeded in the place of circumcision, supplieth the want of that old signe, which was a figure and shadowe of things too come. And that should not needed too haue bin, if our Lord Iesus Christ had not bin away. But now that he is manifested vnto vs, we haue baptisme ordeyned in steade of it. Notwithstanding let vs marke (as I haue sayd already) that we ca bring nothing of our owne wherwith to purchace fauour before God: all that we can do is but simply to co:fesse our sinne, which were ynough too drowne vs in despayre. Furthermore wee haue sayth, whereby wee recouer that whiche is requisite for our saluation. I say wee recouer it, by seeking it in our Lord Iesus Christ. Nowe then if wee say, yea but wee bee weake and rude, wee cannot mount so high as too the secretes of heauen: let vs looke vpon the baptisme that is giuen vs, as though God reached out his hande too vs. There he sheweth vs to eyesight, after what maner he plucketh vs out of the curse wherein we were plunged, and couereth vs with our Lord Iesus Christ, to the end that all our misdeedes should be buried by the perfection of his rightuoufnesse. For wee knowe he yeelded suche obedience too God his father, that if wee come grounded therevpon, we cannot but finde fauour at his hand. Thus yee see how that on the one side God wil hane vs to rest vpon him and on our Lord Iesus Christ his sonne, to the end we should draw out of the fulnesse of that fountayne, and yeelde the whole prayse of our saluation to the working of his holy spirite: and on the other side giueth vs baptisme as a help of our rudenesse and infirmitie. Seyng wee haue all this, what seek we any more? Is it not a wilfull robbing of God, if wee will needes haue other helpes, and put too other opinions and fancies as they come in our heades? VVhereto serueth all this? But suche minglings are Diuelish corruptions. Therefore S. Paule telleth vs, that wee must be so vnited too our Lord Iesus Christ, as none of vs must aduaunce himself as though he were better worth than his fellowes,

but

but acknowledge our selues beholden too Gods meere grace for all things, and bothe great and small muste indeuer the same together, and with one cōmon consent confesse, that in our Lord Iesus Christ they haue all that is to be wished for, and therefore giue ouer all the inuentions and deuices that can come in their owne brayne. Yet not withstanding, S. Paule ment not too say that there is no diuersitie of degrees as in respect of worldly policie. For wee knowe there are maysters and seruants, Magistrates and subiectes: in a householde there is the good man which is the head, and the good wyfe which ought to bee subiect. VVee know then that this order is inniolable, and our Lord Iesus Christ is not come into the worlde to make such confusion as to abolish that which was stablished by God his father. But when S. Paule sayeth that there is nother mayster nor seruant, man nor woman: he meeneth that too bee sure of their saluation, men muste not set vp theyr tayles lyke Peacockes, and stand gazing yppon their owne fethers: but looke what woorthinesse so euer we weene too bee in our selues, wee muste wipe it away and cast it vnder foote, and acknowledge all to bee but hinderances that turne vs aside from comming to our Lord Iesus Christ. Therefore when both great and small doo acknowledge that they cannot bryng aught of theselues, but must receyue all things of Gods only free goodnesse: Then is our Lord Iesus Christ himselfe alone is all in all in vs: that is to say, we wil not go about to adde aught to the grace that he hath purchaced for vs, and which he offereth vs dayly by his Gospell too the end wee should be partakers of it and inioy it too our saluation. Thus yee see in effect, that on the one side we must keepe the ciuill orders of this world. Let such as are great men, and men of authoritie aboue others, knowe that God intendeth too be serued by them in that state. As for example, let the Magistrates consider that they be so much the more bound to do their duetic, seying that God hath done them the honour too aduaunce them after that fashion aboue others. Agayne, they that are priuate persones and ought too obey the Magistrates, must looke that they submit theselues, vnlesse they purpose to striue with God and to make warre against him. Yee see then that S. Paule holdeth vs in sobrietie and modestie, and vnder a bridle which was not deuized by men, but dedicated of God too our vfe.

Cor. 7. s. 21.

vse, bycause mankind could not continue without it. And truly we ought too honour and reuerence the state of gouernance, as a thing ordeyned of the Lord. And yet for all that, when wee come too the heauenly life, let vs assure our selues that all worldly things passe and vanish away, as the world and the fashion thereof passeth, sayeth Saint Paule: but the kingdome of God endureth for euer. Then as touching our being children vntoo God, and as touching our beyng his heires, we come not to it by riches, noblenesse, or dignitie, or by any power or vertue of our owne. How then: By Gods meere grace and goodnesse. For the great ones must be fayne to stoupe and to humble themselves, and the little ones muste needes wonder at the sight of Gods so inestimable goodnesse, who hath vouchsafed to lift them vp after that sorte aboue the heauens, whereas they be fearfully counted worthie to dwell vpon earth. Furthermore let vs haue the skill to profite our selues hereby. Truly the chiefe poynt is that we go foreward and trauell still to the inheritance of the heauely kingdome, and that our studies, thoughtes and desires be chiefly applied therevnto. But yet therewithall wee muste also in passing through this world, haue regard of the degrees which our Lord hath set too be kept. And when any are to be chozen to the state of gouernment, to weeld Gods sword, and too sit in the seate of Iustice: let every man bethinke himself well, and pray to God for such as are too bee chozen, that they may be found to be good and faithful Magistrates, and imploy themselves too doo their duetie. And let vs on our side walke peaceably in their obediēce and subiection: let vs feele there as it were the first frutes of the kingdome of heauen: and let vs consider that our Lord Iesus Christ doth by that signe shew vs aforehad that he hath a care of vs, and ouerlooketh vs, and watcheth ouer vs, vntill we may feele it to the full when he shall haue gathered vs vp to himself. And to the intent we may the more cherefully and with the better courage beare the yoke which he hath appoynted: let vs vnderstand that it is acceptable too him, and a sacrifice whiche he liketh well of, when wee walke according to the order which he hath stablished, and when wee proceede to line, not onely without doing any man wrong, or without offering any violence or deceyt: but also doo walke in all godlinesse and honestie, (as S. Paule sayeth) that

Tit. 2. r. 12

is to say, when we first feare and reuerence God about all thyngs, and labour to dedicate ourselues wholly vnto him: and secondlye live after such a sober manner, as we do well shewe, that we be not given to the world, though we dwell in it: but that we take it as a strange countrie, through the which wee trauell continually towards the heavenly rest, till we see the thing in very deepe whyche is taught vs heere, that is to wit that we haue not bin knit vnto our Lord Iesus Christ in vaine.

And now let vs fall downe before the maiestie of our good God with acknowledgement of our sinnes, praying him to make vs so to perceiue them, as we may continually seake him, euen with as earnest zeale as may possibly be, and giue ourselues wholly to our Lord Iesus Christ, to the ende that being ioyned to him, wee may giue ouer all the cares of this worlde, and still more and more go forward to the felicitie of the heavenly kingdome, till we be fully come thither. And so let vs all say, Almightye God heavenly father. &c.

The xxiiiij. Sermon, which is the

first vpon the fourth Chapter.

I say that vvhyle the heire is a chylde, he differeth nothing from a seruant, although he be the Lord of all things:

But is vnder Tutors and gouerners till the tyme appointed by the father.

VVe also lyke wyse vvhene vve vvere children, vvere kept in bondage vnder the ordinaunces of the vworld.

But vvhene the accomplishment of tyme vvas come, God sent his Sonne, made of vwoman, and made vnder the Layve.



2. Cor. 1. d.

19.

It is out of all doubt that there was neuer yet any mo meanes than one whereby men might attaine too saluation. And whereas many men beare theselues in hand, that they shall by their owne merites obtaine the thing that they hope for it is but a mockerie and a beguiling of theselues. For (as hath bin shewed heeretofore) we are all of vs reiected of God, cursed, and the children of wrath. On our owne part we be not able to recover that which wee haue lost in Adam, but God must of his infinite goodnesse be fayne to worke in that behalfe: for all other helps are vayne and vnauiaylable. But now hath God stablished one only meane whereby men may get out of the dungeon of cursednesse wherein we be all hild. Therefore it must needs be that the fathers of old time were saued by Gods meere grace, euen as we be, which hope for the like at this day. For it is too be serue in the second Epistle to the Corinthians, that all the promises which God hath giuen in al ages, were grounded vpon our Lord Iesus Christ, and that he is the pledge of them, which maketh them auaylable and giueth them effect and force towards vs. Then, to be short, it must needs be, that there is but one saluation common to all the faithfull, both which are at this day, and which haue liued at any time since the beginning of the world: and it must needs be also, that God hath gathered vs together in one, accord to the intent we should be reconciled to him by the grace of our Lord Iesus Christ, and by that meane be counted righteous and enioy the inheritance of heauen. Yet notwithstanding, wee see great difference betweene the Church that is now adayer, and the Church that was vnder the law. For the fathers were subiect to many Ceremonies. They were circumcised from their childehoode. Besides this, they had their Sacrifices, washings, and such other lyke things. At this day all those things are abolished, and none of them is in vs. How then shall we say that the substance of faith is al one among vs and the fathers, and yet that the gouernment was diuers and that God hath vterly chaunged it? If it bee alledged that this diuersity proceedeth of God: it would seme that he is variable. And if it bee sayd that it cometh of men: then must we conclude that

we

we hold two sundry ways; and that there was great oddes betwene them and vs. I haue answered already too the firste obiection that may be made: namely that there is no variablenesse in God, though he haue altered the order of gouernment in his Church. For when he sendeth faire wether or foule, heate or colde, and disposeth the seasons of the yeere diuersly, shall we say therefore that he chaungeth his mind; and that he is mutable in himselfe. No, but contrariwise we must say that he hath ordeyned the things that were conuenient for mankind, and yet notwithstanding doth by those changes and turnings warne vs that wee must not seeke our rest heere beneath, but passe away as wayfarers, and as they that vndertake a long journey to come to the kingdome of heauen. As touching the seconde obiection, Saint Paule sheweth that if there be any difference betwixt vs and the fathers that liued vnder the Lawe, it is not in that our religion is not all one, it is not in that wee haue not all one God, it is not for that the promises which we receyue belong not to vs nowadayes, or for that our Lorde Iesus Christ hath not at all times had the power to make attonement among al men, euen from Abell to those which shal be found in the last end of the world: but he sayth that the diuersitie is in the outward gouernment. And the better to expresse that, hee alledgeth a similitude which we ought to be well acquainted with. For if a father leaue his children fatherlesse and vnder yeeres of discretion, he will appoint tutors and gouernors of them till they come too full age. When the father is deceased, his children shall be vnder Tutors and gouernors, without enioying of the goodes that their father hath left them: and yet do the goodes belong to them: neuerthelesse they haue not the rule of themselves, but in sted of following their wanton appetite, men giue them schoolebutter with a rodde. Thus ye see that although the children be heires, yet haue they not libertie at the firste day, bycause they bee too weake, and haue nother wisdom nor discretion. Now according to this similitude Saint Paule sayth, that the fathers, (that is to say the Iewes which liued vnder the law) were Gods childre and heires as well as we: but that the Church was then as it were vnder age as a yong child, &c. needed a bridle, and therefore they were in bondage & subiects of the law.

S. Paule then compareth Gods law whereby the Iewes were hyld in streight awe vnder the yoke of Ceremonies, I say he compareth it to a Tutorship. But nowe is that time past and gone sayth he: for God hath sent his only sonne, in somuch that in our Lorde we bee men growe and are come to such perfectiō of age, that the gouernment which was vnder the law is now superfluous & vnprofitable, yea & it should be altogether contrary to Gods will, and to the order which he hath stablished. And so we see whereat S. Paule aimed. For it is a thing of great importance to know that our Lorde Iesus Christ is no newcome thing, as though god had sodenly bethought him to remedie the destruction of mankind. For Christ had that power from the beginning, and it behoued all men to seeke their saluation in him, for the faith hath always bin one selfsame, as the Apostle alledgeth in the Epistle to the Hebrues. And truly Abels sacrifices were not accepted for any worthinesse that was in his own person, nor for any valew that was in him: but only by the meanes of faith: faith was faine to be his foundatiō and buttresse. In respect whereof also the Apostle sayth, that our Lorde Iesus Christ which was yesterday, is also to day, and shall be stil to the end. Therefore we must be well resolved of this point as a thing vndoubted & out of all question: namely that wee in these days haue not any newe hope of attaining to saluation, but the very same that hath bin at all times heretofore, and that the Gospell is not a newfound doctrine forged within these few yeeres, but the very same doctrine wherein all the righteous men that euer were, haue bin instructed. And truly it hath bin said heretofore, that we be made the childrē of adoption when we once haue our Lord Iesus Christ. For S. Paule intended to rebuke the folie & presumptuousnes that was in the Iewes, for that they boasted always of their earthly linage. He sheweth that in this behalf we must haue respect of nothing but of the incorruptible seede of Gods word, whereby we bee begotten new agayne. Now when God adopteth vs and receiveth vs to bee his children, the doth he auow vs to be the spiritual offspring of Abraham. How then cā we be Abrahams children, except we agree with him in faith? Ye see then that Pauls handling of this point here is to good purpose: namely to do vs to vnderstand that fro al time out of mind, there

Heb. 13. b. 8

Heb. 11. a. 4

hath

hath not bin any other meane to reue men to saluation, and too bring them into Gods fauour and loue, than by trusting in Iesus Christ, and by fleeing altogether vnto him for refuge. Thus yee see why it is sayd that yong children are masters of the house, and that the inheritance belongeth to them, though they do not yet enioy it by reason of their age. And heere we haue also to marke further, that it wer great wrong to the fathers of old time, to shet them out of the fellowship and onement of the faith that is shewed heere by Sanct Paule. For their life was of all mens most miserable, bycause God kept them occupied with many afflictions: and the liues of the fathers (specially of those whome God marked out too make them excellent) were all mirrors of inuincible patience. For what things indured Abraham? How hard and great incounters dyd hee beare out? VVhat manner of temptations did Isaac and likewise Jacob abide? Again what vertues see we in David? Now if they had set their mind vpon this world, they had bin in worse plight than the brute beasts. Therefore (as I haue sayd afore) it must needs bee that they looked higher; and that did they witnesse sufficiently, not only by word of mouth, but also by deede. Then let vs marke well the point that is set downe heere; whiche is, that the fathers hoped for the selfsame heritage that we looke for, euen by the meanes of our Lord Iesus Christ. And for asmuch as we agree with Abraham, David & the other holy kings & Prophets in faith: we shall be gathered into the heavenly life with the, & obtaine the same crowne of saluatio with the, which is the reward of faith as S. Peter termeth it in his first Epistle. Furthermore whereas S. Paule sayth that the child differeth nothing fro a seruant; he doth it, always to magnify Gods grace towards vs, and the priuiledge which we obtaine by meanes of the Gospell. It is much for vs to be called the children of Abraham: but it is much more whe it is said of vs, that God hath aduanced vs to a higher degree by the Gospell, than euer Abraham came vnto. For in asmuch as our Lord Iesus Christ was not yet come: he was vnder the yoke of the law. But we at this day are free from it: and so yee see that God hath exalted vs aboue all the Patriarks and Prophets. And wel ought we to acknowledge this grace, and to esteeme it as it deserueth, to the end we may giue ourselves to the

• seruing of God with the earnestest affection and zele. But (as I haue
 touched already) we must marke, that S. Paule speakes not heere of
 any feueral person. For there is none of vs all but he ought to con-
 fesse himselfe to be much rarer and weaker in faith, then were the
 Prophets and Patriarkes: and that doth their liues shew full well.
 Then if we be not come to such perfection as they were, how is it
 sayd that they were as little children, and that we be nowadays as
 it were at the state of men? I told you before, how S. Paul speaketh
 not of one man or other, but of the common gouernment of the
 Church. For he speaketh not of the men themselues, but of the fa-
 shion that God vsed in guiding those that are his. This will be shew-
 ed the better by things contrary. S. Paule vpbraideth the Corin-
 thians, that hee was driuen too giue them milke as to little babes,
 because they were not yet able to brucke strong meate, & he maketh
 them ashamed of their dulnesse, & of their weltring in their vnto-
 ward affectiōs, for that they had not profited in the faith as the time
 required. Therefore it was a kind of childishnesse for them to be al-
 ways new to begin. Yea & we see how the Prophet Esay condem-
 neth the Iewes yet more roughly, whē he saith that they were little
 childre, to whom he say A, A, B, B, so as they be still new to begin
 again, & looke what they learne to day, they forget to morrow, so
 that they neuer go forward but with great hardnesse. This is a vice
 that is too comon in the world. Moreouer, S. Paule in the fourth to
 the Ephesians, doth generally exhort al the faithful & al such as are
 well strengthened & able to be teachers of other mē, which be as it
 were antesigne-bearers to shew the way of saluatiō: I say, he exhor-
 teth the to grow stil til they be come to the full age of manhood. It
 should seme at the first bluish that there is some contrarietie. For hee
 sayth here, that al those whome God hath receiued into his Church
 & made them of the household of faith, are already come to full age,
 yea euen the veriest idiots that scarcely vnderstand three wordes
 of faith, so they haue the principles and as yee would say the grosse
 summe of the power of our Lord Iesus Christ. S. Paul sayth that they
 be already as good as men growen, & that God wil not hold them
 any longer as children vnder a maister, or as vnder tutors & gouer-
 ners. And in another to the faith, that not only suche as are weake

1. Cor. 3. 2. 2

Esa. 28. 9. 10

Eph. 4. 14

9. 1. 10. 1

and ignorant, but eue the excellēttest sort, which ought to carie the torch before others to giue them light, must grow still. And how long. Not for a yeere or two, but al their life time: so that as long as they liue in this world, they must dayly acknowledge theselues to be weake still, & that they haue needs to inforce and streine themselves to go forwarder and forwarder. But al this agreeth very well together. For if euery man examin himselfe what he is, surely euen the forwardest of all, shall find theselues to be stil as little children. For although we indeuer to come vnto God, yet we drag our legs after vs: and howsoeuer we bee disposed of ourselues, a number of hinderaces step before vs, & euery little straw stoppeth vs: or else if a flie do, but crosse our eyes, by and by we bee ready to turne away. And although wee had neuer so great courage in vs, yet haue wee many vices to fight against, & our knowledge is not suche but wee haue needs to pray God dayly to increace our faythe, and correct the remnant of vnbeleefe that is in vs. Thus ye see what euery man shal find on his owne behalfe. But if we looke vpon the fashion that God keepeth in guiding & gouerning his Church: it is certaine that we be fully men grown. And why? For we be no more hilde in so strenght subiection of the law as the fathers were: but for asmuche as we haue our Lord Iesus Christ, we resort vnto him, whē we haue sinned. VVe see wel ynough how we be berrayed with spots & blots before God: but yet is our washing ready at hand, in somuch that by being dipped in the blood of our Lord Iesus Christ by faith throghe the working of the holy Ghost, we become pure & cleane, & God accepteth vs into fauour. Againe we be bound to euerlasting death by reason of the faultes that we comit dayly against him: but yet the amends for the is to be found in our Lord Iesus Christ, for he is ordeined the ranfome to discharge vs. Ye see then that we be no more vnder the bridle wherto the fathers were subiect, namely in respect of God and of his gouerning of vs. Therefore although we feele our owne infirmities, yet doth not that barre vs frō being men grown: that is to say, it is no let but that God giueth vs greater libertie and priuledge, than he did so such as liued vnder the law. This in effect that question is asswyled. And it seemeth to bring vs backe too that which I haue toucht already, namely that we must magnifye

Gods grace towards vs, for aduancing of vs to such dignitie. But
 therewithall we see also, that it is not lawfull for men to deuide a new
 gouernment at their owne pleasure vnder pretence that folke are
 raw, or that many are not yet fit to be led and guided after a higher
 and wiser fashion. And it becometh vs to marke that wel. For when
 the superstitions that reigne nowadayes in poperie did firste enter
 into the world: they began not with such diuelish blasphemie as
 they bee now maintained with. For looke how many Ceremonies
 there are in the popedom, tearmed by the name of Gods seruises: so
 many be their Idolatries and the Illusions of Satan: and to be short,
 all is abhominable before God. VVhy so? For they imagin them to
 be things necessary to saluation, that by the meanes of them they
 be able to raunsome themselves, and too get forgiveness of their
 finnes. Moreouer they deface our Lord Iesus Christ and the grace
 that is brought vs by him, bycause they hope too raunsome them-
 selues by their owne satisfactions, and by that meanes vsurp and
 plucke to themselves the thing that belongeth to the sonne of God.
 Thus ye see that they be cursed villaines. Neuerthelesse when their
 gewgawes were first brought into the Church, they were not yet
 full of so grosse dotages: but they crept in vnder a somewhat more
 fauorable pretence: that is to wit, that men were rude & dull, & un-
 able to comprehend the secrets of the kingdome of heauē, if they had
 not bin handled & dandled after the manner of little childre. Now (as
 I haue touched already) it is true that euery man ought to humble him-
 self when he knowes his owne infirmitie: but yet doth it not therefore
 follow, that we should bring vp new fashions after our owne fancies.
 VVe must be corrected with that which God hath ordeined. A yong
 child must not choose his tutor of his own head: no, he should not
 be suffered to do so. But his father will appoint him one. True it is
 that there are other meanes stablished by lawes: but heere S. Paule
 hath taken a similitude agreeable to the matter that he deales with.
 Then if an earthly father haue authoritie to appoint Tutors to his
 children: why should not God haue the same power? A childe shall
 not be licenced nor suffered to choose a Tutor to his owne liking.
 Sith it is so: by what right or title will wee deuide this or that,
 too saye, wee bee yong children, and therefore we must haue a
 fashion

fashion meete and agreeable to our slenderesse: Yea, and God hath provided one for vs: now shall wee be wiser than he? Howsoever the case standeth, the very cause why mens wits haue bin so ticklish to deuise store of Ceremonies in the Christen Church, was that they sawe so much rudenesse among the common people. Yea many (say they) it is good reason that there should be this & that. Baptisme were to simple a thing if there were nothing else to be seene in it but water, and that water would not be sufficient. For there are a great number of lay folke, which are so dull that they vnderstande not what that misterie meaneth, that is to wit, that we be repued by our Lorde Iesus Christ. Therefore there needeth oyle and creame to represent the holy Ghost, as it were in a visible figure. Besides this there needed light, and a white Chrisome, and salte, and est one thing, and est another. Very well: thus was baptism daily decked, yea in the opinion of men: but all of them are but defiling: for did not our Lorde Iesus Christ, who is the incomprehensible wisdom of God his father, knowe well inough what should be for our profit? Shal men come creeping like little todes, and seeke I wot not what, and beare them selues in hande that the things which our Lord Iesus Christ hath ordeyned are ynperfect, and that they will take in hande to make them perfect? As muche is to be sayd of all the rest. Specially the Supper of our Lorde Iesus Christ hath not only bin corrupted and maymed: but also vtterly defaced by the diuillish abomination of the hellish masse. For they make it to be but an ordinarie matter to take a bit of bread & to drinke three sippes of wyne. [Gods word willet vs to] looke to the promise [namely] that wee be made partakers of the body and bloud of our Lorde Iesus Christ, when wee receyue his holy Supper with true sayth and obedience, and that in him onely lyeth the foode of our soules. But contrariwise men haue bin fayne to apparell themselves like players in an enterlude, & therewithall to vse so many murkinewes, as it was a shame to beholde them: and what was the ende of al? Mary sir, it was a sacrifice for the remission of sinnes, both of quicke and dead. VVherin yee see howe our Lorde Iesus Christ is bereft of his priestly dignitie which was giuen him of God his father, euē with a solempne oth that he should

neuer haue any successor: but yet for al that the Papists make him a thousande thousande successors. And what maner of men I pray you? Surely if they were Angels of heauen, yet ought they to bee taken for diuels. But their choyce is of al the vermin of the world, of all the rascals, and of all naughtipackes: and shall wee say that suche a rable are the successors of our Lorde Iesus Christ. And yet neuerthelesse yee see what the Papistes alledge for their couert: namely that men must needes haue some helpe because of their infirmitie. And thereof came all the residue of their superstitions: as for example, when they did set vp their Idols and puppets, they termed them the lay mens bookes. But wee see that all their malapertnesse is confounded heere, when S. Paule bringeth vs backe to the order that God hath set, because wee must all wholly holde vs too it, and there rest. So then, will wee not disclaime the heritage of heauen whiche our Lorde Iesus Christ hath purchased for vs? Let vs followe the gouernement which God hath set downe in his Church, and assure our selues that God will supply al wants. Howe rude or rawe soeuer wee be, he can well skill too drawe vs to him. Yea, so we keepe the beaten way, for as for them that haue so mingled and turmoyled things, and pyled vp suche a heape of Ceremonies: they haue so little remedied their infirmities thereby, that they haue rather estraunged themselues quite and cleane from our Lorde Iesus Christ. For wee know that men are of their owne natures too much inclined to visible things. Therefore by taking vp many ceremonies, men are so intangled, so snarled, & so depely drowned in them, that afterwards they forsake God and our Lord Iesus Christ. If any man alledge, why so? Had not the fathers of olde time many ceremonies also too helpe their infirmities? Yes: but all theirs were reuealed too them by God. For first it was tolde them that the patterne of all those things was heavenly, as it is sayde in the xxv. of Exodus. And it was shewed too Moyses in the mountayne, too the intent they should not muse vpon these present and corruptible things. And when God sawe they were too much given vnto them, wee see howe he rebuked them sharply by his Prophets, saying: away with your sacrifices, fye on them, for thinke yee that I take pleasure in your cutting of the throates

Exo. 25. d.
40.

Psa. 50. b. 8
& Esa. 66
4. 3.

throtes of beastes, in hope too pacific mee thereby, as though I were an hungred or a thirst: Thinke yee that I haue neede of suche helpes? Yee see then that God dyd alwayes drawe his people from superstition, notwithstanding that there were many ceremonies ordeyned, which was done for the necessitie of the time. For it was requisite that there should be figures and shadowes in the absence of our Lorde Iesus Christ; according too S. Paules saying, who telleth vs that the fathers of olde tyme were by that meanes directed too seeke Christ: but nowe that he is come, wee haue no more neede of any suche thing. As for example, if a man bee away from mee, so as I can not come too the sight of him, and I would sayne haue a representation of him too finde him out by, I must at leastwise haue an Image that may resemble him: but if I see his body present, and may beholde him face too face, I neede no more any Image or counterfet too paynte him or expresse him more liuely vnto mee. Euen after the same maner the fathers of olde time had many figures and shadnwes, bicause our Lorde Iesus Christ was not yet reuealed. But nowe that he shineth vpon vs, and sheweth him selfe as the daysonne of rightuoufnesse so brightly vnto vs were in not a wilfull burying of him agayne, if wee would needes haue figures still? And for that cause also was the vayle of the Temple rente a sunder at hys death. For now a dayes wee may enter in familiarly vntoo God, and offer him our spirituall Sacrifices, that is too wit, our prayers and petitions, and that is bicause wee haue the very body and substaunce as Sainet Paule sayth in another texte to the Collossians. Now then wee see that all they which haue forged new deuises after that sort, haue ytterly corrupted and falsified the Gospell, and haue tied to wels and napkins before mens eyes, too keepe them from the seeing and knowing of Iesus Christ, as they ought to haue done, and as was requisite for their situation. And therefore it is certayne that all they which busie them selues about such gewgawes, do in steade of seeking Christ, throwe them selues headlong into damnation by following so their owne brayne. They bee so giuen too it, as they can not be plucked from it: they play the little children that are buylding of some house of oyster shells, who are so earnest at their

Mal 4. 2. 3

Mat. 27. f.

5^h

Colos. 3.

their work, that they forget to eate or drinke, and are contented to suffer heate and colde, hunger and thirst. And why so? Bicause their fondnesse carieth them away. Agayne they remove their stuffe too and fro, and bring in this and that, and when they once begin to set them selues to it, they can neuer make an ende. Euen so is it with men when they will needes serue God after their owne liking. Yee see then that we had neede to be sober in that behalfe, and to content our selues with the helpes & meanes that are ordeyned already to bring vs to our Lord Iesus Christ. VVe haue Baptisme & the Lords supper: let vs hold our selues contented with them, for our curiositie will always draw vs vnto euill, vnlesse we yeeld to Gods appoyntment, and giue ouer al our owne speculations and fancies. Yea and let vs vnderstande that it is a blasphemie agaynst God, when men say [of their owne heads] this or that is good for vs, I tell you playnly, when soeuer men say, we must haue this, and we must haue that, or we must haue our Church or religion of this fashion or that fashion: It is as much as if he should say, God was not well aduised how wee should bee gouerned, he wiste not what was meete for vs. As for example, it seemeth to them to be too slender a matter that there should be no more but only water in Baptisme: and they must haue somewhat else to giue it a greater grace and maiestie. Therefore they haue rapers, and salte, and creame, and all the rest of the pompes of their owne making. Lo how men wyll alwayes bee adding of somewhat vnto Gods commaundement: which doing is a cursed blasphemie, as I sayde afore. And it riseth of this, that they had not an eye to the principall, but gazed styll vpon the appurtenances. The principall is the promises: for all the Ceremonies of the world are not onely vayne and baggagely, but also diuelishe illusions, excepte Gods worde bee printed in them, and that that be the thing whereat they looke, and the marke wherat they ame. As how? If wee had no promise for baptisme, we knew to what end it was ordeyned: what a gewgawe were it? It were much better for vs to forbear it. Again, if we knew not what the Lordes Supper meaneth, it were better that the remembrance of it were vtterly buried. But when Gods word goeth with it, so as we haue the promises to warrant vs that we be washed and clesed from

from all our spotted by the blood of our Lorde Iesus Christ: then
lyeth all our trust there. And moreover it is sayde that there we be
renued by the holy Ghost. Lo how baptisme leadeth vs to the pro-
mises, and the promises leade vs to Christ, as to the partie that is
conteyned in them. Thus ye see what wee haue to beare in minde,
when S. Paule exalteth vs in degree aboue all the Patriarkes, and
those that lyued vnder the Lawe: namely, that it is not for that
there was not more perfection, constancie, and fayth in them, than
is nowe a dayes in vs. And therewithall (as I haue earst sayde) wee
bee still confirmed in this poynt, that there is no newe meane of
saluation set forth vnto vs, but that God gathereth vs too hym
for our Lorde Iesus Christes sake, in like wise as he hath in all ages
called his chosen, and those whome he lysted too cull out, and
whome he voutsaferd too make partakers of the adoption that is
imparted too vs at this day. For if it mighte bee sayde, that men
haue had the meane too bee iustified, and too come in fauour with
God, but onely since Iesus Christe came into the worlde: what
should become of those that lyued afore? Our fayth shoulde bee
but weake, and it would cast vs into suche a maze, as wee shoulde
not wote where too become. How nowe, would wee say? Hath
not God ben the father of his creatures in all ages? Was there
no saluation tyll Iesus Christe came intoo the worlde? Yes, but
where as it is sayde that the saluation is manifested vnto vs by the
Gospell, yet was it also already before: and althoughe there was
a veyle in the Temple, and other shadowes, yet neuerthelesse
the fathers had alwayes an eye vnto Iesus Christe, vnto whome
wee bee led at this day. Thus you see howe they mighte walke
freely and without doubting, and howe that at this day also there
is not any thing that can shake vs, if wee keepe on our way too
our Lorde Iesus Christe, knowing that by his meanes wee bee all
called too the heritage which he hath purchased for vs. And there-
fore wee ought so muche the more too abhorre these Devils, that
beare vs in hande and strayne them selues too proue, that the fa-
thers of olde time were like to bruse beastes, as though they had
known nothing of the spirituall lyfe. Beholde a blasphemie
made too deface all the religion of the worlde. Of which number

was that cursed creature that was punished heere according to his
 deserts, I meane that dogge which durst bee so bolde as to weine
 that Abraham neuer tasted nor knew of the heavenly life, nor ne-
 uer worshipped God but imaginarily, and that the reporting of
 him to be the father of the faythfull is but a mockerie, and that his
 fayth was but a shadowe of fayth, and finally that he neuer knewe
 of Iesus Christ, nor of his comming. Beholde (I praye you) this
 blasphemies wherewith his bookes were stuffed. But let vs in these
 dayes abhorre suche plagues of Satan. For it is certayn that this
 sayde Champion of the Diuell was purposely bent too bring too
 passe, that there shoulde bee no more fayth in the worlde. For in-
 as muche as the Diuell transformed him selfe, and shewed not his
 homes at the first, it was very dangerous when he came after
 that fashion, as it were too digge downe the foundation of our
 fayth, as it were vnder the earth. And Saint Paule warneth vs ex-
 pressly heereof, too the ende wee should stande vppon our garde,
 and keepe good watche that wee bee not taken tardie. Then let vs
 marke well, that wheras it is sayd heere, that to be made the heires
 of God, we must be made the members of our Lord Iesus Christ:
 thereby the holy Ghost intendeth too confirme vs, to the ende we
 should be so muche the better disposed to go on forwards contin-
 ually vnto God, and to holde out in the hope till wee haue bene-
 come all the battels of this world, to be brought into the spirituall
 rest which we looke for. Also we haue therewithall to marke well
 what is sayde concerning the fulnesse of time. For according too
 mens ynnecesurable inquisitiuenesse, it mighte bee demanded
 heere, why and how so? VVhy hath God driuen it off so long
 seeing wee were forlorne and damned in Adams fall? How hap-
 peneth it that he hath not remedied it rather? Surely S. Paule doth
 not altogether satisfie mens appetites, but cutteth it quite off by
 the waste. And in good sooth if God mente too content vs, hee
 shoulde bee fayne too feede vs with many needelesse things: but
 he intendeth too tye the obedientnesse of our fayth. And Saint
 Paule also dooth barre vs of that thing, in saying, *that the fulnesse of
 time was not yet come.* And what meaneth he by the fulnesse of time?
 He meaneth the time that God hath appoynted in his owne pur-
 pose,

purpose, and not according as men might haue iudged of it: for they bee no competent iudges of that matter, but muste submitte them selues to God, and allowe of that whiche he hath stablished. Thus yee see what S. Paule ment by saying, that the full time was then come, when God sente his onely sonne into the worlde. Therefore let vs leame that our these wilddome is this sobernesse of submitting our selues vnto God, to accept for good and right, full what soeuer thing he dooth, knowing that on our owne part, though wee haue neuer so muche vnderstanding, it is but folly for vs too thinke our selues aught woorth, or too take vpon vs the skill of any thing: and that wee must learne to humble our selues to our God, and not looke as many men doe, who are so hastie as to say, VVhat? I thinke thus, and thus is mine opinion. For there is not any thing more contrarie to Gods doctrine, than when men presume so much vpon them selues as too say, thus must the matter go, and so and so do I thinke or suppose. Truely it becommeth vs too be hid as captiues, as S. Paule sayth in the seconde too the Corinthians. Let vs holde our selues in such awe, as wee may not once lifte vp our heades too dispute agaynst God, nor make any estimation of our selues as though we were of some abilitie. Let vs holde vs contented with the libertie that he hath giuen vs, and not doubt the grace that he hath graunted vs, in preferring vs before those that were as Angels in this worlde, and yet not vnderstanding vs to be aduanced to the libertie which wee haue by the Gospell. Furthermore S. Paule doth here bring vs back to the thing which we ought to consider aboue all others: which is, that our being at the time of full age in these dayes, is not in respect of any vertue that is in vs, but in respect of our Lord Iesus Christ. The difference betweene vs and the fathers of olde time, is (as I haue sayd already) that they were led as vnder a we, and wee bee nowe set free into full libertie: and yet we are so full of carnallitie, that we are as captiues still. No: but bicause it pleased God too honor vs with the presence of his onely Sonne. VVill we then inioy the libertie of the Gospell? Let vs go right foorth too our Lorde Iesus Christ, who as he is glorified in him selfe, wyll also bring vs intoo the heavenly glorie

2. Cor. 13.

4.3

glory, wherinto hee is gone before vs. This is the thing that Sainct Paule ment purposely too tell vs. As touching that it is added that he was made of woman, and put vnder the Lawe: it must not be dispatched at this time, and therefore we will reserve it till an other time.

And now let vs fall downe before the maiestie of our good God, with acknowledgement of our faulces, praying him to make vs so too feeble them, as wee may mourne and bee sorry for them with true repentance, and goe thither as he calleth vs, that is, to wit, be so rightly bereft of our flesh, and of all the corruptions thereof, as we may come to the ioy whereto he dayly calleth vs, and vnto that vncorruptible wherein it becoueth vs to go forwards all the time of our life. That it may please him too grant this grace, not onely too vs, but also too all people and Nations of the earth &c.

The xxv. Sermon, which is the

sermon upon the fourth Chapter.

4 But vwhen the tyme vvas fully come, God sent his sonne made of vwoman, and made vnder the Lawe.

5 Too the intent too redeeme those that vvere vnder the Lawe, that vve might receyue the adoption of children.

6 And forasmuche as you bee children, God hath sent the spirite of his sonne into your hearts, crying Abba, that is to say, father.

7 VWherefore now thou art not a seruant but a sonne, and if thou bee a sonne, thou art also an heire vwith Christ,



Haue tolde you already why S. Paule speakes
 heere of the fulnesse of time: namely to abate
 mens curiositie, who by their good willes would
 seeke to farre into Gods secretes, yea and take
 vpon them so boldly as to reply against God if
 he behaue not himself after their fancie. To the
 intent therefore that the saythfull may content
 themselves with the order that God hath kept in sending of our Lord
 Iesus Christ: he sayeth that the due season was not before, for that
 matter dependeth vpon the only good pleasure of God, and vpon his
 vnaungeable purpose, wherevnto it behoueth vs too submit our
 selues. And now S. Paule sayeth, *that our Lord Iesus Christ was made of
 woman, and put vnder the Lawe, so acquite those that were vnder the lawe.*
 First he sayeth that he was clothed with our nature, for else he could
 not haue yeelded obedience to God in our behalfe, that wee might
 be set free. Howbeit for asmuch as he was conceyued after a wonder-
 full maner, therefore doth S. Paule say he was made or begotten of
 a woman. It is true that he was of the seede of Dauid: neuerthelesse
 I haue told you already, that there was a secrete working of the ho-
 lie Ghost in his conception. But how soeuer it was, our Lorde Je-
 sus Christe tooke our nature vpon him, too the end he might yeeld
 obedience to God his father, as it were in our persone. And that was
 the cause why he tooke our nature vpon him. And this subiection
 whereof he speaketh, was not of constraint, but of good will. For
 wee know that the Sonne of God hath all superioritie and souerain-
 tie, in so much that euen the Angelles and all the principalities must
 bowe their knees before him too doo him honour. How then could
 he bee subiect too the Lawe, sayng that the Lawe is such a bondage?
 This doth no whit deface the Maieftie of Gods sonne, for asmuch
 as he abaced himself of his owne good will. Therefore (as it is sayd
 in the second too the Philippians) there is no contrarietie in that he *Phil. 2. 6.*
 might make himselfe equall with God without robberie: and yet
 that he abaced himselfe also. So then, for asmuch as this doing of
 his proceeded of his owne meere and vnconstrained goodnesse: he
 continued alwayes in his owne state, not withstanding that before
 men he had the shape and fashion of a seruant as S. Paule also speci-
 fieth

sieth [in the same place.] How soeuer the case stand, let vs marke well, that he which was Lord of heauen and earth, tooke that subiection vpon him, to set vs free from it. For we see how our Lord Iesus Christ was circumcized, and when he came to mans age, he kept diligently all that belonged too the lawe of Moyse: not that he was bound to do it, but to put away the bondage, and to breake the bond wherewith wee were as it were pinched and fettered. Therefore as oft as the Gospell speaketh to vs of libertie, (whereof S. Paule doth also treat in this text): let vs come backe to our Lord Iesus Christ, assuring our selues that he became not bonde after that fashion for nothing. Now, there is nothing in him which cōteyneth not the performance of our saluation. Then must we needes conclude that wee be not any more subiect to the bondage of the lawe, or else it would turne too the dishonour of our Lord Iesus Christe. For what a thing were it, if after his yeelding of himself to subiection for our sakes, we should still hold scorne of libertie? It were more conuenient that heauen and earth should chaunge their nature, than too say that the sonne of God is come downe here bylow, and hath abaced himselfe in maner aforesayd, and yet that we should esteeme it but as a play or trifling thing. For what a dealing were that? Now the let vs learn, that we may now serue our God freely, and come directly vnto him without being hild any more so streitly vnder the yoke of the law as the auncient fathers were, bicause Iesus Christ is come, & hath set vs free. I haue told you already heretofore, in what wise we be delivered from the law. It is not for that it remaineth not still as a rule to frame our life by, so as God may gouerne vs & haue all superioritie ouer vs. For what a thing were it if we should be worse the the Hea-then folke & vnbeleeuers? But it is certaine that they haue the law ingraued in their hartes as sayeth S. Paule. He that neuer went too schoole, ne hath had any teaching at all, nor euer hath herd or red a-ny thing, may notwithstanding discerne betweene good & euill. Not that he hath a perfect skill: but bicause that howsoeuer the world go with him, God to take away all excuse, of ignorance, would that men should haue that euidence printed in their hartes, that theft, whoredome, extortion, deceyt, periurie, drunkenness and such other like things, are vices to be condemned. Also it was his will to haue men know,

Rom. 2. b.

15.

know, that to blaspheme his name is an irksome thing. The Heathen folke knew all this without any teaching. Now then if we should be lawlesse vnder pretence that our lord Iesus Christ reigneth ouer vs, and hath set vs at libertie: what a thing were it? There woulde bee greater cōfution in the Church, than there is where Satan hath made a minglemangle and put al things out of order, so as there is no bridle at all. But whereas it is sayd that we be no more vnder the lawe: it is in the same respect whereof mention hath bin made heretofore; namely, that the Lawe shall not execute any more this sharpnesse and rigour vpon vs, too say vnto vs, cursed shall he bee that fulfilleth not all things. For so long as the threatening remaineth and standeth in force, we must needes be as men out of their wittes, and as folke vpon the racke ready to be torne in peeces. To be short, we can haue no rest except the senttence of the law be abolished, which is that they which performe not all that is cōtayned in the law shall be accursed. But cōtrarywise let our consciences beare vs record that God pitieth vs and beareth with our infirmities as a father doth towards his children, and passeth nor vpo the vices that are in vs, but hideth & burieth them: so as our seruise is acceptable to him, though there be many things amisse in it: & then are we no more subiect to the law. Not that we should be quite without rule, nor that the commandements ought not to be preached continually vnto vs, to the end we may know what God hath ordeyned & be hild in awe by it: but that we should not be out of hart if we fall, or halt, or make any false steppes: or that if we cannot discharge our selues of al things so perfectly as were requisite, yet we should not bee vtterly dismayed, knowing well that God will alwayes hold vs vp by the hand, & not enter into accōt with vs to sift our life rigorously: & moreover because the Ceremonies that were before the cōming of our Lord Iesus Christe, are no more in vse as they were towards the fathers of old time, who were trayned by them as in their childhōd. For whē the brute beasts were offered in sacrifice, euery mā beheld there his owne death, as though the bottomlesse gulfe of hell had bin opened too swallow vp the whole world. At this day wee knowe that the Sonne of God hath by his offering vp of himselfe in sacrifice, and by his sheading of his blood for vs purchas'd vs euerlasting redētiō, so that

that we come with our heads vpright before God, not doubting but that we obteyne life by the death of him that was not subiect too it, but of his owne good will made himself subiect too it as our suretie, to the end that we might be quit and discharged by his death & passion. Thus ye see that at this day the law is abolished towardes vs, & that we be deliuered fro it, euen to obteyne the adoption. Howbeit, in speaking so, S. Paule meeneth not that the Patriarkes, Kings, Prophets and other faythfull folkes that liued vnder the old Testamēt, were not the children of God as well as wee, or that they knew not themselves to be adopted by fayth as well as wee: but that the sayd adoption was not yet so reueled as it is now adayes. For (as we haue seene) the lawe was a Tutor too rule little children. But we be come to the age of men, bicause the sonne of God hath shewed himselfe, and brought vs all perfectnesse by his comming. Then seeing it is so, wee do now ioy the adoption which the fathers did but as it were taste of afore, bicause the tyme was not yet come. Not that God wrought not in them with such measure of his spirite as he thought good: but bicause the case cōcerneth the order of gouernment that God hild, & not the persones themselves, as I haue sayd already. For in those dayes there were shadowes and figures, so that it was as a chayne of bondage: but now that our Lord Iesus Christ calleth vs to him, and that the veyle of the temple is rent asunder: he hath prepared vs a Sanctuarie, not buylded with mans hand, but of a heauely making, whereinto wee may boldly enter, in asmuch as he is gone in thither before vs. Ye see then that we be receyued fully into this adoption, bicause the law hath no more power ouer vs, as it had in the time of the figures and shadowes. Nowe too confirme this matter, S. Paule addeth, *that God sheweth that he taketh vs for his children, by cause the spirit of his sonne is in vs, crying father.* Speaking of the holy ghost, he doth by a circumstance terme him the spirite of our Lorde Iesus Christ. For by what title can we be Gods children, but by cause wee be mēbers of his onely sonne, to whom that right honour, and dignitie belongeth by nature? For in that our Lord Iesus Christ is called the only sonne of God, not only men, but also the very Angelles of heauen are excluded from that dignitie, so that it belongeth to none but onely to Iesus Christ. *Howbeit for asmuch as we bee ioyned vnto*

vnto him, and he will not be separated from vs, but sheweth himself
to be our head, and we haue such vnion with him as the members haue
with the head: therefore he sayth that eyther we must haue the spi-
rite of our Lord Iesus Christ, or else we can haue no familiar access
to our God, too call vpon him as our father: and it were too great a
presumption for vs too take that honour vpon vs. For if a begger
would make himself a riche mans sount, folke would laugh him to
shorne, and he should be shaken off withal the shame that might be.
And how then should wee fillic woormes of the earth, yea and full
of all infection and filthinesse, go match our selues with the Angels
of heauen, to say that God is our father? Truly the very Angelles
themselues cannot chalenge suche nobilitie, but by the meanes of
our Lord Iesus Christ because he is their head. Then were it greate
pride in vs if wee would take vpon vs too stie about the Angelles,
without coming in the name of our Lorde Iesus Christ, or without
hauiug his spirit, that we might be accepted as members of his body,
and bee intertayned as it were in his persone. And therefore also it
is sayde that he maketh intercession for vs, and that wee call vpon
God in his name. For if he were not our spekesman, how could we
hope too haue our petitions resoyued? Let vs a litle consider the
feblenesse that is in vs when wee intend too pray vntoo God. Al-
though wee sigh vnfaynedly, and although wee haue good motions
to lift vs vp: yet do wee faynt, and they that thinke too come vnto
God with a perfect zele, beguile themselues, yea euen so grossly. But
they that humbly acknowledge themselues to be as they bee: doo
perceyue themselues too halt and stumple euen in the very vertue
and strenght that is giuen the. Howbeit forasmuch as our Lord Iesus
Christ is in the middes, & stideth there in our behalf, and maketh vs
to come neere: therefore we may boldly pray. And for the same cause
did the high Priest in the time of the lawe beare twelue precious
stones vpon his brest, and other twelue behind vpon his shoulders,
wherein were written the names of the twelue tribes of Israell. For
although the people were present in the porche [or outter taberna-
cle,] yet was there a veyle betwixt him and the, so as the Sanctuarie
was hiddē, & nothing was seene of the things that were done within
for a witnesse of Gods presencie. It was enough that the high priest

Exod. 28. d.

29.

went in, in the name of the rial, hauing in his hand the blood wherewith Gods wrath was to be appeased. Then had he, the sayd table at his brest, wherein the names of the twelue trybes (that is too say, of Gods people) were ingrauen. Also he had them vpon his shoulders, that it might bee sayd howe he was there in the name of the whole Churchie. Thus yee see how wee crie, even by the spirit of our Lord Iesus Christ, vntoo God his father, with full assurance that he knoweth and auoweth vs for members of his sonne, by whose means he receyueth vs into his heauenly kingdome, and setteth open the gate vntoo vs, so as wee haue access vntoo him familiarly. And this is expressed yet better by the woord *Crie*. S. Paule coulde well haue sayd, *wee say*: but he goeth further as neede was. For (as I haue touched heretofore) here he compareth the old fathers with vs, and sheweth that our state is better than theirs, bicause God hath shewed himselfe more bountifull towards vs, than he did towards them that were vnder the lawe. That is the cause why he sayeth that we in these dayes do crie out that God is our father, yea even with open mouth and full libertie, and that we come boldly to him, glory-

Isai. 63. d.

16.

ing that we be taken for his childre. True it is that the fathers vnder the lawe did also vse the same maner of speeche, as when they sayd, Lord what shall become of vs if thou receyue vs not to mercie? Abraham knoweth vs not, no more doth Iacob. VVee bee borne of them as touching the flesh: howbeit, all this naturall kinred is nothing in comparison of the spirituall kinred, whereinto thou hast ingressed vs in the persone of thy sonne. Therefore thou art our father: After that maner did the whole Churchie pray vntoo God as Esay reporteth it. And there are many such textes. And out of doubte it had bin impossible for the fathers too haue offered vp good petitions and prayers vnto God, without that ground: that is too wit, vnlesse they had bin fully resolved, that God tooke them for his children. For that is the thing wherein the saythfull differed from the Heathen and vnbeleeuers in all ages. The Heathen menne did in deede pray vntoo God, howbeit, that was but at all aduenture, not knowing whither they should bee herd or no. But our prayer muste bee grounded vpon fayth. And Sainct Pauls saying shall alwayes bee true: namely that wee cannot pray vntoo God, except we first

Rom. 10. c.

13.

know

know and vnderstand his good will towards vs. Therefore it must
 needes followe that they whiche liued vnder the Lawe, were fully
 assured in their consciences that God accepteth them for his chil-
 dren. Howbeit this was shewed them as yee would say but with
 half face, so that they prayed being wrapped in many shadowes and
 figures, whiche taught them grossly: It is intreated that they offered not
 themselves without fayth (for then had it booted them verie little,) and
 that it stood them on hand to overcome all the lettes that were
 set before their eyes: but yet were they not able to call vpon God
 with the full certentie whiche is communicated too vs vnder this
 Gospell. And this is yet better expressed in the eighth too the Ro-
 mans, where Saint Paule sayeth that we haue not now receyued
 the spirit of fearefulnesse and bondage, but the spirit of boldnesse; for
 as we be able to crye Abba, father: And by the contrarie member
 he inlighteneth the matter that might bee darksome in this Text
 by reason of the shortnesse of it. For he setteth downe the spirit of
 bondage, because the Lawe was giuen with great terriblenesse, and
 the old fathers were driuen too feele that they were hidde in a way
 vnder it, and had not yet the libertie that is purchased vs in these
 dayes by the coming of our Lord Iesus Christ. They were as little
 children: who although their fathers trauell for them, knowe not
 what is layd vp for them. For although their fathers love them,
 yet must the rod bee walking now and then, and they stand as they
 in awe. And by cause they haue no discretion to gouerne themselves,
 they know not how their fathers will deale with them. Euen so was it
 in the tyme of the Lawe. There was a kind of fearefulnesse, in so
 much that they which were Gods children, were yet vnder the streit
 bondage afore sayd. But Saint Paule sayeth that we be no more as
 it were at Mount Sinai, where God thundered, where the lightnings
 flashed, where trumpets sounded, and where the ayre roared in such
 wise, that all menne were so affraid as they durst not come neere
 God, according as it is sayde. Let not God speake vnto vs, for then
 we are all dead, and vndone. Wee be not now in that feare,
 sayeth Saint Paule: but God hath giuen vs full libertie, because
 our Lord Iesus Christ is come. And we know that he is gone into
 heauen, to the intent that he heauily should not be affraid
 haue

Rom. 8. 15

h. 2. 107

si. 2. 3. 392

Exod. 19.

16. & 20.

19.

haue such terrible Maieſtie as to ſtall vs ſhrinke backe from it: and that we might find fauour & grace to talke familiarly with our God: Thus ye ſee in effect what this woord crie importeth. Now, it is true that the faythfull oftentimes ſhall not feele ſo frank & free a mind in themſelues, but that they ſhall be diſtreſſed when they open their mouthes, and ſeele harſhings, and caſt doubtres whither God will heare them or no: Heauineſſe will ſo ouerpreſſe vs, as we ſhal hardly know how to diſpoſe our prayers, or wheate to begin. This then is a thing that might ſeeme contrarie to that which S. Paule ſpeaketh heere, and to the tekt which I am about to alledge. For it will follow that we be cut off from the army of the faithfull, if we doubt in our ſelues whither we may pray vnto God or no; and that our hartes be as it were locked up in thoſe doubtings. If wee bee at that poynt, is what care are we then? where is the truſt that S. Paule ſpeaketh of heere? He diſchargeth that doubt immediately, ſaying that Gods ſp-rite ſupplieth our wantes & infirmities. For there are certaine vmut-terable gronings which God heareth, although they be not percey-ued of me. Therefore let vs fiſt make, that if we haue profited in the Goſpel, we muſt beleue aſſuredly that God taketh vs for his chil- dren, and that he calleth vs gently vnto him, and that we may boldly come vnto him. According wherevnto he ſayeth in the third to the

Rom. 8. d.
25.

Eph. 3. c. 12.

Ephesiās, that by our beleuing in Ieſus Chriſt, we by and by cōceyue truſt & boldneſſe to offer our ſelues vnto God. Then if we haue not truſt and boldneſſe, it appeereth that wee haue no fayth. Howbeit for aſmuch as our fayth is neuer perfect, but indureth brunts wher- by it is as good as beaten downe too outward ſeeming: ſometimes wee bee ſo diſmayed at it through the ouerpreſſing of our miſeries and afflictions, that God ſeemeth too bee eſtraunged from vs, and wee cannot vter one woord of prayer vnto God. And therefore let vs receiue that which S. Paule ſayeth: namely that the ſpirit hel- peth our infirmities. And ſo let vs holde our ſtill and pray vnto God without ceaſing, and if wee bee ſpeechleſſe, or do ſtutter, and cannot vter any one peece of our minde to the purpoſe, but bee intangled with many impedimentes: well, howſoeuer wee fare, let Gods ſpi- rite thruſt vs forward ſtill, and let vs ſticke faſt to this ground, that God is neuertheleſſe our ſauiour, and let vs flee too him for refuge, and

and though wee do it not so frankly as were requisite, but be over-
weyed with the heaviness of our griefes, yet whatsoever cometh of
it, let vs go on forwarde still, and not shew our selves out of the
gate through our owne default, but holde on still in praying to our
God, assuring our selves that he will have pittie vpon vs in the ende.
Thus ye see what we haue to consider here when mention is made
of the spirite of boldnesse or trustfulnesse, whereby wee may crye
[vnto God,] because we bee sure of our adoption. Let vs not think
that this can bee fully in vs, for there are many vices which we bee
not yet ridde of. Again there remaineth vnbeleefe, which if it bee
not thoroughly rooted in vs, hath notwithstanding many strings too
holde vs backe with, so as wee must be faine to strise against them.
But yet in the meane while, we must be fully resolved that God is
our father: and afterwarde according too oure measure and abili-
tie, let vs keepe onwarde to the marke that is set forth here. And it
is one of the greatest controuerfies that we haue with the Papists in
these dayes. For they say we cannot be sure that God loueth vs, and
that it is a case which ought to hang in suspence whether he loue vs
or hate vs. But by this meanes they vterly deface the true maner
and fashion of praying. For wee knowe howe the Scripture sayeth,
that we cannot pray without fayth, and S. Iames sayeth, let not such
a man thinke that euer he shall bee heard, that is to wit, such a one
as commeth like a waivering reede that is shaken too and fro wyth
euerie winde. For we must beleue that God is saythfull in his pro-
mises, and that we shall not be disappoynted in comynge vnto him,
because he hath bidden vs come. VVee must be thus minded in all
our prayers and petitions, or else all is nothing worth. Again what
Christianitie is there in vs if wee haue not Gods spirite, as sayeth
Saint Paule in the viij. to the Romanes? And for for the same cause
also doth he say in the fifth Chapter, that wee shall neuer bee asha-
med of our hope, because Gods loue is shedded into our heartes by
the holy Ghost which is giuen vnto vs. For if wee haue no hope,
surely then are we banished out of Gods kingdome, and cannot bee
named Christians. And what maner of hope is it? It is (sayeth Saint
Paule) that Gods loue is shedded into our heartes: that is too say,
that we be fully settled and contented because we know our selves
to be

La. 1. 4. 6. 7.

Rom. 5. 5.

1. Cor. 2. 1. 9
 & d. 14.

Math. 11. 28.

to be in Gods fauour. And howe knowe wee that? By the spirit, And he setteth downe purposely the worde *Shede*, too doo vs too wit, that Gods making of vs too feeble his fatherly goodnesse and loue towards vs, is not with a wette finger and away (as they say,) and then afterwarde too leaue vs hungrie and needie: but that hee sheadeth or poureth it out vpon vs, that is to say, that he giueth vs a sufficient & full warrant that he acknowledgeth and auoweth vs for his owne, seeing he hath layde foorth all the treasures of his mercie in our Lorde Iesus Christ. Nowe, this must needes come of Gods spirit, according as it is sayd in the first to the Corinthians, that we do not now by our naturall wit comprehend that God loueth vs: for that passeth all the power of man, God then must be faipe to lift vs vp aboue the worlde: for it lieth not in our owne power to certifye our selues of Gods loue. Therefore the spirit giueth it vs: that is to say, we haue it not by nature, nor by inheritance, neither do we purchase it by our desertes: but God of his owne mere goodnesse assureth vs of it, to the intent wee might resort vnto him familiarly in all our needes. But contrariwise, the Papists after their own imagination, deeme that we cannot be sure of Gods loue. And these wretches are so blinde, that they say it is presumption if we desyre to haue any certentie of it: yea [and so is it] if we would haue it of our selues. For if a man would vpon his owne conceyte beare himselfe in hande that God is his father, he shoulde be but a fantastick childe, and a foole at all assayes like one of these dizardes that gad vp and downe the streetes, and play the Kings and Princes. But if we haue the sayde recorde of our God: should wee then doubt of it still? Is it a presumptuousnesse to do God so much honour, as to beleue him to be saythfull, and to rest our selues vpon his wordes? Again on the other syde, when we go to pray, is it not a good forwardnesse that hee gyueth vs when hee sayeth, come too mee? If wee had no commandement to pray vnto God, surely it were too great a rashnesse to preace into his presence. But seeing that hee calleth vs, yea and taryeth not till wee seeke hym, but preuenieth vs, and telleth vs that he requireth nothing but that we should come to him, and giueth vs both the motion and mynde too pray vnto him: if we take him for our God, let vs yeelde him his deserued

serued prayse, by seeking all our welfare at his hande. Seeing (say I) that he hath so preuented vs: shoulde we dispute whither we ought to follow him or no? Is it not a blasphemie that tendeth to the defacing of all Gods promises? Thus yee see what wee haue too remember when mention is made of this worde *Crie*. But yet for all this, howsoeuer the worlde go with vs, though wee bee sayne too hacke it out lyke folke that haue halfe forgone their speeche, and bee straytened with so many ouerthwartes that wee cannot fashion out one sillable or iote aright: yet whatsoeuer come of it, let vs not leaue goyng vnto God, vpon this grounde, that he will succour vs at our neede, and redresse the infirmities that plucke vs backe. To be short, when the spirite worketh in vs to stirre vs vp to the groynings whereof I haue spoken: let vs seeke God, and though we be at our wittes ende, and knowe not whereat to begin: let vs alwayes go forward to the marke that is set before vs here. And Saint Paule sayth purposely, *that we crie Abba, father*, to signifie that it is not the Iewes onely whome God will haue to call vpon him, and to flee to him for succor nowadayes: but that he will haue the whole worlde to do it. And forasmuch as the Gospell which is the key to open vs the gate of Paradise, is published euerie where: nowe he will haue all men to inioy the right which heeretofore had bin as the speciall priuiledge of the linage of Abraham. Thus ye see after what maner we crie *Abba, father*. Nowe the first worde *Abba* signifieth a father: howbeeit Saint Paule vseth the language that was hilde still as most common among the Iewes. For the Hebrew tongue was not so pure after the captiuitie of Babilon as it was before, but was mingled with the Chaldey tongue. Howbeeit Saint Pauls meening heere, is to shewe that vnder the Gospell all men in common ought to call vpon God with open mouth, bicause his adoption was offered to all Nations, and the wall was broken downe which deuided the Iewes and Gentiles asunder, so that henceforth he will haue vs to be equall and in lyke state. Ye see then that wee may call vpon God in all languages, as it were with one mouth, and we must not doubt but that God receiueth vs and giueth vs leaue to preace vnto him, inasmuch as we haue the doctrine of the Gospell to leade vs, which is an infallible guide for vs.

Nowe

Heb. 11. b. 6

Esa. 19. d. 15

Now by this meanes we see that euery mans praying vnto God ought to bee with vnderstanding. For if a man that vnderstandeth no more but his owne mother tongue, shoulde pray vnto God in Greeke or Hebrew, surely it were but a daliance, and an vtter peruertering and marring of the rule of praying aright, and there coulde be nothing but hypocrisie and feyned deuotion in it. I haue tolde you alreadie that we cannot pray vnto God without fayth, too bee sure that he will heere vs. And what a thing is it if wee knowe not what we haue to aske at his hande? Is it not a defiling of so holy a thing as prayer is? VVe knowe that to call vpon God, and too flee to him alone for succour, is the Sacrifice that hee requireth at our handes, bicause that therein we confesse him to bee our father, and the verie wellspring of all welfare. Nowe then it is meete that wee should resort vnto him which is the rewarder, according as the Apostle sayth in the .xj. to the Hebrewes, that hee disappoynteth not those that seeke him, but that they shall alwayes finde that there is nothing better than to flee vnto him. Therefore when we pray vnto God, we must haue vnderstanding to know what wee craue of him. Marke that for one poynt. Moreover whereas it is sayde that wee crie Abba, father: thereby we be done to vnderstande, that the diuersitie of languages hindereth not the vnitie of faith. Esay seemeth to vse a cleane contrarie maner of speaking, when hee sayth, that all men shall speake the language of Canaan, that is to say, the Hebrew tongue. Nowe to be Christians and saythfull beleeuers, it is not of necessitie that we must haue skil of that language: but he meaneth that God shall be worshipped in all languages. And hee speaketh of the tongue of Canaan, bicause the Hebrew was a holy tongue wherein Gods secretes were coneyned. Forasmuch then as that language was after a sort consecrated vnto God: he sayth that God shall bee honoured of all men, and all men shall renounce their blasphemies, superstitions, and abuses, and there shall be one conformitie of faith among men, and being instructed both in the Law and the Gospell, they shall all make one selfe same profession, so as there shall be one tunableness and good agreement among all men. Howbeit S. Paule ment to expresse here more clearly after what maner we call vpon God: namely that euery man prayeth to him as now in his own language,

4.

the Epist. to the Galatians. 191

guage, and he heareth vs all. For God needeth not to go to schole to learne this mans or that mans language. And we knowe that in praying, speech serueth too no other purpose than too styrre vs vp the more vnto it. Also it serueth vs too witnesse before men with our mouthes, that we repose all our trust in God. Moreover it serueth to helpe our infirmitie, and bycause we bee lazie and colde, our tongue had neede to driue forth our heart, and to helpe our weaknesse and slouth which are ouergreat in vs. But God hath no neede of none of all this, we neede not to crie out alowde when we would be heard at his hande: for he knoweth the secreete thoughtes of our heartes. Thus ye see in effect what we haue to marke. And herein we see howe great sway the Diuell beareth in Poperie, so that there is neyther prayer nor fayth. To their seeming there is neyther deuotion nor holinesse, except men babble in an vnknowne language, and mumble it vp without knowing what they say. And although the Preeftes, Monkes, and Hypocrites say they vnderstande latine: men knowe well inough what their vnderstanding is. Besides this, they make euen a rule of their iangling without knowing what they say, and it is ynough with them to haue a finall intent (for so do they terme it :) so they haue that finall intent before they babble: their *Domine labia*, to say we go to pray and to serue God, although their minde be vpon their kitchin, or vpon things much worse, and much more shamefull: they beare themselves in hande, that all theyr prayers and supplications are acceptable to God. The poore people haue their eyes bleared at it: for they be made to beleue that it is not lawfull for them to pray in a common language, and therefore they shunne that as a bugge. VVe see then that the Diuell hath befotted these wretches, yea and vtterly bewitched them, seeing they be so loth to receyue the foode of life, that in stead of good bread and wholsome meate, they receyue poyson and burst with it. But for our owne part wee see the rule that is giuen vs heere and which wee ought to kepe: which is, that when wee pray vnto God wee must not step to it vnadrysedly without bethinking of vs what wee should demaunde, or without knowing how wee shoulde behaue our selues towards him. And when wee call him our father, let vs consider well that it is not for any wth shynesse of our own persons,

2. Cor. 4. 6.

nor for any desert or worke of our own : but bicause he hath vnited vs to our Lord Iesus Christ, and gathereth vs altogether in him, and bycause we be his bodie, and God accepteth vs to fauour in his person. And for that cause also doth Saint Paule adde, *that if wee bee children, we be heyres also*. As if he should say, that we inioy our inheritance euen now: not that we bee entered into the possession of it, to be partakers of the glorie that is promised vs, but as in respect of the fathers of olde tyme, which were shet out into the bodie of the Temple, and had a veyle or Curteyne drawne before them, with other figures and shadowes. Nowe, wee bee not lyke them in that cace: but we repayre vnto God in such wise as wee bee franke and free. And so is the adoption otherwise in our heartes nowadayes, than it was in theirs in the time of the Lawe. For we bee heyres after such a sort, that yet notwithstanding wee bee also as pilgrims in this worlde, and (as sayth Saint Paule in the seconde to the Corinthians) must be fayne to be absent from God, till he haue ridde vs of this mortall bodie, and haue taken vs out of this earthly pilgrimage and transitorie life. Howsoeuer the cace stande, wee muste magnifie Gods grace: and seeing hee hath adopted vs to be his children, let vs vnderstande that therein lyeth all oure happinesse and ioy. Therefore let vs glorie in that, yea euen so farre forth as to reioyce in the middes of the troubles and aduersities which wee haue too suffer. Let vs not cease to haue an inwarde ioy continually in vs, in as much as God calleth vs, and hath tolde vs that all the aduersities which wee indure, shall bee turned to our welfare and saluation, so wee holde on to the marke that is set before vs, that is too wit, so we go on still forward to our Lorde Iesus Christ, and forsake all other things.

Nowe let vs fall downe before the maiestie of our good God, with acknowledgmen of our finnes, praying him to make vs so too feele them, as it may humble vs before him, and yet we not bee discouraged: but that seeing he vouchsafeth to accept well of vs, & hath alio bounde himselfe to vs of his owne good will to heare our requestes when wee come too him with assured trust in him: it may please him to graunt vs the grace to ouercome al distresses and lets, and all debates and controuersies that Satan can put in our heartes.

so as we by experience feele the anaylablenesse of this promise, that *Isa. 28. 32.*
whosoever calleth vpon the name of the Lorde shall be safe. And so *Act. 2. 21.*
let vs all say, Almighty God heavenly father. &c.

The. 26. Sermon, which is the third

upon the fourth Chapter.

- 8 At such time as yee knevve not God, you served
them that by nature are no Gods.
- 9 But novv that you knowv God or rather are knowne
of God, hovv is it that you turne back againe to the
vveake and beggerly Ceremonies, vvherevnto ye
vvoulde faine be in bondage againe as before.
- 10 Ye obserue dayes & monethes, and times, & yeares.
- 11 I am afrayde of you least I haue laboured in vaine a-
bout you.

if given on of fourly



We have seene heretofore howe that after the
Galathians had bin faithfully taught by S. Paul,
who had taken much paine among them, they
shrunke back againe: not that they vterly re-
nounced Iesus Christ and the Gospel: but that
they had bin too easy in suffering themselves to
be deceyued in folowing diuerse opinions, as
we see it is come to passe through the whole worlde. For the name
of our Lord Iesus Christ, and baptisme as a marke of faith do in deed
continue still: but yet for all that, wee see that all things are marred
with superstition and Idolatrie. So the Galathians pretended still to
be of Gods Church: and yet in the meane while they were bewrap-
ped in many follies, as specially in this, that they should partly pur-
chase grace and soule health at Gods hande, by keeping the Cere-
monies of the Law. But that was to great a defacing of our Lorde
Iesus Christ. For it is impossible for him too bee our Sauour, vn-
lesse wee lay away all selfe weening, and put oure whole trust in
him. VVee see then that the fault of the Galathians was, that they
were

were not so well grounded in the Gospell, as to be firme & stedfast, and to shake off all errorrs, but rather were misseled through too light beleefe. In this respect Saint Paule sayth that they bee woorthie of double blame, bycause that whereas God had set them in a good way, and in a good forwardnesse, they flected aside through their owne inconstancie. And he maketh comparison betwene their present state, and their former state. For they had bin poore Paynims that had neuer tasted of true religion. God visited them, and graciously drew them to him, and gaue them the knowledge of his truth. Nowe forasmuch as herevpon they mingled the illusions and trumperies of Satan with the pure truth of the Gospell: that was a fault too farre out of square, and no more to bee excused than their former. And that is the cause why Saint Paule sayeth, *at such tyme as yet knewe not yet any thing*, it was no maruell though you serued Idolles, bycause ye were blinded in your errorrs, and God had neuer disclosed himself to you, that ye might haue bin able to discern the lyuing God from all the forgeries of mans owne brayne. But nowe that ye haue bin taught the Gospell, and obteyned so great a benefite, not by your owne trauell, as though you had compassed it by your owne wisdom, but by Gods goodnes who marked you out before you coulde seeke him: and seeing hee hath so gathered you out to himselfe: what excuse haue you too start away, and not to continue in the doctrine which you knowe to be certaine and infallible? Moreouer looke (sayth he) howe yll choyse ye haue made. For God had giuen himselfe to you, and you haue forsaken him for pelting tryfles. For the Ceremonies of the Lawe (beeing set alone by themselves from our Lorde Iesus Christ) are but baggage. Le howe yee make great account of things too no purpose, and in the meane while passe not at all for God. Heerevpon as a man moued with great greefe hee concludeth, that hee is sore afrayde that hee hath lost his labour, in that hee hath so long tyme streyned himselfe too bring them too the pure knowledge of the Gospell. And therewithall he alledgeth a spice of the things which he had termed beggerly and vnprofitable Ceremonies: namely *that they kept the feastes conteyned in the Lawe*, as though there had bin some necessitie in the matter, thinking too deserue and earne grace thereby before God.

God. This is the summe of the matter that is treated of heere. Nowe wee haue a good warning too. gather of this texte : which is, that if wee holde not out in the sayth of the Gospell after that God hath once brought vs vnto it, although the poore Infidels might be excused, yet can not wee escape horrible damnation, by reason of our vnthankfulnesse in that wee haue profited no better in the schole of our God. It is true that although the heathen had no knowledge, yet they shall not sayle to be condemned, bicause there is naughtinesse alwayes to be founde in men, for asmuche as they gaue them selues ouer to their owne superstition; but if wee consider what they bee in respect of vs, surely whereas they might haue a dosen excuses, we should not haue so muche as a peece of one. Therefore when we haue once bin inlightned with the truth of the Gospell, like as the benefite of God is singular, so also shal we pay deare for it if we make not account of it. And let vs marke that this is not sayde too any one people alone: but that it beho- ueth vs also at this daye too apply too our vse the things that S. Paule telleth vs, to the ende that we become not so wretched as to giue ouer the trueth of the Gospell after we haue once knowen it, but that it may bee so printed and rooted in our harts, as the diuell may neuer shake vs from it. Thus yee see what we haue to remem- ber, in that S. Paule doth heere set the leaudnesse of the Galathi- ans before them, and blameth them as vtterly vnexcusable, for their starting away after that fashion from the pure trueth, after they had once bin inlightned with it. Now also herewithall we see wher- of Idolatrie proceedeth, and what is the fountayne therof: namely the want of knowledge of the liuing God. For wee muste needes haue some feeling in our selues, that there is a God who we ought to worship, and which is worthy to be honored both of great and small; bicause we haue our life of him. It can not bee so cleane wy- ped out of our minde, but that there shall alwayes bee some sparke of Religion in vs. But yet in the meane season, euery man wan- deth away in his owne foolish conceits, bicause wee vnderstande not what God is, nor can come at him. Truely if wee were not corrupted, and our vnderstanding blinded by sinne, God would drawe vs vnto him. But for as muche as Gods image is de-

faced in vs, there is nothing but darknesse, & that so horrible, that when wee shoulde mounte vp alofte too seeke God, wee thrust downe our muzzels too the ground like wretched brute beastes. Therefore till such time as God shewe himselfe to vs, it is vnpossible for vs to haue any true Religion, and wee shall alwayes be led with abuses and meere follies. Heereby we know what the vanitie of men is, how euery man beares him selfe in hande that he hath skill inough to gouerne him selfe. Yea and wee see howe the very Idiots do brag of their wit: and as for those that haue gotten any reputation amōg men, they be so puffed vp with pride, as they can not abide any correction, or to be tolde of their faults. But if men had any one drop of good wisdom, were it not meete that the first poynt which they begin at, should bee to knowe what God they ought too worship? That is the poynt wherein they faile, in so muche that they seeke Satans leasings in steade of the truthe, and worship Idols in steade of the liuing God, till God haue called them to him. VVee see then that to please God, and to yelde him acceptable seruice, it is not for vs to behaue oure selues after oure owne fancie, but we must suffer our selues to be guided and gouerned by his worde and holy spirite. Moreouer if we will follow the opiniō of this man and that man, they be not a two or three that this text speaketh of, but we see it is impossible to haue any good rule, or to holde the right way, till God haue taken the charge of vs to draw vs too him. So then, they that followe the steppes of their forefathers, and make custome and antiquitie the rule too frame them selues by, do shewe that they despise God. And why? for they wilfully leaue the fountaine of liuing water, & go to seeke puddles, as though they had no wit to discerne betweene white and blacke. Seeing then that S. Paules meening heere, is too shewe vs as it were in a liuely image, that men can not but go astray and deale vntowardly, till God haue brought them into the way of saluation: Let vs renounce our owne nature, and let all things which we know to come of man be thrust vnder foote, and let vs learne to holde vs simply to Gods pure truthe. This sayeth the thing that we haue to remember vpon the words of S. Paule, where he sayth, that those which knewe not God had serued suche

as were but Idols. Moreouer let vs not thinke our selues too bee wiser than the Galatians: but (as I haue sayde already) let vs vnderstande that in this place the holy Ghost mente too beate downe all pride, that men might not presume vpon their owne reason and skill to doo what they like themselves, but rather know that there is nothing but brutishnesse in vs, till God haue inlightened vs with his grace. Furthermore whereas S. Paule sayth, that Idols are no Gods by nature, he meeneth that we be very dulheaded, when we can not repayre to the maker of all things, who sheweth him selfe bothe aboue and beneath, too the ende we should know him: to worship and serue him. For wee can not looke vpon our hands and our feete, but we must openly see Gods wonderfull wisdom, power, and goodnesse: and when we beholde the skyes and the starres, wee haue there a sufficient recorde that there is a soueraygne Lorde which maynteyneth them. VVhen we consider the chaunges of seasons, and see the snow, rayne, winde, or heate: beholde therein doth God shew him selfe. VVhen the earth bringeth forth hir frutes, or is as good as dead and withered: in all those things wee continually knowe God, or at leastwise are conuicted that he sheweth him selfe there. And if we will not perceiue him now: wee shall bee driuen too confesse it at the latter daye when the booke shall bee opened. Now in the meane while, if wee worship those which are not Gods by nature: it is all one as if wee dyd wilfully shew our eyes ageynst so many recordes and lookingglasses, which God setteth afore vs to bring vs vnto him. How fower the world go, all the worshipping that men can deuise is but a vayne fancie, till they haue bin brought intoo the good way. For of their owne natural wit they cannot but giue themselves to al error and deceiuablenesse. He addeth, *Now that you haue knowe God, or rather haue bin knowne of hym.* Some translate it, *nowe that you haue been instructed in the knowledge of God:* but all comes too one. Neuerthelesse in the firste part (as I haue touched already) he sheweth that suche as haue bin trayned in the pure truth, are giltye of periurie to Godward. And therof they bee vnexcusable: for it is no ignorance any more: it is not with them as though they neuer had tasted of the true religion: but it is as a manifest falshood, lyke

Esa. 46. 4. 1

Ex. 20. 4. 5

as if some subiectes knowing well inought who is their Prince; should reuolte from him, and breake the allegiance whiche they had promised him, and confederate them selues with his deadly enimie. Thus yee see in what plight wee bee: namely that all suche as haue knowen Gods truth, can not steppe aside after their owne superstitions and errours, but they must become periured and false forsworne traytors. For it is not causelesse sayde that all Idols must fall downe when God is to be glorified in his highnesse: and that all superstitions must vanish away when his maiestie commeth abroad. Nowe if he voutsafe too shew him selfe to vs, it is as much as if he dyd set vp his chayre of estate among vs, of purpose to bee so good and gracious too vs, as too become our king. If wee can not finde in our hearts too yelde him any subiection, are wee not falscharted caytifs towards him? If we alledge for a replie, that our intent is not so: it is but hypocrisie. For we knowe that our Lorde can abide no companion: in so muche that he vseth the worde le-losie, to shew that he wil so possesse vs, as we may belong vnto him wholly and not in parte. Then if we will play on both sides, & row betweene two streames: there will bee nothing but fayning and hypocrisie in vs. But there ought to bee a substantiall soundnesse in vs. And therfore S. Paule sayth not simply, if wee bee beguyled by Satan, & forsake the Gospell quite and cleane: but, if we swarue from the simplicitie of it. As for example, the Galathians (as I haue shewed already) had not renounced Iesus Christ nor denied their baptisme (for they professed to holde the Gospell still) but they had mingled it, and that marred all: a little Leuen sowreth a whole lump of dowe. Euen so when men will needes adde I wote not what of their owne brayne to Gods truth, it marreth all. For let a man put a little vineger, or some other stiber sauce into a cuppe of the best wine in the worlde, and he were better to drinke sheere water. In like cace is it when men wyll turkin the true Religion, as all they doo which take vpon them too inuent I wote not what of their owne heade. Surely it were muchie better that they had neuer knowen anye more at all, but grossely that there is a God: than too haue beene trayned vp in the good doctrine of the Gospell, and afterwards too falsifie all, and too disfigure our

our Lorde Iesus Christe after that sorte. Yee see then howe it is a thing that can not be borne withall: and that is it which we haue to marke in the first place. Secondly, S. Paule sheweth that the calling of the Galathians to the Gospell, came not of their owne proper motion, nor through their owne furthering of the matter: but of God, who had sought them out when they were wandering and straying wretches. And this is not spoken for them alone: for wee know how the Prophet Esay speaketh after the same manner generally of all such as should be partakers of the saluation that is purchased for vs by our Lord Iesus Christ, saying: I was found of them that sought me not, and I shewed my selfe to such as inquired not after me: and vnto such as made none account of me, I saide, Lo here I am, here I am. See how God magnifieth his grace, to the intent that men should not be so far ouerseene, as to thinke that they attaine to sayth by their owne wisdom. No, sayth he, yee bee all of you in the way of destruction, & there is none of you that cometh to me without I draw him, for pitie of the wretchednesse wherein you be plunged. Therefore it is I that haue discovered my selfe, and all this is of mine owne mere gracious goodnesse, for you would neuer haue sought me, yea there is none of you all but he withdrew him selfe further and further off from mee. For wee be not onely as straying beasts, but also as wyld and wood beastes: wee be wholly giuen to rebellion tyll God haue tamed vs, and chaunged vs that wee might be sheepe of his folde, that he may do the office of a shepherde towards vs. So then it is not for nought that Saint Paule correcteth this speeche of his when hee sayth, *you haue known God, or rather haue bene known of him*. As if hee shoulde say, that when wee bee come too the knowledge of the Gospell, wee must not imagine our selues too bee better than other men, but that God preuented vs, and that wee should rather haue perished a hundred times in our beastlynesse, than haue come too any good amendment, if God had not vterly chaunged vs. Nowe then wee see what free will is able too doo, whereof ignorant wretches boast them selues too the defacing of Gods grace. No doubt but all men wyll graunte that they can not bee enlightened without Gods working: but by and by after they restrayne

Esay. 65. 1.

1. 1. to 3. 2

it agayne, saying that his working is but in parte, and it seemeth to them that euery man brings somewhat of his owne. But all this geere is excluded heere when he sayth that none but onely God knoweth vs, who also marketh vs out, too shewe him selfe vnto vs, and too make vs come vnto him. Then let vs generally vnderstande, that it is not our owne worthinesse that hath brought vs too the obteyning of this benefite that the Gospell should be preached purely too vs, and that euery of vs applyeth it too his owne behoofe: for if I thinke my selfe to haue aught at all in mee why I should be preferred before one man or other: it is a taking away of Gods prayse, and an vsurping of it to my selfe: and that were an intollerable trayterousnesse. And therefore wee muste come

1. Cor. 4. b.

7.

backe too that which S. Paule sayth in another texte: VVho hath made thee too excelle, sayth he? He speaketh too suche as commended them selues, beleeuing that they had some vertue or excellencie in them, as in very deepe the Corinthians had suche spirituall giftes as might bee had in estimation among men. S. Paule graunteth well inough that they had great graces, and worthy of estimation: but he asketh them from whence all of them came, whether they were of their owne getting, or whether they were able too take them of them selues? It is very certayne that they were not. VVherefore let vs learne, that it is not inough for vs to haue Gods worde preached too vs, excepte God worke in vs by his holy spirite, according as experience sheweth in that it is not giuen too all men. And moreover there was neuer yet any man that bethought him selfe too seeke the good foode, except it were offered him of God. Therefore away with all the fonde imaginations of our owne head, and let vs put away all pride: let vs not thinke our selues wyser than other men, bicause wee haue known the Gospell: but let vs yeelde this prayse vnto God, namely that at suche time as wee turned our backs vpon him, and were as good as drowned a hundred thousande tymes in destruction, he caste hys eye vppon vs, and drewe vs backe too him selfe, too the ende that when it is tolde vs that wee bee iustified by fayth, and thereby obteyne saluation: wee should assure our selues that the same commeth of his free grace, and that our fayth is freely giuen

giuen vs bicause wee can not purchase it: and let vs confesse with
poore Agar, that wee haue seene him that looked vppon vs afore.
For there wee haue a mirrour of all mankinde. The sayde poore
woman was in great heauinesse, forsaken of all men, and wyfte
not whither too go: but God pitied hir and visited hir, in the wil-
dernesse. Heerevpon shee confesseth that God had looked vppon
hir before shee had thought vpon him. So then let vs bee. hilde in
awe and humilitie, seeing that the welspring and beginning of our
welfare is that God knew vs and marked vs out at such time as we
cared not for him, but besides our ignorance, did also despise him,
and were so brutish, that euery of vs had sought his owne ruine and
destruction, if he of his owne infinite goodnesse had not hilde vs
backe. Thus ye see in effect what we haue to marke. But now let vs
put the thing in practise that is tolde vs heere: which is that for as
much as God hath called vs to the pure knowledge of his Gospell,
we must continue stedfastly therein, according to the way which he
setteth before vs, who (as we know) is the liuely fountayne of all
welfare, as it is sayde in the seconde of Ieremie. Then if wee go a-
bout too digge crauyed Cesterns that can holde no water: is it
not an vtter refusing of the benefite that was put into our handes?
VWhen a man seeth good meate readie for his repaste, and kno-
weth that he may take good sustenance of it, and yet will go hys
way from the table, and seeke dung and filthe too feede on, is he
not worthy too bee poysoned? Euen so is it with all suche as are
not contented with the pure doctrine of Gods Lawe and Gospell.
For beholde, the fountayne is before them, they may drinke their
fill of it, as it is sayde in Esay and S. Iohn, and yet they had leuer
too starue, or else too feede them selues with winde. Nowe then
should not suche vnthankfulnesse bee punished double as S. Paule
sayth heere: *Is it possible that yee shoulde retarne agayne too the vn-
profitable and weakke Ceremonies that can doo you no good at all.* Nowe
at the first blushe S. Paule might seeme too sharpe and rough in
speaking after that fashion of the Ceremonies of the Lawe. For
in very truthe, although the Ceremonies had bin the first enteran-
ces or traynings, like as in trayning vp of yong children men are
wont too set them firste too their Applie: yet notwithstanding

Ge. 16. 13.

Es. 55.
Iohn. 5.

our Lorde Iesus Christ was figured in them: and there were promises in them too bring men too saluation. For the remission of sinnes is the chiefe good thing that we can wishe for at God hand, bicause that by that meanes wee be reconciled vnto him. He recey-ueth vs as his children, and we may call vpon him with free liber-tie. Men therfore are then in true and perfect felicitie, when their sinnes are forgiven them. And hereof they had as it were a pledge in their sacrifices in olde time. VVhen they washed them selues, it was a full assurance too them that God did cleanse them, and that their spottes were no more layde to their charge, but rather that they were receyued as cleane and vtterly without blemishe. Howe then dooth S. Paule terme these things vnprofitable ceremonies, which caried such instruction in them? specially seeing it is sayde that the paterne of all the whole Sanctuarie was shewed to Moy-ses, yea euen from heauen. The law then serued not to holde men in some play, as though God intended to busie them about petie trifles? neither also did S. Paule regarde whereto the ceremonies auayled or serued the fathers of olde time: He doth but only shew that when our Lord Iesus Christ was once come, all those things were abolished. For (as he sayth in the seconde to the Colossians) wee haue no more the figures and shadowes, bicause that nowe i dayes wee haue the body and the substance. Seeing it is so: if a man should set soorth the ceremonies of the Lawe, he should sepa-rate them fro our Lord Iesus Christ, and what should they be then? They would be of no force. For (as I sayd afore) if a man separate them for our Lorde Iesus Christ, surely they shall bee but pelting trash. Therefore when men kept the ceremonies, so as they were applied to their lawful vse; they were good exercises, and the old fathers mispente not their time; bicause they were confirmed by them in the hope of their saluation, and they were vntoo them a warrant of Gods fatherly loue towards them, and they led them to oure Lorde Iesus Christe the fountayne of all welfare. But if men busie themselves in keeping the ceremonies without knowing why or wherfore: surely it is, but flat mockerie. For the Heathen men dyd make sacrifice also, and some of them had no Idols, thin-king that they offered too God the maker of heauen & earth: and

Exo. 25. d.
40.

Col. 2. 17

yet whereto did al their Sacrifices serue them, but to their condemnation: For they had ouerthrowen Gods order, bycause they aimed not at our Lord Iesus Christ. Now then Sainct Paul doth not without cause say, that when the Ceremonies of the law tend not to the seeking of all our welfare in our Lorde Iesus Christe, they are but beggerly Ceremonies, that is to saye, corruptible thinges of this world, and consequently thinges of no force and vnprofitable, bycause that Iesus Christ who is the quickner of all things, is not ther. And this is yet so much the better to be marked, to the ende we be not beguiled. It is said that in old time all men offered Sacrifice, and thought they worshipped God: and yet notwithstanding, that the seruice of all such as had not their beleefe settled in Iesus Christ, was reiected. For the Apostle in the eleuenth to the Hebrues saith, *Heb. 11. 4* that the only thing that made Abels Sacrifice acceptable, was faith. Now then for asmuch as the heathen men did in their sacrificing imagin God to be fleshly, and that they could make their attonement with him by such meanes, they buzied themselves about outward things, and considered not that in asmuch as we be faultie, it standeth vs on hand to haue an excellenter ransom than we can bring any. If we had a hundred worlds to giue, they were not ynough too redeeme any one misdeede that we haue done against God. Therefore the Sacrifice that should answer for all our sinnes must of necessity be heavenly. The heathen men considered not this: but stood poring vpon the shadow of it, as the Turkes and Iewes do yet still at this day, who by their often washing of themselves both euen and morne, and at noone, and by theyr other Ceremonies, confesse themselves to be defyled, and to haue neede to be clenzed by some others, and yet do renounce our Lord Iesus Christ who is the very cleanness whereby we must be made cleane, according also as in very deede it is he that hath wiped away all our spottes. Seeing it is so then, all they that keepe any Ceremonies in hope to get any fauour at Gods hand by them, do not only beguile and martir themselves in vayne without any profit: but also do certainly prouoke Gods wrath still more and more. Now we on our side are taught that our Lord Iesus Christ hath shed his bloud too wash our soules withall. Then if we seeke any other purging or purgatory besides,

Bb.v.

surely

surely it is an intollerable trecherie. And if Sainēt Paule spake so of the Ceremonies of the lawe: what shall wee say of all the royes and gewgawes that are nowadayes in poperie? For beholde, the Papists weene to win much by taking of holywater, by babling this and that, by keeping of holidayes, by tying themselves in gadding on some pilgrimage, by setting vp a waxcandle before some puppet, by chaunting masse by note, and by saying of thus many or thus many tymes their beads ouer. I say they hope well to make attonement with God by such meanes. But it is certcine that they plunge themselves the deeper in hell, and cast themselves further intoo Satans snares by it, as though they had confederated themselves with him to their owne destruction. To bee shorte, all the Ceremonies of poperie are vtter renouncings of our Lorde Iesus Christ, and of the pure truth which hee hath purchaced for vs by his death and resurrection, and of the grace that is offered vs at this day in the Gospell. For they may well bring what shrowding-sheets they list, but they cannot disproue the holie Ghost, who hath vttered the sayd sentence. by the mouth of Sainēt Paule. Then do we see in effect what is shewed vs heere. Now as touching the particular whiche Sainēt Paule alledgeth heere concerning *dayes, mooneths, and yeeres*: he meeneth not the seasons of winter and sommer, nor the discerning of one day from another, nor that men shoulde not reckon yeeres and mooneths: but hee speaketh of the feasts that were commaunded in the Lawe, and which those deceiuers would needes haue to bee kept still, euen as of necessitie. In which case there was a kind of binding and thraldome, and it was an abolishing of the fredome that was purchaced for vs by our Lord Iesus Christ. Lo heere the cause why Sainēt Paule vseth such vehemementnesse, howbeit that hee did it also in respect of the foresayde falshood: for it was requisite that our Lord Iesus Christ should haue bin knowen in all those figures, and that men should haue aimed at that marke. But they that had beguiled the Galathians, had bound them to the cleane contrary, seeing that by holding still the feast of Passecouer and other feastes, they intended to bring them backe agayne to the olde forworne figures, which ought to be abolished. In olde time when men kept the Easter day vnder the lawe, it was

to the end that the people beeing put in minde of their deliuerance out of the thraldome of Egypt, should looke for the great redemption that was promised them. And for that cause Saint Paule saith *1. Cor. 5. b. 7.* that our Easter lamb (that is to wit, Iesus Christe) is offered vp already. He sheweth that the thing which had bin figured by the pascall lamb that was offered in the law, was now fulfilled in the person of our mediator. In like case was it with the feast of Tabernacles or Tents, whereby God did put the Iewes in remembrance, that they had dwelled in the wildernesse where there was nother house nor building, and yet had continued there a long time traueling too and fro. And that was also a warning too them that thys lyfe is but a wayfaring, wherethrough we must passe in hast. As muche is too be sayde of the firstlings when men came to offer vp theyr firste frutes vntoo God. Agayne, when the Iewes made solemne confession of their sinnes, it was a figure to leade them too Iesus Christe whych was promised to them. But now that he is come, if wee wyll needes keepe still those thinges, what is it else than a toying? For wee displace the principall and the substance, which is all one as if a man would feede himselfe with the colour of bread, wyne, and meate, and not with the things themselues. And can a man receiue any sustenance thereby? So then seeing that our Lorde Iesus Christe is come, the figures of the lawe are not too bee vsed any more, and if men will needes keepe them, they shewe themselues too haue no knowledge of God, but that all is turned vpside downe. Therefore it standeth vs so muche the more on hande too marke well, that if wee nowadayes do swarue neuer so little from the purenesse of the Gospell, wee bee streytwayes strayed from our Lord Iesus Christ. I graunt wee may well keepe certayne dayes of assembling, howbeit not after the manner of the Iewes. And why? VVe keepe them not for ceremonies sake. In the time of the law it had bin a deadly offence for a man to haue lifted vp but a mallet vppon a peece of wood, or too haue done any other businesse of his owne. If a man had but set a pottle or a kettle vppon the fyre on the Sabboth daye, God commaunded that hee shoulde bee rooted out. Yet was it not meant by that rigoure, that God doth in ydlenesse: but

it serued for a figure, as if hee had sayde, I haue enioyned you my Sabbothes, too the ende you should knowe that I am hee whyche sanctifyeth you. VVe haue the selfsame sanctification at this daye, howbeit not with like figures as the fathers had it in olde time: for that were too burne our Lorde Iesus Chryste. It were too hang vp a veyle agayne, too the intente too dasse our eyes in suche sorte, as wee shoulde not see the lighte of the Gospell. Lo what wee haue too marke vppon thys obseruing of dayes whereof Sainct Paule speaketh heere. But aboue all things let vs marke that he intended to shewe vs heere, that in asmuch as wee knowe the benefites whyche are imparted too vs by oure Lorde Iesus Chryste, wee must sticke too them and settle ourselues wholly therevppon: and that if wee bee fleeting too and fro, it is a shrinking away from our Lorde Iesus Christ, in whome wee haue the fulnesse and perfection of all lyfe, ioy, welfare, and glory. Therefore, secyng that God commeth too vs after that fashon, yea and that euen at suche time as wee were as wretched wandering beastes, hee gathered vs too hymselfe, and shewed hymselfe to be our herdman, too the intente that we should become the sheepe of his flocke, and hearken too his voyce, and discerne it from all false doctrines, and from all the curious subtleties of men, that our Lorde Iesus Chryste myghte reigne ouer vs, holde vs in awe, possesse vs wholly and we become hys, not partly or wyth condition, but wholly and thoroughly: let vs beware that we become not guilty of suche vnthankfulnesse when the Gospell is once preached vnto vs. Thus ye see what wee haue too beare in mynde too our behoofe in this rext, that wee may not bee accused at the latter day if God haue called vs to him, and wee left and forsaken hym, and falsified our promis whereas hee was ready too haue kepte touche with vs, not onely for a day or twayne, but also by continuing too bee our father and sauoure for euer both in life and death.

Nowe let vs fall downe before the maiestie of our good God with acknowledgement of our faultes, praying him to make vs feeble them more and more, and that the same may cause vs the better to acknowledge the goodes that wee haue receiued of him, and that

that seeing we perceiue that they haue bin imparted vnto vs vnder-
deseruedly, it may make vs to bee the more desirous too taste of
them; that therevppon wee may day by day indensoure too ridde
our selues of our lewde affections, and of all the vices wherein
wee should be plunged if he pried vs not and made vs not too
feele his grace, whyche it may please hym too continue in suche
forte, as wee may seeke nothing but to come home fully vnto
hym: and that in the meane while till we come to the full lyght,
where we shall behold him face to face and bee transfigured into
his glorye, hee continue still too shewe vs the waye of saluati-
on, and make vs too walke therein throughout. That it maye
please hym too graunt this grace not onely too vs but also to all
people and Nations of the earth, bringing backe all poore ignorant
soules from the miserable bondage of errors and darknesse, to the
right way of saluation, for the doing whereof it may please hym
to rayse vp true and faithfull ministers of his worde that seeke not
their owne profite and vainglory, but only to the aduancement of
his holy name. &c.

The .xxvij. Sermon, which is the

fourth vpon the fourth Chapter.

Fourth on y^e fourth.

11. I am afraid of you least I haue spent my labour in
vayne vppon you.

12. Brethren I beseeche you be yeas I am, for I am as
you are. Yee haue not hurte me at all.

13. Yee knowe how I haue earst preached vnto you
through infirmite of the flesh.

14. And yee nother despyzed nor hilde skorne of the
tryall of mee suche as it vvas in my fleshe: but
receyued mee as an Angell of God; yea as Iesus
Christ.

I haue



Have declared heeretofore, that although S.
 Paule at the firste blush bring not any reason
 that seemeth to be of great waight or impor-
 tance: yernotwithstanding it is not for naught
 that he doubteth least his labour be lost; and
 all the frute of his travell among the Gala-
 thians bee perished, seeing they observed the
 holydayes and other Ceremonies of the law. For wee must not
 looke vppon the day it selfe, or vppon the kynd of meate, or vppon
 such other like things: but we must consider to what end men for-
 beare the eating of any kind of meate, or why they keepe certayne
 dayes, and so of other Ceremonies. Now I haue told you that by
 that meanes the lyght of the Gospell is after a sort damped, or ra-
 ther vterly quenched. For the end why al those things were orde-
 ned in old time, was that the fathers might be feded and maintey-
 ned in the hope of the redeemer, who was not yet come amōg the.
 But now that our Lord Iesus Christ is come into the worlde, and
 hath finished and performed all that was requisite for mans saluati-
 on, it were an vtter derogation too the full perfectnesse that is in
 him, if men should still buzie themselves with figures. It were all
 one as if a man shoulde drawe a Curtaine before hym that hee
 myght not bee knowen as he is. Furthermore, there goes a bin-
 ding with it: and when a thing is commaunded vnder peyne of
 deadly sinne, mennes consciences are made subiect tooe suche ty-
 rannye, that God forgoeth hys authoritie and dominion ouer vs,
 for he will not haue vs to make conscience of any thyng that is
 not commaunded by hym. And truly the thing wherein hee will
 be discerned from his creatures, is that hee haue all souerēitie
 in ruling our lyfe: that the thing which he commaundeth be ac-
 cepted as good and needefull without gaynaying: that the things
 which he forbiddeth, be omitted, and that men make no reckening
 nor conscience of them. But in obseruing the Ceremonies and in
 thinking to deserue at Gods hand for so doing, there is yet a fur-
 ther matter: namely that we renounce or giue ouer the thing that
 is purchaced for vs by the death and passion of the sonne of God
 our Lorde Iesus Christ, who hath discharged vs of all dettes due
 vnto

vnto God hys father. Not to gyue vs libertie to do euill; but too the ende wee shoulde flee vnto him alone when wee haue done amisse. If we find ourselues to haue transgressed Gods lawe, and that our owne conscience vpbraideth vs: there is none other remedie for vs but to put ourselues into the hands of our Lord Iesus Christ, that we may bee quit before God, and washed from all our spottes by the merit of his death and passion; and by the shedding of his blood. To be short, Saint Paule sheweth heere, that men runne astray when they seeke meanes of saluation any where else than in Iesus Christ, in somuch that they become forlorne and vterly past recouerie. Now then seeing that God hath sette vs foorth but only one way of saluation: they that turne aside from that, do cast themselues wilfully into destruction, and Satan reigneth ouer them for their vnthankfulnesse sake in despising the inestimable benefyte that God offered them. VVhat a bountifullnesse is it that God calleth and allureth vs too hys fauoure and loue, notwithstanding that we be his deadly foes? Againe seeing he appoynteth not the Angells to bee our mediators, but voutsaueth to ioyne himselfe vnto vs in the person of his only sonne; if we be so miserable that that will not suffice vs, but wee will needs of a diuelish enuetsnesse seeke other meanes: is it not a shaking off of our Lorde Iesus Christ? Then let vs learne, that too profit well in the Gospell, wee must forsake all that is contrary to the trust whych we ought to haue in our Lord Iesus Christ: and sticke wholly to his ryghteousnesse, too seeke all perfection in hym. Let that serue for one poynt.

Also therewithall let vs looke well to ourselues: for sometimes we shall thinke we commit but some small and light fault in swaruing asyde: but [in the end] we shall wonder how God hath giuen vs head, so as wee shall bee vterly strayed from him. And that is the cause why so few holde our to the end. For men doo eaily beate wyth themselues; vnder the foresayde pretence, bearing themselues in hand that it is nothing, and so euery man giueth himselfe libertie. But God punisheth such rechelesnesse, & giueth vs ouer to it, so as Satan carrieth vs away. VVherefore let vs walke in feare and warenesse: and when God hath once gyuen vs the

grace

grace to tast of his Gospell, let vs indeuer too bee confirmed in it day by day: let vs beware in any wise that wee step not asyde from it, and let euery of vs bee watchfull in that behalfe, least wee make a deadly fall when we thinke wee do but tripp: finally, let vs keepe the way that our Lorde Iesus Christe teacheth vs. It is true that though wee swaue asyde, yet he will pitie vs, as wee see by experience. For hee must bee sayne too raise vs vp agayne, not three or foure tymes in our whole lyfe: but a hundred tymes euery day. For wee bee sicke and neuer leaue reeling too and fro. Neuerthelesse let vs not tempte him, nor so harden ourselues that the Diuell leade vs away or draw vs one way or other: but let vs labour too make the seele of lyfe auaylable in vs, seeing that God wyll haue vs too yeelde forth frute too hys honor in all our thoughtes, wordes, and deedes. Let vs beware that wee indeaueur ourselues heerevntoo. Nowe heerevpon Sainct Paule addeth, *that bee woulde sayne haue the Galatians fashion themselves lyke vnto hym, bycause that hee on his side laboureth to apply hymselfe vnto them.* It shoulde seeme that this saying differeth farre from that whyche wee hearde euen now: for it was as a stroke of some tempest, or thunderclap when he sayde, *I am afraide lest I haue lost my labour vpon you: I will let you alone like folke past amendmente.* It greeued hym too see that the doctrine whyche hee had preached was so ill receiued, and nowe hee vseth a gentle and frendly manner of speeche. To bryng them backe agayne vnto hym, hee calleth them brethren, and afterwarde protesteth that hee desireth to ioyne with them, and too frame hymselfe to them as much as is possible for hym, seeking nothing but that they shoulde yeelde the like vnto hym.

And heerein we see what measurableness they ought to keepe which haue the charge to preach Gods word: that is to witte, they must not foade mens faults by flatterie, but rebuke them sharply, to the intent that such as are beguiled by Satans illusions, may bee wakened & as it were scared at Gods iudgements. For whe me are giue to any euill, they lye weltering in it still, vntill they be plucked out of it as it were by force. Yea and it greeueth and spiteth them if they

The Epist. to the Galathians. 201

be wrung by the care too hard, or if they bee made to scratch where it did not itch, as the comon prouerb sayth. The more then that men beare with themselves, the lesse are their faultes to be spared, for else it were a betraying of them. That is the cause why S. Paule vsed so great vehemencie, in saying that hee was sore afrayde, least hee had lost his labour, and there leaueth the Galathians as it were in despayre. But yet for all this, hee intendeth to cheere them vp agayne, that they may come to repentaunce. And so hee seasoneth hys sharpenesse with sweetenesse, and sheweth that the gate is still open for them, if they will submitte themselves vnto God. Thus yee see twoo things that are requisite when wee will haue our exhortations too bee profitable. The first is, that there bee a liuelynesse in vs too pricke foorth suche as haue done amisse, that they may bee thoroughly touched with the knowledge of theyr synnes, and mourne and bee sorie for them before God: for if they haue not that sorynesse, they will neuer yeelde to followe God. True it is, that to outwarde syght menne may well alter theyr lewde dispositions: but howe soeuer they pretende, they shall styll bee full of stubbornnesse and malice, till they be ashamed of themselves and feelee what they haue deserued. So then the true preparatiue too repentaunce, is to be pricked so neerely as wee may feelee the euill that is in vs, and condemne our selues for it: yea and that wee bee full of anguifhe, finding no rest till God haue receyued vs to mercie. But yet must wee not lye styll in suche perplexitie: for that woulde make vs too shunne Gods presence, and to go aboute too estrange our selues from him for euer, insomuch that wee woulde fayne haue him plucked out of his seate, that he might no more bee our iudge, if wee were not well perswaded that hee will bee pityfull to vs, and that wee shall not bee disapoynted of our expectation in seeking of him: according as it is sayde in the Psalme, that there muste bee mercie in God too drawe men vntoo him, or else they will neuer bee brought too stande in awe of him. For as for all the feare of the yabeleceuers, it is but a terrour that dismayeth them, making them too gnashe theyr teeth agaynst God, and to frette and chafe and play the madde men. And suche inforced feare hathe no reuerence at all in

Psal. 130. 8.

†

Cc.

tasted

tasted the goodnesse of oure God, and see howe all his seeking is
 too bee at one wyth vs, and too haue vs come vnto him without
 feyning, yea and that his touching of our heartes is too the intent
 wee shoulde conceyue sure confidence, and therevpon offer our
 selues too his Maiestie, assuring our selues that wee ought not too
 bee afrayed of it, seeing it is the thing wherevntoo hee calleth vs:
 I say, when wee bee thus assured, namely that our sinnes are wy-
 ped out: then maye wee bee bolde too preace vntoo oure God,
 and that is the order which Saint Paule keepeth heere, and which
 it behoueth vs too keepe in all our rebukings. In that place then
 hee did beate downe the Galathians, bycause they exalted them-
 selues, and did as it were sette vppe theyr brystles agaynst God,
 through theyr lustynesse. And nowe hee reacheth them his hande,
 and lyfteth them vppe agayne, and telleth them that after they
 haue once felt and perceyued their faultes, they muste not yet for
 all that thinke themselves vtterly shette oute from God, and from
 all hope of saluation. But this cannot bee done except wee haue
 a carefulnesse too drawe sinners too saluation. For many menne
 will bee vehement ynoughe, and they shall haue iust cause so too
 doo: but yet in the meane whyle theyr rygorousnesse will bee so
 excessiue, as it shall shette vppe mennes heartes, and make them
 take suche stomacke agaynst the bytternesse that is vsed towards
 them, that they shall cast themselves vtterly out of order, yea and
 conceyue a hatred agaynst God and his woorde. Howbeit, they
 that are so ouersharpe will say they haue iust cause. Yea, but yet
 for all that, they whiche rebuke sinne in the name of God, muste
 alwayes haue a care and desire too bring those too saluation, which
 were in the high way too destruction. VVhen they bee so minded,
 no doubt but they wil labour to winne such as were out of the right
 way, and to make them perceyue that they seeke their welfare, and
 that although their rebukings bee greeuous, yet they fayle not too
 bee for their behoofe. Neuerthelesse, on the other syde, let
 such as are handeled so sharpely, vnderstande that they haue needs
 of such medicines: for what shall they winne by ranckling agaynst
 God? But yet wee see many which can well ynough make coun-
 tenance too bee great Protestantes, and too burne in zeale of the
 Gospell,

The Epist. to the Galatians. 202

Gospell, which yet notwithstanding will not abide to bee touched. So long as they be borne withall, they will confesse what soeuer ye will haue them and all that is spoken to them, yea and more too. Ye woulde thinke that the Gospell was made euen for their turne: but if a man find fault with them, then they beginne to play the woode beastes. And what gayne they by it, sauing that first they bewray their hypocrisie before men, and secondly set themselves in battell agaynst God.

Nowe it is certaine that in fighting against suche an aduersarie, they shall not be the stronger partie. Therefore let vs suffer our selues too bee rebuked sharply when neede shall require. And if wee wilt not of the euill that was in vs, wee ought too mistrust our selues so much the more, and not seeke startingholes to defende our selues withall, but rather enter into examination of our selues, and euerie of vs become his owne iudge, that by meanes thereof wee may not enter intoo account with our God, nor hee bee compelled to cite vs too heere the sentence of damnation. Thus yee see howe we ought to receyue the chastizements, that are put to vs, and that wee must not be too much greued at them, bycause they prepare and dispose vs too humilitie, but let vs in the meane while wayte for the comming of the sweete that followeth afterwarde. For the thing that keepeth many men from receauing the warnings that are giuen them, is that they bee fully resolued of the matter aforehande: so that if a man speake a woorde too them that mistyketh them, they stoppe their eares at it, or else their hearts are so hardened and dulled, as they cannot by any meanes afterwarde conceiue what is put too them for their welfare and profite. A man maye talke to them of Gods mercie, and protest to them well ynoughe: and a man may well ynough (as ye woulde say) shew them with his finger that his seeking is nothing else but to bring them to saluation, but they be vtterly deafe: and that is bycause they bee fully bente of themselves too reiect Gods woorde. Therefore let vs bee patient and modest, when men steppe too vs vppon the sodaine, too assayle vs roughly by shewing vs our faultes: let vs be quiet at it, and tarie till hee haue spoken the last woorde. And so let vs interlace and knitte these twoo things together: that is too witte, the

Cc.ij.

rygour

rygour which we must take holde of that wee may haue a true and liuely feeling of our sinnes, to bee sorie for them, and to aske God forgiueneſſe, and to be abaſhed in our ſelues : and then let vs assure our ſelues that God will alwayes bee mercifull to vs : and when wee haue ſo indyted our ſelues, let vs alſo hope too bee quitted at his hande, and that the more he condemneth vs by his worde, the more he intendeth to beare vs vp, to the ende he be not inforced to come agaynſt vs with armed hande, and with his ſworde in his fiſt. Thus ye ſee in effect what we haue to remember in this text, where we ſee Saint Paule on the one ſyde ſo ſharpe and vehement, and by and by afterwarde too call the Galathians his brethren, and too praye them that there may bee good conformitie betweene him and them, and one accomde and tunable conſent among them. Nowe as touching that he ſayth, *I beſeeche you bee like vnto mee, for I alſo do applie my ſelfe vnto you* : as wee haue ſeene alreadye, it is not too ſoother them in their vyces, nor too cloke theyr filthineſſe, nor too vſe any flattering of them : but too trie all the wayes too the woodde to winne them vnto God, according as wee ſhall ſee hereafter howe hee will vſe the ſimilitude of a woman with chylde, which longeth to ſee hir childe borne into the worlde, and although ſhee indure paine, yet will not wreake hir ſelfe vppon hir babe by ſtrangling it, but bee more chare of it than of hir owne lyfe. Saint Paule will vſe the ſayde ſimilitude. So then hee meeneth not here too ſtryke ſayle (as they ſay) too pleaſe ſuche as had neede too bee rebuked : but rather aduanced him ſelfe as farre as hee coulde to winne them, according alſo as hee will ſay, that hee hath preſſed with them as a Nurſe dooth with hir childe : and that might well bee done wythout hardening menne in theyr ſinnes. Not that they ſhoulde bee too much borne withall : for when a Nurſe ſtoupeth too teache hir yong childe too go, whome ſhee holdeth by the hande, hir intent is not too make hym too tumble, nor too teache hym too haulte, nor too make hym ſuche a Cockney : that hee ſhoulde not bee able too go when hee commeth too mannes age : but contrarywyſe, when ſhee intendeth too ſtaye the childes arme, ſhee will take him by the hande, or by ſome other part of him.

So then we see after what manner we must fashion our selves to such as are weake. It is not too harden them in their naughtinesse, but rather to amende them: neuerthelesse we must go by measure, hauing alwayes an eie to our owne abilitie. And truely it is not for naught that S. Paule in another text exhorteth the stronger sort, and the forwarder sort, to applie themselves to such as are yet rawe and weake. For if a man had neuer so great and excellent vertues, that he were as an Angell: yet surely if hee bee so rigorous that hee will haue euerie man too bee as perfect as himselfe, all his vertues will bee but smoke. VVhy so? For the meekenesse and gentlenesse which God commandeth vs, serueth to giue as it were a taste and savour to all vertues. And the better that a man knowes himselfe, the more will he bethinke hym of the vyces that are in him, which haue neede to bee borne withall, and therefore that hee must also beare with others. Againe hee will consider too what ende God hath aduanced hym, namely to shewe other menne the way, and finally he will beare with himselfe least of all men. And heereby may a man haue a good incling too discern whether the admonitions procede of pure loue, or whether they procede of too much sternnesse. For if in rebuking other menne, a man take not heede to himselfe, and flatter not himself, ne cast forth his choler to finde fault with this man or that mannes vyce, but in the meane while is vterly steyned himselfe, and woulde fayne bee plunged in it ouer head and eares: it is certaine that all is but hipocrisie. But when a man reyneth himselfe short, and desyreth not to bee more borne withall than his neighbours: if therewithall he be rigorous, it is to be acknowledged that he hath the zeale of God, and of his holy spirit in him, and that he procureth the welfare of al men. Thus ye see in effect why Saint Paule sayeth here, that he intended to fashion himselfe to the Galathians. Nowe hee addeth further, *that they had not burs or offended him in any thing*, meaning thereby that hee vndertooke not any priuate quarell agaynst them. For the vnerie things that marre all when doctrine and Admonitions come to bee put forth, are that eyther wee bee of opinion that the partie which speaketh is not woorthie too bee heard, or that wee beare some hatred or pritch towardes him in oure heartes. For it is im-

Ro. 14. 1.
Gal. 6. 1.

h. 2. 1.

2. 1.

2. 1.

Pro. 26. d.
24.

2. Cor. 12.
b. 7.

possible that we shoulde take any thing in good part at his hande, whē we shal haue conceyued any such opinion or fancie of him. I see a man that speakes as an Angell: nowe if I surmyze that hee hates mee, and seekes too byte mee, or that hee goes aboute too discover my shame, surely I shall not take any profite by heering of him. But this cannot excuse vs: for it is a lewde fault: and althoughe it were true that a man hated vs, and that hee rebuked vs vppon malice and spyte: yet ought wee too learne too bee comfortable. The verie Heathen men coulde well ynough say, that our foes did vs sometymes more good than our freendes. For why, they that loue one another will winke at many things, and ouerpasse all without thinking amisse. But their enemies keepe watch to take aduantage of them whome they mislike, and when they spie any fault, they misse not to blaze it abroad, as sayth Salomon: yea and sometymes when they woulde fayne fall out with a man, they gyrd at him vnder pretence of giuing him warning. Neuerthelesse when our eniymes doo so, surely God giueth vs a meane too bring vs backe againe: for the Diuell may nowe and then serue the turne of a Phisition towards vs, according as we haue scene howe Saint Paule sayeth that hee was buffeted by the same Messenger, that is too witte, of Satan, which thing was done to beate downe all pride in him. Therefore when our eniuies come too syft vs after that fashion, and seeke nothing else but too finde faultes with vs: God dooth by that meanes waken vs, bycause we were asleepe before in our owne flatteryes: and if wee were wise and well aduised, surely our enemies should oftentimes do vs more good than our friends; as I sayde afore, and as the Heathen men knewe well ynough. And it is a great shame for vs, that the blinde wretches which were plunged in darkenesse, shoulde see more clearly than wee that haue the light of saluation, and that wee shoulde not knowe the thing which those sillie deceyued soules perceyued. And yet notwithstanding it is as (yee woulde say) a peece of our nature, and menne make an ordinarie rule of it, that if they haue once taken any lewde conceyte that a man hateth them, they bee so eagre and foreposseled with it, that they cannot abyde too receyue any correction at his hande. For this consolaration Saint Paule protesteth heere, that

that in reproting the Galatians, hee dealeth not with any care or quarell of his owne. VVee (sayeth hee) haue bin freendes heere- tofore : I might perchance be dispyzed too the worldewarde, my comming vnto you was not with any great pompe, I was no paynted fellowe : but I brought you the pure doctrine of the Gospell. And although I was a man withoute any great gaynesse, so as I was not accounted of too the worldewarde : yet notwithstanding, you receyued mee as an Angell of God, yea euen as Iesus Christ himselfe : and whereof commeth nowe this alteration ? I holde on styll in doying my duetie : and why then are you so alienated from mee ? See if yee can alledge any other thing, than that you hate Gods truth and cannot abyde it. And what a shame is it that yee shoulde so hate Gods truth, that yee shoulde disdeyne it in my persone bycause I am the Minister of it : Nowe then wee haue to gather vpon thys Text, first that such as haue the charge to teache and too carie abrode the doctrine of th' Gospell, muste aboue all things eschue quarells and contentions, (at leastwyse if they intende to haue theyr preaching to preuaile and bee profitable) I say quarells and contentions for theyr owne peculiar matters. And so yee see howe wee must abstayne from all quarells, least the gate bee shette agaynst vs, and wee bee disbarred of all libertie of rebuking men when neede shall requyre, that wee may protest with Saint Paule that we deale not wyth them for any desire of reuenge, enmitie, or euill will, but onely for desyre of theyr welfare, let vs bee sure of that, too the intente it maye open vs a gappe, and giue vs a waye too all maner of rebukings. Marke that for one poynt.

Againe, let vs also be well aduized, that if our vices be touched, wee cast not a blocke in the way by conceyning and surmising this false opinion in our heades, that it is done of hatred : for that is the pollicie of Satan. Although men be inclinable to thinke that other men do bite them and nip them of hatred : yet let vs not thinke that they doo it of their owne mere motion, but by the Diuels meanes, who snarleth them after that fashion. If we bee rebuked when wee haue done amysse, whence soeuer the same commeth, surely it is a message sente of God, bycause hee will not haue vs too perishe,

but would haue vs to returne vnto the right way, notwithstanding that the partie which findeth fault with vs doo it not of a good and pure affection, but seeketh onely to spite vs, or to wreake his teene vpon vs: for yet doth God neuerthelesse reache vs his hande, too the ende we should not perish. But beholde, Satan on the contrarie parte stoppeth vs from receyuing of the medicine, and putteth vs in the heade, that the rebuking of our faults cometh not of good will, but that there is a pad in the straw, so as we be either too much sifted, or too sore bitten, or else that there is some other secreete grudge lurking vnseene. All these imaginations doth Satā mingle with mennes admonitions, to the intent we should bee out of loue with them, and refuze them, and by that meanes rebell agaynst God. VVherefore let vs beare well in minde what is sayde heere, to the ende that when we be warned of our faultes, we may consider, that God, to the intent he would not be our iudge himselfe, ap-
 poynteth as it were attourneyes & solliciters in his name, to come and charge vs with our offences. VVhen a mortal man rebuketh me for my misdoings, it is Gods will he shoulde do so, and he hath ap-
 poynted him in his place. And too what ende? That we should not come before his Maiestie to yeelde an account of them: for it were better for vs too bee drowned a hundred thousande tymes. Gop then dooth pitie vs, when hee sendeth vs mortall men to bee our iudges, yea euen to bee oure iudges to put vs too some shame, and thereby to styrre vs vppe afterward to returne againe into the right way. Therefore whensoever God is so mercifull vntoo vs: let vs profite our selues by such grace, and beware that we inuenim not our selues with opinions that come incontinently in our heads, as that the partie hateth vs, that hee seeketh vs, that there is some hartburning, that there is some enmitie, and that there is I wote not what. Let all this geere bee troden vnder foote, and let vs accept their warnings if they be true. To bee short, if any man blame vs, we cannot do better, than to consider what our owne conscience telleth vs of it. Marke this for a speciall poynt, that wee must not looke what the persone is that speaketh, nor passe whither there bee any grudge or enmitie in him: but onely what our owne conscience iudgeth of the matter, and then must we needes conclude,

I am rightly reprov'd. It is a marvelous thing, that they which do so chafe and storme and grind their teeth whē they be rebuked, should neuerthelesse condemne theselues continually whither they would or no, if they entered into their owne consciences, and yet had much leuer to play the mad bedlems against God, and too spite him by all meanes possible, than to humble themselves in acknowledging their offences. Yee see then that the way which we haue to keepe when we be found fault with, is too herken vnto such as may make vs too enter into account, and specially too haue an eye too that which is in vs. And where shall wee finde that? Euen written and ingrauen in our consciences. And although wee perceyue it not throughly: yet let vs mistrust our selues, for noman is a cōpetent iudge in his owne case as they say. True it is that God doth already make vs iudges in part: but yet must wee rather receyue the condemnation whiche wee perceyue not, than carpe agaynst it before wee haue well and throughly weyed whither wee bee faultie or no. But there are a number that are well apayde to shet vp, or rather too seele vp their eyes, that they might not see their own shame: when a man comēs to prouoke them to amendment, they fall to skirmishing at the first push, with, did they ouershoot themselves so? And then all is dispatcht, they wil heare no further of the matter, let a hundred things bee proued against them, and all is nothing with them. They do but wring their mouth awrie at it. For they would alwaies cleere themselves, and although they bee a laughing stocke euen too little children, they passe not for it, but glory still of the hardening of themselves in their owne leudnesse and filthinesse. Therefore let vs keepe our selues from falling into such wilfull stubbornnesse: and in iudging vnfeynedly of our vices according to truth, let vs also be lowly-minded too humble our selues and to beate downe all pryde in vs, too the end that nothing may let vs from acknowledging freely that wee haue done amisse. This is the effect of that which wee haue to remember vpon this text. Now a man might thinke it straunge that S. Paule should say, *that the Galathians had receyued him as an Angell of God, yea or rather as Iesus Christ.* For what perfection of holinesse so euer was in him, yet could he not match with the Angelles, as wee see how he speaketh in the seuenth to the Romanes, where he acknowledgeth

knowledgeth himself too bee wretched, and sheweth that he is as a poore captiue and slaue of the world vnder the bondage of sinne. Although S. Pauls had an earnest desire too serue God: yet notwithstanding he knew he did but drag his legges after him, and that hee had many infirmities to plucke him backe. And heere he sayeth that he was receyued as an Angell: yea and he stayeth not there, but addeth further, as Iesus Christ, who (as we know) is the very Sonne of God, and highest King, whiche hath souerain power ouer all creatures. But heere the case concerneth not Saint Pauls life, nor any worthinesse that he pretendeth in himself. He hath an eye onely to the doctrine. It is sayd firste, that he was receyued as an Angell of

Ma. 2. 17.

God. And why not? For the same title hath bin giuen too all such as haue had charge too beare abroad the doctrine of the Lawe, and of much more reason ought too bee giuen to the publishers of the Gospel: for there God vttereth his maiestie and power, muche more than he did in olde time vnder the Lawe. For asmuch then as God appoynteth mortall men to speake in his name and authoritie: it is requisite that they should be acknowledged to be his Arigelles, that is to say, Messengers or Ambassadors, for the woord Angell betokeneth none other thing. And in good sooth too what purpose were the doctrine which wee heere, if it came not of God? It were much better that we [preachers] were dumbe and speechlesse, and that the heerers were deafe and blind, than to stand herkening to a man that were not sent of God. For the chief honour that God requireth at our hands, is that we should be whist and herken to his woord, yeelding him all authoritie, and holding our selues bridled and captiue as vnder the royall scepter wherevnto he will haue vs too submit our selues. Now if a mortall creature should vsurpe this to himself: what a thing were it? So then let vs marke well that S. Paule doth iustly compare himselfe with an Angell, as in respect of his doctrine. And why? For he knewe well inough he had not forged it of his owne brayne, but had receyued it of God. And that also is the cause why he addeth, as Iesus Christ. For surely our Lorde Iesus Christe will haue vs too receyue such as he ordeyneth too bee his ministers, as

Luke. 10. 1.
16.

if he himself were heere in visibill shape among vs. He that heereth you (sayeth he) heereth mee. ~~For~~ neuerthelesse it is certaine that he
ment

ment not too make idollers when he ordeyned his Apostles and such as should bee ministers of his word. He ment not that they should bee worshipped in his steed: for out of all doubt, that preheminence is not to be given to the very Angelles of heauen: and what shall bee done too vs then, whiche are but dung and rottenesse? Howbeit, our Lorde Iesus Christ regarded not what maner of ones men are, but ment too aduance his owne worde, too the end that all men should submit themselves too it. Although then that wee bee but as brittle earthen pottes, or rather already broken, so as wee bee nothing woorth: yet muste not the treasure of the Gospell which wee beare abroad bee therefore despyzed. For when Gods worde is preached purely vntoo vs, it is all one as if he dwelte among vs, and appeered personally vntoo vs, and it behoueth vs too giue a prooffe of our feare, loue and obedience towardes him, by receyuing his worde though it come out of a mortall mans mouth. And furthermore if wee holde skorne of the Gospell, vnder colour and pretence that they which speake vntoo vs are nother Kings nor Princes ouer vs: let vs assure our selues that that rebelliousnesse of oures heaueth at our Lorde Iesus Christe. He that despyzeth you (sayth he) despyzeth mee: and he that reiecteth you reiecteth mee. And this is well woorth the marking. For wee see now adayes that Gods word shall bee so lightly esteemed vnder pretence of mens persones, as it is dreadfull too behold. And all suche as are loth too bee rebuked, will by and by haue this answere in their mouth: who are you Sir? who made you my Prince? As who shoulde say, that God had not superioritie ouer vs, nor might speake too vs by the mouth of his seruants. A Prince may well ynough sende his officer or some such man as he listeth to chooze, and although the persone bee of no countenance, yet will he haue him receyued without doubting, and men do so. And when God who hath soueraine dominion ouer vs, and sole preheminence ouer all the kingdomes and principalities of the world, sendeth vs his seruants whom he knoweth, and will haue vs too giue them the heering: if wee neuerthelesse do disdain the, and in respect of their persones make none account of the message that he sendeth vs by them, and therewithall alledge, how now, is this fellowe a ~~God~~ what a presumptuousnesse were

were that: If a man carie abroad Gods word: faithfully, and tell men that whosoever despizeth it setteth and aduanceth himselfe agaynst God: what (say they) this fellow makes himselfe God: As who should say, that God might not speake by those whom he hath appointed to be his instruments: for as I haue sayd heretofore, cursed mought we be if wee bring our owne inuentions: It were much better that wee were drowned a hundred times, than that euer wee should go vp into the pulpet, if we should not vtter Gods will faithfully, and sticke too that which he commaundeth vs, and draw it out of the cleere fountayne of his holy woord. Should not these things be declared? Thinke we that God can be bereft of the thing that is peculiar too him, that is too wit of his truth? No: he and his truths can neuer bee separated. So then let vs abhorre the blasphemies of these naughtipackes which say, o, he that speaketh will make himselfe a God. If he require men too heere him without gainsaying, namely when he is sure in himself that he bringeth not any thing which is not of God, it is good reason that he should commend the authoritie of his mayster. So then let vs not haue any acquayntance with these worldlings: but let vs yeeld such reuerence to our God, that although suche as speake in his name bee of no estimation, yet wee may not cease to obey the things that they set foorth, with a true and lowly fayth. Yet neuerthelesse, we must also discern betweene those that pretend Gods name falsly, and make a wayne cloke of it, and those that be faythfull dealers of his woord which he hath committed vnto them. Looke me vpon the Pope with his whole kenell, who are not ashamed to say that whosoever heere them heereeth Christ, & that he which reiecteth them reiecteth Christ: for they alledge that saying of Christes, he that heereth you heereeth mee &c. too authorize themselues withall. But they that will bee receyued as Angels, must doo the duetie of Angelles, that is too say, they muste bee true messengers of God in the name of our Lord Iesus Christ who hath sent them, and they must hold all of him, so as they serue him truly, and seeke not soueraintie too themselues, but that he may alwayes bee the shepheard of the Church, and that the sheepe of his flocke may heere his voyce, and follow him whither soeuer he calleth them. And as for them that be false prophets, peruerting the truth, and vsurping

ping superioritie too deface Gods woorde : it is meete that they should be taken for such as they be in deede: & this hath bin shewed by that which I sayde at the beginning : that is too wit, that whereas our Lord Iesus Christe hath tolde vs that he will haue vs too heere those that come in his name, as if he spake in his owne persone: he ment not thereby too make them idolles among men, too the ende that such as haue charge to speake in his name, should be exalted too haue any tirannie : but he ment that his woord should be receyued reuerently and without gaynsaying. And whereas S. Paule sayeth heere that he was receyued as an Angell, or rather as Iesus Christ: it is as much to say as he came not in his owne name, but indeuered too preach Gods grace purely, and too make men too followe Iesus Christ, & to frame themselves wholly vnto him, that he might haue his due preheminance, that the Gospell might be receyued without gaynsaying, and that it might bring foorth such frute as it ought too doo : that is to wit, that it might be the power of God too the saluation of all beleeuers, as it is sayd in the beginning of the Epistle too the Romanes.

Rom. 1. b.
16.

Now let vs fall downe before the maiestie of our good God with acknowledgement of our faultes, praying him to make vs so to feele them, as we may be moued more and more to amendment, and that it may please him to beare with our infirmities, till he haue ridde vs quite and cleane of all, and so renewed vs according too his owne image, so as all may bee pure and cleane in vs, and his glory shewe it self there, and we more and more fight in such wise agaynst our own sinfulnessse, as it may bee vtterly emptied out of vs, and he so fill vs with the grace of his holy spirit, as we may draw others therevnto, so as all of vs may with one common consent indeuer to serue to his glory, and giue ouer our selues wholly therevnto. And so let vs all say, Almighty God heavenly father, &c.

The. 28. Sermon, which is the fift

upon the fourth Chapter.

ye fift on ye fourth

15 VWhere is then your blissednesse? for I beare you vvitnesse, that if it had been possible, you vvoulde haue

haue plucked out your eyes, and giuen them vnto mee.

- 16 Am I then become your enemy because I tell you the truth?
- 17 They be ielous ouer you, [howbeit] not for [any] good. Nay rather they meene to shet you out, too the end you should be fond of them.
- 18 It is good too bee alwayes earnest minded in good things, & not only vvhē I am present vwith you.
- 19 My little children of vvhom I trauell in birth again till Christ be fashioned in you.
- 20 I vvould I vvere vwith you now & could chaunge my voyce, for I stand in doubt of you.



Wee neede no teaching to seeke the thing which we thinke to be good and profitable for vs: for euery man is inclined to that by nature, yea & too much giuen vnto it. But the mischief is, that we know not the true profite frō the thing that is harmfull, but are oftentimes so blinded with our foolish lusts, that euery of vs ouerthroweth himself wilfully. Not that we forget the thing which I said to be imprinted in our hartes: but for that we be caried away by our vnruely lustes, or else so bleared with the vanities of this world, that we haue no discretion at all to iudge rightly. And therefore we ought to flee vnto God continually so much the more, that he may giue vs skill to discern what is good for vs, to the intent we may serue him, and haue our mindes so wholly set vpon him, as we may neuer be removed: specially for somuch as it oftentimes falleth out, that such as are taken to be very wise to the worldward, become lyke little children according to the alteration of their desires, giuing vp the things which they had set much store by, and gadding after some peking trifle that cometh in their sight, so as there is no stay at all in them. Sometimes we shall see a childe runne after three or foure at once, and

and if there come a thing that he sought for he catcheth at that by and by : and anon after if he spie an apple or a cherrie, or some other thing that likes him, he leaues all the residue too runne after that. Euen so play wee : no doubt but we alwayes thinke our selues wise ynough, and wee take scorne too bee taught at any mannes hande, or too bee warned what is good for vs, for it seemes too vs too bee an offering of wrong too vs : but yet experience sheweth that wee want bothe wit and reason. For what is the cause that men doo so tolle and turmoyle themselves out of measure, and yet runne astray all their lyfe long ? As I sayde afore, all of vs with one common accorde holde this principle, that wee desire too seeke our owne profit, there is nother greate nor small but he is inclined vnto that. But lette vs see wherevnto men apply their mindes : there is not that man whose affections boyle not within him, in somuch that ye shall see the greatest number (as yee would say) racke themselves, and their mindes neuer cease day nor night too runne still vppon the things that come afore them, whereby they hope for any profite. And when they haue well tormented themselves, a man shall scarcely finde one among a thousande that hath his affections well ordered : in somuch that it were much better for them too bee a sleepe all the time of their lyfe, than too take so much trauell without knowing why or wherefore. Nowe then seyng that the moste parte of vs are proued not to discerne betwixt good and euill as were requisite and expedient, wee haue neede to submit our selues vnto God, praying him too guyde vs by his holy spirite. And specially when the souerayne felicitie or welfare commeth in question, surely whereas wee shoulde bee caried away and rauished in loue with it : wee bee haled another way, and doo nothing but fiske too and fro, and there is so greate inconstancie and lightnesse in vs, that the thing whiche wee loue more deerely than our lyfe too day, shall bee as good as despyzed too morrowe. And that also is the cause why Saint Paule dooth in this texte vpbrayde the Galatians with their forgetting of their owne happinesse. For this saying of our Lord Iesus Christe, *Math. 6. c.* that looke where a mannes treasure is there is his harte also, is taken of the comon order of nature. He termeth that thing our treasure, which we set most store by, and vpon we do wholly repose
our

our selues : for there are many things which men do well like of, the which neuerthelesse they can easly finde in their harts too forbear. Though a man see a fayre and costly thing, yet can he content himself quietly with his owne state still, if he haue wherewith too maintayne himself. But if wee esteeme our life vnhappy or vnfortunate without the inioying of any welfare at all, surely we shall bee tossed with continuall vnquietnesse, till wee haue obteyned it : and that doth common experience shewe well inough. Seing then that our hartes must needs bee tied too the thing which wee take too be requisite too our chiefe felicitie, let vs now see how euery man beaueeth himself. Such as are giue to the flightfull goodes of this world, or are so inflamed with ambitiousnesse and desire of honour, that they seeke nothing else but too magnifie themselves, and too bee in some high degree and great estate, that they might bee had in estimation : will alwayes labour for the same. Such as are possessed with couetousnesse, will neuer leaue gathering of goodes, nor neuer bee satisfied with any thing. They indure hunger and thirste, heate and cold, and dare nother eate nor drinke halfe their fill, and all too the intent to heape vp out of measure. Lo at what poynt they bee. Againe, such as couet to bee esteemed and exalted too the worldward, indure as great miserie as if they were in the hands of the hangman : nay, the hangman would not torment them so cruelly as they doo themselves : and yet they bee so headstrong, as they cannot by any meanes bee turned from it. But when God is so gracious as to shew vs where our welfare lieth, that is to wit, in the kingdome of heaue : although wee be warned that our life is of no continuance, and that wee slip away out of hand : yet are wee so rauished in loue with our vanities, that we forsake the inestimable ioy wherevnto God calleth vs, and set light by the heritage of heauen, in comparison of these worldly things which are right nought. Therefore let vs consider, that S. Pauls present vpbayding of the Galathians when he asketh them where their happinesse is become, toucheth and concerneth vs now adayes. For he presupposeth that the Galathians knew that God could not haue done them a greater good turne in this world, than to inlighten them with the knowledge of his Gospell, whereby they had bin thoroughly perswaded and resolued, that the world hath nothing

nothing but deceitfulnesse in it, for so much as it turneth vs away from the heritage of heauē, according also as our Lord Iesus Christ alledgeth the same similitude, that the Gospell and the treasures & riches contained therein are a precious stone, and that if we should giue ouer all the things which we esteeme in this world, and which we like best of, we should lose nothing by the bargaine, nor haue any cause to repent vs. But now are we dubble too blame, seeing we turne away after we haue knowen that God drew vs from beneath to make vs partakers of his heavenly glory, and put that inestimable benefyte out of our remembrance for the whisking of a flye o-
uerthwart our eyes as they say. For asmuch then as it hath pleased God to open our eyes, and too plucke vs out of the myre wherein we were plughed with the vnbeleeners and ignorant persons, not only in following superstitions and idolatries as others did, but also in giuing ourselues ouer to our fleshly likings and wicked lusts: and seeing that God hath made vs to perceiue where our true ioy lyeth, and giuen vs such a tast of it as we ought to rest wholly vpon it: let vs take good heede that we neuer change our purpose, nor alter our mind hereafter. And if we do: let vs consider how the spirit of God doth heere condemne vs of vnthankfulnesse by the mouth of Sainct Paule, saying, *Where is your happinesse?* For had we bin alwayes let alone like brute beasts without knowing wherein our welfare and ioy consist, it had bin no maruell though wee had still kept on our common trace. But seeing that God hath shewed vs that we must seeke all our welfare in our Lord Iesus Chryste, and that he is the full perfection in whome we must wholly rest: if we do afterward fleete too and fro and bee shaken now one way and now another: it is certaine that wee can no more excuse ourselues by ignorance. Ye see then that the thing which wee haue too bene in mind in this text, is that when we haue once bin taught the Gospell, we must set light by the thinges that wee made too great account of before, and which men couet without end or measure: that is to wit by the allurements of Satan and of the world, and by all transitory and flightfull thinges whiche haue no substantialnesse in them and continually seeke our Lord Iesus Christ, till wee come to the full enjoying of al the benefyte which hee hath brought vs.

And now here vpon S. Paule blameth the Galathians yet further, that be cannot be their enimie but for telling them the truth. For it is too great a leawdnesse to fall out with our freende, only for shewing himselfe faithfull towards vs. VVhat is the thing that wee shoulde cheefly desire in a freend, but that he should deale roundly with vs, and not beare two faces in one hood, nor vse any craft and vntruth towards vs? Euery man can tell that welynough, and it is as a naturall lesson which we know without schooling: and yet notwithstanding we be greeued and displeased with them that tell vs the truth, and by that meanes do worke our weale: and therefore must it not needs be that we are bewitched of Satan, if we step vp against them and become their enimies? Sainct Paule then sheweth the cause of his feare that they should be alienated from him, and blameth the that they were become his enimies, for none other cause than that he had dealt soundly and roundly with them. Nowe although this vice be horrible, and all men condemne it: yet is it as common as any other nowadayes in the world. For what else maintaineth frendship, but lying, flattering, dissimulation, counterfeting, and such other like things? In somuch that if a man go roundly to worke, hee shall purchace himselfe hatred and ill will on all sydes. And the very cause of the greatest contentions and debates that are nowadayes in the world, is that men stop their eares against all truth and reason: for we would fayne haue all thinges buried that might mislike vs. Therefore this was not written for the Galathians only, but is to be applyed still at this day to the common instruction of all suche, as cannot abide that men shoulde deale faithfully and truly with them. For let euery of ys looke vpon himselfe and examine himselfe well, and he shall find that all of ys are atteinted with that vice, till God haue purged vs of it. So then let vs assure ourselues that if we greeue such as tell vs the truth, in so doing wee despise God, and fall out with him rather than with the men. VVe will protest the cleane contrary: neuertheless we do but lye, when we cannot indure that God should bewray the thing that we would haue concealed, I meene, that he should discover our fautes, and rebuke them, and hold vs in awe, and not beare with any thing that is not lawfull for vs. Thus we see in effect what wee haue to marke vpon

upon this text. Now heerevpon Sainēt Paule laboureth too win the Galathians by great gētlēnesse. *My little Babes* (saith he) *of whom I trauell in birth againe, till our Lorde Iesus Christ be fashyoned in you.* Howbeit, although that his words be somewhat sweete, yet doth he not sayle to sauce them a little to the intent to quicken them vp, by calling them little babes, telling them that whereas they ought too haue bin fashioned and borne long ago, yea and to haue bin growē to mans estate in Iesus Christ, he wist not what too make of them. For you drine me so to my shifts (sayth he) that I cannot tell what speēch I may vse towards you any more: and therefore seeing you be so straunge and vntoward, and so fickle to bee dealete with that I cannot tell how to handle you, I must bee faine to transforme my selfe into a new man. Lo how he vseth a manner of speēch mingled with rigoure and great freendlinesse. And hee is not contented too take vppon him only the person of a father, whose loue notwithstanding is tender ynough towards his children: but hee likeneth himselfe also too a mother, that is towards hir trauell and full of throwes, who (notwithstanding all the peines that she feeleth) is more charie ouer the child that is to come out of hir wombe, thā she is of hir owne bowells and lyfe. VVhen Sainēt Paule vsed thys similitude, it is certaine that hee wist not how to shew himselfe more affectioned towards them, to the intent to breake, or at leastwise to soften the hardnesse that was in them to whome he spake. But yet whatsoeuer come of it, he is flat with them in vpbaying them with their leawdnesse, in that they acknowledged not their mother that bare them and nurrished them with the substance of hir owne bloud, but for all the gentlenesse that hee vsed towards them, became as wilde beastes that could not be tamed: and that was an outrageome vnkindnesse. And so wee see how Sainēt Paule doth continually followe the meane that I tolde you of to day: whyche is that to the vttermost of his power, hee laboreth too bring those backe againe by louingnesse, which were gone out of the way. And to that end he telleth them, that he hath a greater care of their welfare, than they would thinke. But yet howsoeuer the case stande, he minglet their oyle with tart vineger, which quickened them vp as neede was, lest they should fall asleepe in their sinnes. For it is no cockering of such as haue offended God, and are as good

as poysoned or rather bewitched by Satan, so as they perceiue not their owne filthinesse: All such geere must be razed out. And therefore, hap what hap will, he holdeth such an euen hand, as they must needes perceiue that he procureth their welfare, and that all hya seeking is to bring them vnto God. This in effect is the thing that we haue to marke vpon this text. Howbeit we haue also too marke particularly, that when Sainct Paule teareth them little babes, he vpbraydeth them closely for that they had profited no better. For to what purpose is the Gospell dayly preached vnto vs? It is sayd to be the incorruptible seede whereby we be begotten againe to be the children of God. Now when we come into the world, we grow by nurrishment of milke, and from time too time become stronger, so as at length wee feede no more vppon milke, but vse substantialler foode, whereby we gather force and strength more and more, till we come to mans state. Now then, what a thing were it if after wee haue bin made new creatures by meanes of the Gospell, wee will needes hang still vppon the dugges, and haue so little prospered, that wee must still bee lulled in armes, and bee not able too swallowe a peece of bread, but will needes bee still muzzling at the teate? Doth this proceede of the nature of the Gospell? No surely: and therefore wee must acknowledge the fault to be in ourselues.

1. Pe. 1. d. 23.

Heb. 5. s. 12.

So then whe eas Sainct Paule calleth the Galathians litle babes, although he do therein shew an earnest loue towards them: yet doth he sting them also, according also as we see how the Apostle in the Epistle to the Hebrues saith: How now? You ought to bee greates Clarke considering the long time that you haue gone to schoole: for this is not the first day that the Gospell hath bin preached vnto you, and yet you be still at your apcie: and what a shame is that? For God hath done the office of a good schoolmaster towards you and taught you sufficiently: and you on your parte haue played the trewands: and so what will now become of you? For S. Paule had long time bin deliuered of the Galathians in Iesus Christ, and they ought to haue bin growen strong in the faith of the Gospell. But behold, they be stil nouices so raw schollers, yea so blunish as they wote not wherevnto to take, nor what to follow. That is the

first point. And now consequently he addeth: *that bee traueled of
them in birth new againe.* Hee had bin brought abed of them before:
howbeit, that was as ye would say before their time. Not that hee
had not giuen them all that was requisite for their instruction: but
for that they were not able to receiue it, bycause they were stil too
much giue to their earthly lusts and likings. Now we know that the
sensuall man comprehendeth not the secrets of God. Therefore we
must be discharged of our owne nature; that we may be renued in
God: and the thing which we call Regeneration, that is to say new
birth or second birth, doth vs to wit that the old man whiche is in
vs, must be mortified and as it were chaunged. For asmuch then as
the Galathians had not giuen place to the doctrine of the Gospel:
therefore Sainct Paule sayth that hee must bee fayne to bee wyth
childe with them agayne, yea euen *till Iesus Christe bee fashioned in
you* sayth he. This saying is added to sweeten that whych was som-
what fowre of itselfe. For what a shame was it that they whych had
receiued the earnest pennye of their saluation in baptim, and in the
Lords supper, (as there were many of them both men and women
that had bin taught at the age of twentie, thirtie, fiftie, or threescore
yeeres) after protestation made before God that they were fully
renued in Iesus Christ, should neede to be as it were new molten,
cast, and fashioned agayne? And in that respect Sainct Paule sayth,
till Iesus Christ be fashioned in you. As if he should say, I maruell that
you should be still as little babes, and that I should be forced (as ye
would say) to receiue you againe into my womb and bowells, till
the time came that yee might be riper than you haue hitherto bin:
and yet am I afraide also least the peine and trauell that I haue ta-
ken among you be lost and mispent, and that you bee not so well
shaped and fashioned as were to be desired. Thus yee see breefly
howe Sainct Paule mitigateth the rigoure that myght haue bin too
great, and haue wounded the Galathians too sore, when hee sayde
vnto them, *VWhat? Yee bee as it were borne before your time: I
thought I had coceiued you, bred you, borne you, and brought you
vp in Iesus Christ, and I see now there is no life in you, at leastwise
no spirituall life, and that all is slipped and vanished away. If Sainct
Paule had stayed there: surely those wretched people had bin dri-*

1. Cor. 2. d.

14.

men to confusion and vtter despaire. Therefore to giue them courage to returne againe, he sayth: Gotoo, truly ye haue profited very ill hitherto: but enter new againe into the right way, and let that which seemeth to be starke dead bring foorth new frute againe, and let it be perceiued that your protesting too walke according to the Gospell heeretofore, hath not bin vayne. For like as if a tree bee as good as dead, and seeme to be vtterly withered, it wil spring againe if a man put new earth to the roote of it and cherish it: so will it fall out that a man which is quite strayed away from the Gospell, shall not only bee as it were eftsoones begotten new againe, if hee bee brought backe agayne into the way: but also the thing that hee had receiued afore shal do him good, as is to be seene wheresoever God giueth the grace too bring those backe againe intoo the right way which were strayed from it. But surely that happeneth not too all men: and therefore let vs beware that wee abuse not Gods goodnesse, as many of these skoffers do, whiche turne away as though they had confederated themselues with Satan, whereof we see examples in these folke that defyle and vnhalow themselues, and deface Gods truth to the vttermost of their power. And if any man turne away through vnconstancie, it seemeth that all is marred, and some will say, what shall a man win by teaching of them? behold, he is but a lost child: and so they will conclude that there is not one drop of good knowledge in them. But if God call them agayne, as there are many such examples to be seene: a man shall find that the thing which was as good as choked & ouerwhelmed before, sprouteth againe, like as if dung were cast vpon a well tilled ground, or as if dust and such other things were strowed vpon it, that which is vnderneath it shoulde lye hid for a time, but afterward it woulde shoote vp againe. This in effect is the thing that Sainct Paule ment to tell vs heere. But by the way we haue to marke, that whereas hee saith *that Iesus Christ shall be fashioned in them new agayne* it is meant condicionally that they returne vnder his obeyfance. Surely this saying might seeme somewhat harsh at the first sight: for we be rather fashioned in Iesus Christ, than he in vs. For prooffe whereof, beholde, Iesus Christ is our full and whole perfection. Now, too say that he is nurished in vs as a little babe, or that he groweth or

the Epist. to the Galathians. 212

is furthered : is not seemely for hys persone. Neuerthelesse Saint Paule saith so: howbeit, that is but too shew the vnion that is betwixt vs and Iesus Christ our head. Although then that Iesus Christ can neither increace nor diminish in himselfe: yet doth hee take all our faultes and infirmities vppon him. I haue told you already that we are then borne in him, when we bee called too the hope of salvation by the doctrine of the Gospell : for wee bee all dead and damned in Adam. There is but one meane of lyfe, whych is, to be made one with our Lorde Iesus Christ, who is the fountaine that hath all fulnesse in it, and whereout of it behoueth vs too drawe. Then we are borne in Iesus Christ (as I sayd afore :) so doth hee suckle vs with the doctrine of his Gospell, till we bee able too receiue perfecter learning, and till our faith be so farre forward, that wee resemble little babes no more, but increace still in profiting more and more, till we be come to mans age, as Saint Paule sayth in the fourth to the Ephesians. Furthermore to the end wee may know that oure Lorde Iesus Christ intendeth not to bee separated from vs, but that he and we be all one: hee sayth that hee taketh our faultes vppon him, and becommeth as a little babe in vs. How so? Can Iesus Christ be weaker? No, not in respect of hymselfe : but for asmuch as we bee members of his body, hee sayth he is little in vs in respect of the little knowledge of hym whiche wee haue. And for asmuch as we proceede still further and further: he saith also that hee groweth and is increased in vs. Lo heere a record of excellent goodnesse, yea of the infinite goodnesse of Gods sonne, in that it pleaseth him so to abace himselfe, as not onely too haue compassion and pitie of our infirmities, too relecue them and remedie them : but also transformeth himselfe, and is contented too say that he is as it were vnperfect, and as a little babe, and that hee groweth greater and greater according too the continuall increasing of our sayth. And heere ye see also why in another place Saint Paule calleth the Church the fulnesse of God and of his sonne our Lord Iesus Christe. But surely if we imagine that God is not thoroughly full and perfect in himselfe, but that he hath neede too borrow of vs : it is ranke trayterousnesse : for what are wee able to gyue vnto him? VVhen hee shall haue gathered ys all before

Dd.iiij.

hym

Eph. 1. d. 23

him, what can he find in vs but vtter miserie? For we bee plunged; yea and vtterly saped in it. Yet notwithstanding he telleth vs by the mouth of Sainct Paule, that we be his accomplishment, and that in that respect he is after a sort imperfect. Not that he could not bee without vs. for he hath bin always euerlastingly, before he had created the world. And although there were nother heauen nor earth, could not God be satisfiied with himselfe? VVere hee nor riche ynough of his owne glory? Yes surely: but he will not be perfect nor fully satisfiied til he haue vs knit in one with him. Thus ye see what we haue to marke vpon this text. And by this word *Fashion* we be warned, that it is not ynough for vs to haue some slight knowledge of our Lord Iesus Christ: but that he must be so liuely shaped in vs to the full, as we may haue suche a print of his power, of all his graces, and of all his benefytes grauen in our harts, as may neuer bee blotted out or defaced againe. He sayd heeretofore, that when the Gospell is preached with suche efficacie as belongs vnto it, Iesus Christ is after a sort crucified among vs: in somuch that wee not only see him painted liuely afore vs, but it is asmuch as if wee saw him vpon the Crosse, with his bloud streaming downe, as though he were presently offering vp the euerlasting sacrifice to God hys father, to wash away all our offences and misdeedes. Now lyke as God sheweth vs that fauoure: so let vs on our side beware that we let not the thing slip that is set afore vs, as many folke do, who whe they haue gotten the vnderstanding of a two or three wordes of the Gospell, do fall to flourishing, and thinke themselves to haue too much, whereas notwithstanding they haue but a confused imagination. Therefore it is not to be wondered at, though they be vtterly at their wittes ends in euery temptation be it neuer so small, so as all that they weene themselves to haue learned, serueth them to no purpose: for God doth by that meanes punish their negligence. VVherefore, in asmuch as God hath graunted vs the grace to knowe hys sonne: let the foresaid representation be printed in vs as oft as we come to any Sermon, and let vs bee renued in knowledge and remembrance: that when the Diuell shall labour to darken, and finally to deface the sayth which we shall conceiue, he may gaine nothing of our hands bicause we haue the liuely impres-

imprefſion [of Chriſtes ſacrifice] ſo deeply grauen in our hartes, as it may well bee ſayd that he is truly and thoroughly faſhioned in vs. And herein it is to be ſeene, that the Papiftes haue vterly re-nounced our Lord Ieſus Chriſt: For they cokes the world, ſaying that it is ynough too haue a confuſed faith, and that men muſt not bee too inquiſitiue, and that it is perlous for men to indeuer themſelues to profit in the Goſpell. Behold their blaſphemies. But heere wee ſee how S. Paule telleth the Galathians, that it is a great ſhame for them that Ieſus Chriſt ſhould bee faſhioned new ageyne in them, ſaying that it is all one as if they were doted, and had not receiued the doctrine as they ought too haue done which had bin preached among them. Therefore if wee doo our dutie and bee as good ſcholars too Godwarde, as he is a good and faithful ſchole-maſter towards vs: ſurely wee ſhall not haue an intangled fayth of ſome confuſed imagination, but wee ſhall beholde the ſonne of God as he is ſpoken of the Corinthians, where it is ſayde that the Goſpell is the true looking glaſſe wherein wee behold Ieſus Chriſt as it were in the face. Not that wee ſee him with our eyes, for that is reſerued to the laſt day, at what time we ſhall be lyke vnto God. As then his glorie ſhall bee fully diſcouered vntoo vs: but as nowe wee behold our Lord Ieſus Chriſt in the Goſpell ſo farre forth as is meete for vs, and as our weakneſſe and rudeneſſe will beare, that wee may bee transformed and faſhioned like vnto him. And whereas S. Paule addeth, *that he would faine be with the Galathians, to change his ſpeeche becauſe he was ſorie for them*: therein he bewrayeth agayne howe groſſe and intolerable their fault is, ſithe he woteth not at which ende too begin with them, and that although he haue bred them in Ieſus Chriſt, and fed them vp with the doctrine of the Goſpell, yet he knoweth not how to rule them any more, whereas notwithstanding, a mother ought to knowe the complexion and nature of hir childe. Needes then muſt thoſe men bee vterly froward and leaudmynded, whoſe fathers and mothers are at their wits end and wote not how to behaue themſelues: and when their children are become eyther ſerpents full of poyſon, or Lyons full of pryde and ſtubbornneſſe, ſo as they be paſt teaching or handling: it muſt needes be that they are become ſeeneſes. And yet doth S. Paule vp-

2 Cor. 3. d.
18.

brayde the Galathians with it. Howbeit, in stead of blaming them, let vs see if the like vice bee not to bee founde in vs: namely that when God openeth his mouth to teache vs, he finde vs so fickle-headed, that he must be fayne to alter his speeche at euery turne. It is true that he can welinough weeld our hearts when it shall please him. But we treat not heere of his secrete power wherby he worketh in his chosen. VVe treat heere but only of our owne nature, how beastly it is if it be considered in it selfe, and of the preaching of the Gospel. Are not they that would preach the doctrine of our Lorde Iesus Christ saythfully, stricken continually in heauinesse to see men so beastly as they shew them selues to bee? For our tasting of the goodnes of our God ought to tame vs. Surely we ought to giue good eare to his doctrine: and if wee could bee drawn vnto him by gentlenesse, or if wee would bee warned with euery little beckening of his finger, like the childe that seeketh too please his father, who as soone as his father dooth but speake the worde, hath his feete readie out of hande too runne whither soeuer his father sendeth him, and both his hands ready to doo whatsoeuer he commaundeth him: he should not neede to vse long processe with vs. But when God speaketh to vs, we be so dulwitted as we wote not what he meeneth: or else wee stop our eares, that cry he neuer so loude, it is to no purpose, for wee abide alwayes at one poynte. Therefore the thing that S. Paule hath spoken in this text, serueth not for any one people alone: but it is all one as if he blamed the whole world in all ages for vnthankfulnesse, saying that God is after a sorte greeued with vs for beeing so crooked and frowarde, and for the great number of lurking holes and hypocries that are in vs: in so much that if he vse vs gently, wee become so much the more sturdie: and if he handle vs roughly, wee kicke agaynst the spurre. And in good soothe wee see what his gentlenesse and roughnesse auayle vs: that is to wit, so little, that our leaudnesse must needes be ouergreat, seeing he can not winne vs by the one nor by the other. Therefore let vs bethinke our selues thoroughly. Furthermore forasmuch as God is willing to beget vs by his word, to the end we should be his children, and in the end obteyne inheritance whervnto he hath adopted vs by our Lord Iesus Christ, and which

which he hath purchased for vs by the death & passion of him that is the true & only heire : as oft as we come to Sermons, or any of vs reade the holy Scripture, let vs consider to what end it serueth. And moreover, if wee finde not suche power and efficacie in Gods worde when wee heare it preached or read : let vs blame our own naughtinesse or dulnesse for it, assuring our selues that the worlde doth still holde vs backe and hinder vs too much : and let vs pray God that his worde may not bee vnprofitable to vs. Besides this, when we be once reformed by it, so as we are become his children: let vs dayly feede vpon it, assuring our selues that wee haue neede of it all the time of our life, and that wee bee not yet come to the perfection wherevnto wee must tende. VVherefore let that stirre vs vp, and let vs alwayes be earnestly minded to go still forward, till wee sticke faste too oure Lorde Iesus Christe, and let vs take good heede that wee doo not stop and slet vp the passage that he should haue to vs, to guide and gouerne vs to our safetic. And this is the very same thing which we haue seene S. Paule vpbrayde the Corinthians with, namely that he coulde not come at them : and why? It was not long of me, sayth he. VVherof then? Euen of your owne ouerstrayghtnesse & shrinking backe : and because ye submit not your selues to God, but rather draw from him, or else shrinke backe into your lurking holes : I am fayne to talke to you, now in one speeche and now in another. So then according to his vpbrayding of the Corinthians there, and of the Galatians still heere, let vs beware that we be not so streightlaced as we be of our owne nature: but let vs pray God to giue vs accesse to his worde. And seeing that all our lusts, our sinfull vanities, and our frowarde affections are as barres, gates, and suche other things cast in the way, too the intent that Gods worde should not passe : let vs fight agaynst them, let it not only enter in vnto vs as at a creuis, but let it finde the gate wide open, and when soeuer God speaketh, let vs giue good eare, and open our harts and minds, to receyue the doctrine rightly and roundly, wherby we should be clensed, till wee be come to the fountayne of all clenness.

2. Cor. 6. 12.

But now let vs fal downe before the maiestie of our good God, with acknowledgement of our fautes, praying him too make vs

so to feele them, as wee may condemne our selues, not only with our mouthes, but also with a true meening hart, and fight valcantly agaynst all our vices, forsaking our selues more & more, and laboring to rid vs quite and cleane of them, and of all the corruption and sinfulness that is in vs, till he haue drawen vs fully to himself, and that wee bee so transformed to the likenesse of his image, as wee may enioy his immortall glory, wherevnto he nowe alloweth vs, & which we can not possesse as yet but in hope, vntill the latter day. That it may please him to graunt this grace, not onely to vs, but also to all people and nations of the earth, bringing backe all ignorante soules from the miserable bondage of error and darkness, to the right way of saluation. &c.

of the 4th of the fourth Chap.

The. xxix. Sermon, which is the
sixth vpon the fourth Chapter.

- 21 Tell mee you that vould be vnder the Layv, heere yee not the Layv?
- 22 For it is vvritten that Abraham had tvvo sonnes, the one by a bonde vvoman, and the other by a free vvoman.
- 23 And he that vvas by the bond vvomā vvas borne after the flesh: but he that vvas of the free vvoman vvas borne by promise.
- 24 VVhich things are spoken by an Allegorie: for they bee tvvo Couenants. The one from mount Sina vvhiche ingendreth vnto bondage, vvhich is Agar.
- 25 For Agar is mount Sina in Arabie, and representeth that vvhich is nowe called Ierusalem, and is in bondage vvith hir children.





Very man can say that freedome is a thing so greatly to be desired, that mā's life is as it were halfe dead, or a continuall pining away without it. And in very deede wee shunne bondage and subiection as muche as is possible, and seeke freedome and libertie, according also as it is named an inestimable benefite in the common Prouerbe. Nowe if it bee so in respect of this earthly lyfe: Muche more is it so when it standeth vpon the euerlasting saluation of our soules. But wee see that many runne into bondage, and tye the rope about their owne neckes wilfully. They can well inoughe say that they desire freedome: but in the meane whyle they shewe them selues too haue as it were vowed them selues vnto slauerie. And this is specially seene and tryed to much when wee come too the enioying of the freedome whiche is putchased vs by our Lorde Iesus Christ, too the ende that our soules should haue rest. For although God set vs free from the bondes of Satan, and from tyrannie of sinne, by the Gospell, in telling vs that he adopteth vs too bee his children: yet doo wee scarfly see any that accepte that benefite when it is offered them, but all doo plunge them selues into the cursed captiuitie of sinne, and had leuer to bee subiect to their owne lusts, than too walke at libertie by yeelding them selues to the obeying of God. Not without cause therefore doth S. Paule reproc heere the vnthankfulnesse of suche as long to be vnder the law, telling them that they forsake the thing which they ought most chiefly to wish for, that is, to be franke and free as the children of God. And heereof he giueth vs as it were a looking glasse or liuely picture, saying that euen in the Law it selfe a man may perceyue how wretched and miserable mans state is, so long as he abideth vnder the Law. For Abrahams house was as a liuely image of Gods Church. There therefore wee maye see what the state of the Church is. Now it is said that Abraham had two sonnes: the one named Ismaell, & the other named Isaac. Ismael was borne of Agar which was Abrahams handmayd, and had bin giuen him to wife. Howbeit there was a foule fault in that he could not discharge the promise and bonde that he had made to his lawfull wife Sara.

Gen. 16. 4.

Agayne,

Agayne, wee see that the cause of this mariage betweene Abraham and Agar, happened through the ouermuch hastinesse of Sara, because she thought that God forslowd the performance of his promise so long, and she was desirous to haue issue. But shee thought that that could not come to passe by hir owne meanes, & therefore she made a very euil construction vpon Gods word, and it apereth that she was not so pacient & well stayed in hir sayth as was requisite. To be short the mariage was to be condemned, and no better than whordome, howbeit that Abrahams intent was not so. For he was not led with wicked lust. He might very well haue desired to haue had the seede wherof the saluation of the worlde should spring: but see what our foolish intents doo. VVhen wee attempt one thing or other without hauing Gods word for our warrant, we shal be caried and led into many faults through our own rashnesse. After this manner is Ismaell borne of Agar the bondwoman, and yet is that no Lawfull mariage nor allowed of God. Isaac is borne of Sara long tyme after Ismaell: for Ismaell myght well haue bin sixteen yeere olde ere Isaac was borne. But Sainct Paule followyng the recorde of Moyses, saythe *that Isaac was borne by promise, and Ismaell after the fleshe*. Not that Abraham begat not his sonne Isaac: but that he did it by power from heauen, bycause his body was already withered and as good as half dead, and he had not any more lustinesse in him. He was a man of a hundred yeeres old, & his wife also pricked much about the same age, who had bin barren all the foretime of hir life, & was full fourscore & ten yeres old or thereabouts ere she might conceiue & be with child, in somuch that eue she hir selfe also thought it to be but a tale and a laughing matter.

Ge. 18. b. 12. when the message was brought him by the Angels. Yee see then that Isaac was borne by promise. For in that case God wrought by miracle, too the ende it might bee knowen that our Lord Iesus should bee sent into the worlde, not after the common order of nature, but as proceeding of Gods goodnesse and wonderfull forepurpose. But howloeuver the case stande, yee see heere in the house of Abraham (who is as it were a figure and image of the Church) two women, with their two children borne of either of them one. Now as touching Agar, S. Paule sayth that shea

repre.

representeth mount Sinay where the Lawe is giuen: and he calleth it a mountayne of Arabie, to shewe that it was not in the holy land which God had appoynted to be the inheritace of his people. Also Sara representeth Ierusalem: not the Ierusalem (sayth he, which is now standing, for that was corrupted and gone away from the lawe and pure doctrine of God: I say from the lawe, not after the maner that S. Paule taketh it heere to engender vnto bondage: but according to the couenant that God had made with his people in the name of our Lorde Iesus Christ. For as muche then as the Ierusalem which was in S. Pauls time, had forsaken Iesus Christ, and by that meanes disanulled Gods couenaunt: S. Paule sayth that it must be coupled with Agar or mount Sinay. It is to no purpose (sayth he) that the Iewes make their brags vnder colour of their Temple, Sacrifices and such other things, that they bee Gods chosen and peculiar people: for notwithstanding all that geere, yet are they as good as banished and rooted out of the holy land, and haue no more but a vayne title of the law. For let a man looke vpo the state of Ierusalem as it is now to be seene, and it differeth nothing at all from Sinay. *But there is a Ierusalem from aboue* (saith he) that is to wit, the Church, which breedeth vs before God, and shee having the incorruptible seede of the Gospell, beareth children that are free and vnbounde, *and she is the mother of all the saythfull, according as it is written, Reioyce thou poore baren woman.* And Esay speaketh not to any one woman: but termeth Gods Church so by a similitude, which Church should for a time be greatly scattered. His saying then is, very well, thou shalt be as an ofcast, and there shal be as it were a kinde of dinorce betweene God and thee: but in the ende he will multiplie thee agayne, and thou shalt haue mo childre than if thou haddest flourished of all the while in prosperitie: and that came to passe when the Gospell was preached openly too the world. For then the Church had not only the childre of Abraham, or some one cerryayne people: but through the heauenly seede of the Gospell, shee brought foorth infinite children vnto God, of all Nations and Countreys, farre and wide, according to the power which God vttered through the whole world. Lo heere in effecte the substance of the texte which I haue rehearsed. But first of all

Esa. 54. 1.

wee haue to marke, that wheras S. Paule sayth, *that these things are spoken by an Allegorie*: he ment not too impeache the naturall sense of the holy Scripture, as wee see howe some haue doone, who through their foolish curiositie of seeking fonde speculations in the holy Scripture, haue turmoyled and disordered all things, esteeming the literall sense to be nothing worth. This was the cause that all things were falsified and peruered, and there hath not bin a more diuelishe deuiſe than these allegories, whiche haue borne such sway in the world, and as yet still delight many men so much, that they bee as it were bewitched with them, bicause they be very fauourable and plausible. O noble exposition, saye they. And why so? Bicause that when as it toucheth neyther heauen nor earth, the sillie people are rauished at it, and it is an easie matter too hang in suspence and marning at it. But Sainct Paule mente not that the things whiche Moyſes reporteth of Isaac and Ismaell, shoulde onely serue for suche curious speculations: but he sheweth that in that storie wee see in effecte the state of the Church, bicause that at that time there was no Church in the worlde gouerned by God, but onely the house of Abraham. There was as yet Salem where Melchisedeck was kyng: Howe be it for as much as the same wente still too decaye, God gathered a people in the person of Abraham, whereby he gaue an incling, that he woulde bee called vpon by those whome he had sholed out from the rest of the worlde. Therefore wee muste not reade this storie of Moyſes coldly without looking any further, that is too say, without consideration of the things that happened in that house, wherein the state of the Church is shewed vs. Marke that for one poynt. But nowe too come too the principall, let vs marke that wheras Sainct Paule likeneth Agar Abrahams bonde woman vntoo mounte Sinay, and vntoo the Lawe that was published there: he meeneth not the Lawe with the whole contentes and substance of it. For in the Law there are promises of saluation, which wee must hope for by our Lorde Iesus Christ, as Sainct Paule declareth in dyuers places, and as wee our selues haue seene. Then if we could take the Lawe in hys ryghte and lawfull vse, it is certayne that wee shoulde haue there the corruptible seede of lyfe, and God
would

would bee our father, and we should be set free by him. The lawe in deede hath ingendred vntoo bondage as in outward respect, as hath bin declared heretofore. Although the fathers of olde time were Gods children and heyres of the kingdome of heauen as well as we: yet were they vnder tutors and gouerners. For they were as yet like little children, and the perfection of things was reserued to the coming of our Lord Iesus Christ: and the Ceremonies were as brydles and thongs, so that they which kept them had not the full freedome that God graunteth vs to inioy now adayes as it is purchaced for vs by our Lord Iesus Christe. Yet notwithstanding S. Paule speaking heere of the Lawe that ingendereth vnto bondage, taketh it for the false opinion which they had against whom he disputeth. For he will adde anon, that all such as are so ingendred, shall in the end be banished and drithen out of Gods house and heritage. Now although the fathers were ingendred in outward bondage, as is sayd of them in the viij. to the Romanes: yet were they free by the spirit of faith, which ouer ruled the bondage, or else they had bin cut of from all hope of saluation. To be short, S. Paule speaketh heere of the lawe, after the interpretation wherewith it had bin corrupted by the hypocrites that buzied their heades aboute pelting trifles, and would needs make meritorious deedes of them, and in the meane while did cast mennes consciences into so streyt bondes, as was ynough too choke them. But hereof ynough hath bin sayd heeretofore. Neuerthelesse wee must call to minde howe the lawe hath bin compared with the Gospell, because thas such as will needs purchase themselves righteousness by it, do beare theseloes in hand that God is bound vnto the, for their doing of their dutie, and they think they do it thoroughly in deede. VWhen they heere this promise, he that doth these things shall liue: by and by they streyn theseloes, and they beleue that they shall bring the matter about to performe al that ouer God requireth and commaundeth. And when they haue once gotte the promise by the end, stry awaye, they looke for the wages too: & they neuer thinke any more that their saluation is a free gift, but that they haue deserved and earned Gods promise, so that the eternals life is with the but a recompence of their deserts. Thus yee see what is ment by the Lawe when S. Paule compareth it with the Gospell. And as touching the

Ec.

Gospell

Leuit. 18. 4.

5.

Gospell he doth vs to wit, that it is a doctrine wherby God sheweth himself to be our father, with couenant that we should be set free from the condemnation of Satan and sinne, yea and from the curse of the law. For (as wee haue seene afore) it is sayd that all such as fulfill not the lawe in all poynts shall be accursed. Nowe the case is so, that all of vs are indaügered. And by that meanes all the world is swallowed vp in despayre, and there is no remedie, vnlesse God drawe wretched sinners out of that condemnation, and acquit them of the sentence that was pronounced against them. Nowe then wee see after what maner S. Paule tooke the name of the Lawe: namely that he ment not, that the doctrine which is conteyned in Moyse, doth not make vs rightly the children of God, or that it contayneth not the promises which were for the euerlasting saluation of mankind: but onely that before Iesus Christ came into the worlde, there was not yet any ful libertie or freedome as there is now adayes, & moreouer that the hypocrites abused the law by their false interpretations. For they surmyzed that they could make God amends, and thereby purchase fauour at his hand. And therefore S. Paule sayeth that we shall alwayes be in bondage till wee be begotten againe by another kinde of seede, that is to wit, by the Gospell. But let vs marke well these wordes, where it is sayd that Agar or Sinay representeth the Ierusalem which was at that time, that is too wit, the same Citie which had erst bin Gods sanctuarie, & should haue bin the welspring of all heauenly doctrine, according too Esay and Micheas, which say, The law shall come from Sion, and the woord of God from Ierusalem. Howbeit for asmuch as the Iewes were corrupt, and had mingled their own inuentiōs & glozes with the purenesse of the true doctrine, yea and had forsaken Iesus Christ the fountaine of life: S. Paule sayeth that that Ierusalem of theirs is like Agar the bondmayd, & like the mountayne Sinay which cannot ingender but to condemnatiō: and that is a thing well woorthie to be marked: for it serueth too shewe that God did neuer so tie his grace to any one place, but that he punished the thanklesnesse of the inhabiteurs, whē they would not haue the wit to make their benefite of the good things that he had put in to their hands. Behold, Ierusalem is called Gods holy citie, his royal palace, his house, and the place of his abode: all these titles are giue

Esai. 2. 3.

Miche. 4. 2.

Psal. 48. 4.

3. Cor. 13. 2. 6.

it in the holy Scripture. And yet notwithstanding S. Paule sayeth *Math. 4. a.*
 that she is become like Sinay a barrein hill in a deserte and elendge *5. & 27. f.*
 place, and out of the bounds of the holy land which God calleth his *53.*
 resting place and the heritage of his faithful and chozen. Seing there
 was such a chaunge in the Citie of Ierusalem, which had bin chozen
 of God and honored with so many goodly and excellent titles: what
 shall become of al such people as do now adayes refuse the doctrine
 of the Gospell? Although they were exalted to the like honour, yet
 could God wel ynough make them to tumble into all reproch. VVe
 see what is sayd of all those Cities where our Lord Iesus Christ had *Math. 11. 2.*
 preached the Gospell: as of Capernaum and the rest. For they might *21.*
 haue boasted of their hauing of the message of saluation first afore all
 others, and of Christes being conuersant among them rather than at
 Ierusalé. But he sayeth, thou shalt be cast down to the bottom of hel:
 and that was bicause they were stubborne & maliciously wilfull, in
 disdeyning to receyue the grace that was preached vnto them. Yea &
 we see what Ieremie sayeth of Silo. Bycause the Iewes boasted so *Iere. 7. b. 12.*
 much of their towne of Ierusalé, vnder the colour of the Temple and
 the altar: Go your wayes to Silo (sayeth he): was not the Ark placed
 there a lōg time? did not mē resort thither frō all coastes to worship
 God? did they not offer sacrifices there? And what see ye now? a ter-
 rible tokē of Gods vengeance, bicause they had not profited theselues
 by the benefite that was offered to the first of all. Now therefore let
 vs apply this to our own instructiō, that whensoever God shall haue
 bin so gracious to vs, as to make his abode among vs, & as it were to
 plant his royall se ege with vs too reigne ouer vs, wee may walke in
 feare & warenesse, indeuering on our side to obey him, & to shrowd
 our selues soberly & aduisedly vnder his wings. For if wee thinke to
 hold him bound vnto vs, & thervpon presume to be wilfull in our owne
 conceyt, & vnhalow the gracious gifts which he had dedicated to our
 saluatiō: surely such lewdnesse shall not abide unpunished. So the we
 be warned by the exāple of Ierusalé, to yeeld our selues peafably to
 the obeying of our God, & to suffer him to gouerne vs, applying our
 selues to him in al respects, without puffing vp into vayne presupitiō,
 whē he shall haue bestowed any of his spiritual gifts vpon vs, but rather
 cōfessing that we be so much the more beholdē vnto him, & therupon
Ec. ij. taking

taking occasion to humble our selues. And heere by the way we see what a fondnesse it is of the Papistes, too tie God vnto Rome vnder colour (as they say) that it is the Apostolike sea. Let vs put the case it were so, although we know not why, for all that they alledge of S. Peter is but tales and starke lies. It is very certaine that S. Paule was hild prisoner at Rome, and it may be gathered that he was euen put too death there. Beholde, all the holinesse of Rome is this, that the Gospell was persecuted there, and that that Diuelish dungeon hath bin defiled with the bloud of the martirs, as it were to prouoke gods wrath, and too confederate it self too fight against the trueth, and as much as may be to abolish the name and remembrance of our Lord Iesus Christ. Behold heere all the woorthinesse of Rome. But now admit that they had the recordes which the Citie of Ierusalem had, whereof not withstanding they finde not one sillable in the holy Scripture. It is not sayd that God will reygne or haue any dwelling in the Citie of Rome, nor that it shoulde bee named the moother church, nor haue any other dignitie or preheminance at all. In deede *Rom. 1. b. 8.* Sainct Paule sayeth that the faith of the Romanes, (& yet they were then but a handfull of people,) was at that time knowen euerywhere, euen to their great renowme. For yee must not thinke that those whiche bare the swoorde there were the Christians: but they were a fewe folke gathered together in couert. Those dooth S. Paule prayse and comend: but yet doth it not follow that the Church was ouer all the whole towne of Rome, notwithstanding, what soeuer it were, wee see what happened too Ierusalem. Sainct Paule telleth vs that it differed not from Agar or Sinay, which is an vnholly and defiled place, so that the holynesse thereof was vtterly done away, bycause it continued not in the pure doctrine of the Gospell. Therefore wee may conclude that suchie as haue bin neere vnto God, and too whome he hath communicated himselfe most familiarly, shall bee shaken off as strangers, if they abyde not in the purenesse [of the truth] which is the vnseparable bande whereby wee bee made one with our God. But surely wee see that now adayes, the pure doctrine of our Lord Iesus Christ is not onely shaken off, troden vnder foote, despyzed, & skorned at Rome: but also cruelly persecuted with fire & sword, & finally that there is no religion

glor at all there. For that place is so full of filth and lowdenesse, that if a man go thither, it is a wonder that ever he should returne with any feare of God or with any good seede in him. VVee see then that it is as a dungeon of hell: and would God that they which haue bin there had rather broke their neckes, than lifted vp a foote to go thither. For we see presently, that the countrie of Fraunce hath bin infected with all vngodlinesse by it, so that the moste part of them are become no better than hogges and dogges, hauing lesse religion in them than brute beasts. But yet (as I haue touched heretofore) wee bee warned hereby too walke in feare and warinesse, and too take good heede that we be not bereft & deprived of the benefite which wee haue receyued, if we abuse it, least God poure out his horrible wrath vpon vs, and wee become as a mirror and patterne of reproche after the maner of Ierusalem, whiche S. Paule doth heere set vpon the scaffold, not withstanding that it had bin so highly honoured before. Furthermore let vs marke, that vnder the figure of Abraham, God doth heere shewe himselfe a father too all his: and so ye see wee bee begotten of God, so as wee haue roume in his Church. But yet is it not ynough for vs too call vpon God as our father, except we be rightly begotten againe by the incorruptible seede, which is vnto vs as a pledge of euerlasting lyfe and saluation. If it be asked, how then is it possible that wee should bee begotten of God, and yet notwithstanding be as it were a bastard seede? The answer is, that wee by our owne vice and naughtinesse doo marre Gods seede whiche is his worde: for so is it named by S. Peter. But it is certaine that in respect that the worde proceedeth from God it containeth in it self nothing but all goodnesse. And againe we see what puroness shyneth there, howe that all the treasures of Gods righte wyllesse, merite & goodnesse are vntered there. Thus then you see wherewithall of thing Gods worde is, and what is the nature thereof. Now therefore when we corrupt it and falsifie it by our own fancies, and make a mingling of it, we may still be take for Gods children, howbeit we shall be but as bastard children, as shal be declared more at large (by Gods leide) after dinner. For then will S. Paule declare, that although himselfe were the eldest Sonne, yet was he in the end thrust out of the house, wherein he had taken the chiefe

1. Pet. 1. d.
23.

roome vpon him, howbeit that he was but a bastard, and also borne
 of a bondwoman. Then let vs marke that we must not onely be be-
 gotten by Gods woord into a pure fayth, and God by his holy spirit
 inlighten vs that we may know his will according as he witnesseth it
 vnto vs. For if we chaunge his woord after our owne fancie, and dis-
 guyze it: truly it may be called Gods seede still, but yet is it not: so
 in deede, what soeuer wee make of it, bicause it abideth not in his
 own soundnesse. And heere ye see the cause why so many do now a-
 dayes falsly name themselves Christians: according as the Papistes
 will well ynough confesse that they beleue in God, and that they
 bee contented too hold themselves too the holy Scripture. But yet
 for all that, it is apparant that they bee vtterly peruered, and that as
 touching the Scripture, whereas they ought too receyue it with all
 reuerence, they turne it too their owne lyking, yea and make a
 mockage and scoffe of it, and (as I sayd erewhyles) they spewe out
 this blasphemie agaynst it, that it is a noze of waxe, and that merue
 may turne it which way they list: and moreover it is apparant that
 they haue turmoyled all things by their owne forgeries. For what
 else doo men call Gods seruus in poperie, but the things that men
 haue sette downe of their owne brayne. There is no mention of ru-
 ling themselves by Gods comaundement and ordinance. God must
 be thrust out of his place, and men take vpo them that which belon-
 geth vnto him, chalending authoritie too bring folkes consciences
 into bondage, and to make what lawes they thinke good. But that is
 to villanous and outrageous a corruption. On the other side, where
 doo the Papistes draw the Articles of their fayth & even out of their
 owne decrees, for they recke not too drawe any resolution out of
 the holy Scripture. So then they passe not a whit what is in the holy
 Scripture: but if any thing be agreed vpo and receyued by common
 opinion, that is as an Oracle from heauen with them. And wee see
 also that when they intend to proue any of their toyces, the first rea-
 son that they make, is that it is receyued, and that antiquitie ought to
 preuaile, as who would say that there were any prescription in the
 matter: and therevpon they pull out certaine textes of the Scripture
 by the heares of the head, and these must also help forward the mat-
 ter. But [when all comes to all] it is but flat mockerie, & it is apparant
 that

that they wilfully corrupt Gods woord. For there is such grosse and beastly ignorance in them, that very children might iustly spitte in their faces for it. So then the Papists are a fayre looking glasse too vs at this day, for the things that are conteyned heere in S. Paule: that is to wit, that many of them vaunt themselues to be Gods children, and householdmeynie of his Church, and yet notwithstanding are but bastard slippes, and of a corrupted seede, bicause that in stead of cleauing throughly to the pure doctrine which were able too beget them againe into the hope of the heauenly life, they be so giuen to their owne minglings, that there is not any more soundnesse in them. But we neede not to go any further too shewe that the matter which S. Paule treateth of heere, is verified too much of the Popedom. For where aboutes is our greatest strife now adayes, but for freewill, for merites, for satisfactions, and for such other things. The Papists say that we are able by our owne freewill, to purchase grace at Gods hand, not that we neede not too be ayded and succored by his holy spirit; but bicause there is a certaine matching together (say they) betweene God and vs, so as God worketh one peece and wee another. Thus doo they make vs Gods marrowes, and like as our strength would be to weake if it were not succored on Gods behalf: so should Gods grace (say they) be vnauaylable, if we made it not of force by our owne mouing therevnto. And herevpon agayne they forge & build their merites: there is none other talk among the, but of purchasing the realme of paradise, by making God beholden too them: & then step forth their merites and satisfactions to ransome all the faults that they haue comitted. Thus ye see in effect what the Papistes prate and iangle. Therevpon they conclude, that it is blasphemie too say that Gods Lawe is impossible, and that wee bee not able too performe it: saying that there is no man but he may fully discharge himselfe of it when he listeth. It is an easie matter for them too prate after that fashyon in the shadowe: but they that say so, are naughtie ruffians, drunkardes, swearers, and folke giuen too all villanie and outrage. For menne knowe well ynough what the holynesse of the Moonkes, of the shauelings, and of all the whole table of their ruffraffe and Cankerwoormes is. But wee on our side say that wee bee bounde to the bondslaues of sinne, and

are hild in so strays handes vnder the tyrannie of Satan, that we can not so much as thinke one good thought of well doing, but go forward still vnto al euil, like as if an Asse should alwayes beare his yoke or burthen with him, and yet wee sinne not but willingly: But how soeuer we fare, we be so saped in sinne, that naturally wee cannot do any thing but offend God, and therefore that he must be sayne to inlarge vs and set vs at libertie by his holy spirit. Moreouer wee say, that the law of God is vnpossible to be fulfilled, and that it sheweth vs our dactie to the end to cōdemne vs & to stop our mouthes; & too make vs come before God as wretched offenders, too obayne grace at his hand for the sinnes which we haue cōmitted, and to confound vs with shame, to the end we should graunt our selues to be damned, and seeke to be saued at Gods hand, through the grace of our Lord Iesus Christ. Finally wee say, that too iustifie our selues before him, is a thing that passeth all our abilitie, and that he supplieth our wants bicause he listeth vs not with rigour, nor entereth into accōt with vs: & that when we haue offended him, there is none other satisfactiō for it, than the sacrifice that was offered by our Lord Iesus Christ, nor any other clenzing, than to plunge our selues ouer head and eares in his blood. Thus ye see how the doctrine which is cōtained in S. Paule, is to be put in practize in respect of the disputatiōs of the Papists against vs. For it is certain, that for all their bragging and false pretēding of the name of God, and for all their saying that they be his children bicause they be begotten by the holy scripture: they shew that their mother is Agar on Sinay, and consequently that they be bondmen borne, and dactie the rope about their owne necke, bicause they haue no will to go vnto God, too receyue the freedome that he offereth them, but wil rather vsurpe to themselves the thing that belōgeth to God only, and wil needes iustifie themselves by their own merites; and fulfill the lawe of themselves. Therefore they be bondchildren, and continue slaves stil, and in the end must be driuen quite out of the house. As for vs, wee shall see hereafter what prooffe the doctrine hath which we holde, & what it bringeth with it: which is, that we haue none other freedome than is giue vs by the doctrine of the gospell, according also as our Lord Iesus Christ sheweth in the viij. of S. Iohn, that it is his pecul^{er} office to make vs free, & that the

drawing

drawing of vs out of damnation. by a speciall priuiledge giuen vnto him by God his father. Therefore when wee come too our Lorde Iesus Christ, and in him seeke for all things that wee want, knowing that by his meanes we be deliuered from the yoke of the law, which we are not able to beare, and which not onely made vs too stoupe, but also weyed vs downe to the bottome of hell: it is the true seede that begetteth vs againe into full freedom too bee Gods children, not onely to be braued to in this world, but also to be quowed so at his hande before his Angels, that in due time we may come too the heritage that is bought so dearely for vs, and which we cannot attaine to by our owne power, but by the meanes of him to whome it belongeth, who communicateth it vnto vs according as he offreth it vs dayly by his Gospell.

But now let vs fall downe before the Maiestie of our good God with acknowledgement of our faults, praying him to make vs feeble them better than we haue done, so as it may make vs to growe and increase more and more in true repentance, that our comming vnto him may bee in all lowlynesse without hypocrisie, being ashamed of our wretchednesse, and not feeling any other thinge in us than in our Lorde Iesus Christ: and that forasmuch as our good God hath adopted vs and sealed the grace of his adoption in our hearts by his holy spirit, we may stand stedfast in the pursuence of his Gospell, without adding any thing of our owne, and without marring it by our owne interpretations, and that hee so holde vs in the obedience of fayth by his holy spirit, that lyke as he hath begonne too shewe himselfe bountifull towardes vs, so we also may go continually forward to the sayd perfection, without swarving alyde at any time. And so let vs all say, Almighty God our heavenly father. *Sec.*

The 30. Sermon, which is the seuenth

spanish fourth Chapter.

Sermon of Iohn of Sordy

26. But the Ierusalem whiche is from aboue is free, which is the mother of vs all.
27. For it is written, be glad thou barrein which bearest

Ee. v.

rest

rest no children, breake forth and erie thou that
trauellest not: for the desolate hath many mo chil-
dren than she that hath a husband

28 And vve my brethren, vve be children of promise,
after the maner of Isaac.

29 But like as then, hee that vvas borne after the flesh
persecuted him that vvas borne after the spirit:
euen so is it now.

30 Neuerthelesse, vwhat sayth the scripture? Cast out
the bondvwoman and hir sonne: for the sonne of
the bond woman shal not be heire with the sonne
of the free vwoman.

31 So then brethren, vve be not children of the bond-
vwoman, but of the free vwoman.



I haue seene this morning that many do boast
themselves to be faithfull, pretending falsly to
be Gods childre, & are so taken to the world-
warde, who notwithstanding are but bastards,
and God disclaymeth them, because they haue
corrupted the good seeds which is the pure
doctrine, whereby we be begotten new again to
be made partakers of the free adoption wherto God calleth vs. The
all that we haue to do, is not to be counted too bee of the Church,
except we be of the pure & sound seed, that is to say, except we fol-
low Gods worde without any corruption or mingling. And for this
cause doth S. Paule bring vs backe too the heavenly Ierusalem, that
we might know who is our mother. Truly to speake properly, such
as peruert the naturall sense of the scripture are not the children of
God, and all their crying and calling vpon him as their father, is but
starke lying and hypocrisie. Howbeit forasmuch as they be taken to
be of that degree: S. Paule discerneth them out by their mother, too
the end we might know which are Gods true and lawfull children
and allowed of him. For the name of the Church is often times pre-
tended

tended at al aduerture, and in those dayes the Papists make a buckler of it to sheeld their errorrs withall. And bicause the holy scripture is against them: they thinke it may serue them for a couers, that they (as they wene) haue the Church on their side. Yea but S. Paule telleth vs that we must be wise to discern which is the true Church, For the Iewes had colour ynough to shew that God had his abiding place in Ierusalem, bicause hee had chosen it out with assurance that he woulde rest there for euer, as we haue seene this morning. And yet notwithstanding the very same Ierusalem became as a denpe of sheeues, bicause our Lord Iesus Christ was crucified there, and the Iewes were for their vnfaithfulness cut utterly off from the house of God, bicause they had indued to the vitermost of their power to abolish his truth. Though the name of Ierusalem had earst bin honorable: yet was it then had in reproch and disdein both before the Angels and before all the faithfull. Euen so at this day wee ought to consider well which is the Church, to the ende that we be not children of a bastarde seede, and so God shake vs off and banishe vs out of his house, for pretending his name so falsely through hypocrisie before men. In deede it is a verie excellent honour that God giueth to his Church, in saying that she is the mother of all the faithfull, and it agreeth with S. Pauls report in another place, where he sayeth, that shee is as it were the pillar that vpholdeth Gods truth in thys worlde. Not that the truth hath any neede to be mainteyned by vs, which are inclined to all lightnesse and inconstancie, and which haue nothing in vs by nature but vntruth: for what stedinesse is there to be found in vs, to say that Gods truth shoulde stay vpon men? But bicause that of his infinite goodnesse it is his will to haue his worde preached here beneath, and hee hath committed the charge thereof to such as he calleth thereto, in respect whereof the Church is called the mother of vs all. For as our Lord Iesus Christ telleth vs) we haue but but father, which is God, yea and he is the father as well of our bodies as of our soules. Howbeit God is our spirituall father without hauing any make, & yet notwithstanding he begetteth vs into the hope of eternall life, and that is by the meanes of his Church, wherein he hath put the said incorruptible seed, according as he saith by the Prophete Esay: My worde (saith he) shall be in thy mouth, and
continue

Psal. 137. c.
14.

1. Tim. 3. c.
15.

Mat. 23. b.
9.

Esay. 59. d.
21.

continue with thy children from time to time, and with all those that shall come of thy race. Thus ye see how God intendeth to gouerne his faithfull ones, namely by his worde, which he maketh to bee as a pledge and inestimable treasure of saluation in his Church, to the ende that we should be begotten and nurrished with it. Therefore (as I haue touched already) we had neede too bee so much the more skilfuller in discerning the Church. For seeing it is the mother of Gods childre, the name of it ought not to be dishonored and trampled vnder foote, nor yet defiled as it is seene to be nowadayes. There is not a more common trecherie, than to put forth the name of the Church to deface and darken Gods truth. For whereas do the Papists thus nowadayes in vaunting with full mouth and full throte that they be the Church, but to stoppe Gods mouth, and to abrust his worde vnder foote, that it might no more be spoken of, and that in the meane while the things that men haue forged after their own liking, should be receyued without any gainsaying, and sticked to and obeyed. We see then that men which are but earthwormes and rottennesses, are put into the balance agaynst God, and all vnder pretence of the Church. But here Saint Paule warneth vs to seek the Church which hath the pure doctrine whereby wee were adopted of God to be his children. Nowe I haue tolde you heretofore, that the whole matter lyeth in our being ingressed into the bodie of our Lorde Iesus Christ, and also in our acknowledging that wee be accursed by nature, that all our works are but filthyfilse, that the Diuell holdeth vs subiect to his tyrannie, and that there is none other helpe for vs, but that God shoulde receyue vs to mercie and pitie. Therefore let vs go into Gods house by the sayde gate, that is to wit, by acknowledging that there is none other way for vs to get in, but by the onely mere grace of our Lorde Iesus Christ. Thus ye see howe the Church doth breede vs and beare vs, verely euen by the foresayde incorruptible seeds. Nowe that we may see the better by this text, wee haue two poyntes to mark. The one is that we must not be like these fantastickall fellows, which thinke they may be saythfull without readings or preachings, bearing themselves in hande, that the holy Ghost ought to reueale himselfe vnto them by dreame, or I wote not howe else. And in good sooth they despise

despize all doctrine, and (to their seeming) all instruction is but as an Apie for yong children. Let vs beware that we let not our selues looce after that fashion by the meanes of Satan and of his wiles. But if we couet to bee counted Gods children, and to haue the true marke whereby wee may bee knowne before the Angelles: let vs suffer our selues too bee taught, and let vs keepe the order of the Church with all reuerence and lowlinesse. And to the greatest sort and such as are exalted to any degree of honour, ought alwayes to be thoroughly perswaded in themselves, that the greatest dignitie which is possible for them to haue, is to be children of the Church, yea though they were Kings and Princes. For hee that exempteth himselfe from that state, doth vtterly renounce God, and cut himselfe quite off from all hope of saluation. Therefore marke it for a speciall poynt, that so long as we be in this worlde, wee must indeuer too profite in Gods woorde, bycause that that is the place where all our spirituall life lyeth: and that like as God hath begotten vs againe by it, so also we shall bee fed by it too the ende, as by the onely food of our soules. Then let vs not bee so proude and presumptuous as to despize all teaching, as though we had no more need to be scholers. But let vs from day to day receyue that which is tolde vs, and by that meanes let vs become true children of the Church. Thus much for that poynt. The seconde poynt is that we must discern, and not bee as beastes that are driven ouer marishes, and ouerthwart the wide fieldes: but consider which is the Church, according as God hath imprinted certaine signes of the Church, which signes will neuer deceiue vs. Therefore when we haue Gods worde preached vnto vs purely without any mingling, so as there is no corrupting of the Gospell, but we be led wholly vnto God to seeke all our welfare in him, and keepe the way which is shewed vnto vs, which way is our Lorde Iesus Christ, so that wee beeing ridde of all pride and ouerweening, do suffer our selues to bee clad with the clothing that is offered vs in our Lorde Iesus Christ, and repose al our glory ther, I say whē we haue the doctrine after that maner: then is it Gods house and Sanctuarie, then is it the true Church and our mother, and we may bee well assured that God also auoweth and accepteth vs as his children. **THE** (say I) is a must sure and infallible:

fallible prooffe, at leastwise if we become not brute beastes wilfully, as we see many do, who shet their eies & stop their eares, and beare themselves in hand that they be safe, if they can once pretende the name of the Church, to hide all their abuses and trumperies, and the illusions of Satan with it. VVherfore let vs not bee so beastly by our owne wilfulnesse: but let vs consider whither God sendeth vs to be truly regenerated by the seed of his worde, and to bee fed with it as with our only food. And for the same cause also is this text of Esay alledged, God speaketh not at randon to some multitude that might vaunt themselves too bee the Church, but onely to the flocke that should be left, after that the Iewes had bin horribly run astray and scattered asunder, as we know to haue happened vnto them. Surely at the first sight a man woulde haue thought that God had vtterly banished and abolished his Church out of the worlde: and yet notwithstanding he had gathered together a small number of them, and those are called the remnant of the free election. For which cause the Prophet Esay sayth, that such as are redeemed and vnfeynedly returned vnto God, to rule their life obediently after his worde, are the children of the Church. And here we haue to note by the way, that the Church tryumpheth not in this world, neither shineth with so gay and stately pompe, that men might bee rauished at the onely sight of it, so as they should submit themselves vnto it: but that it is most commonly forsaken, & as it were disfigured, and that is a point well worthie to be marked. For whereas the Papists brag that they haue the Church on their side: how are they able to do that? They must needes bring some euidence. But they alledge not aught saue their riches, their authoritie, and the great pompe and brauerie that is among them: but those are not the things that God will haue his Church knowne by. For we knowe that our Lord Iesus Christ will reigne heere in the thickest of his enemies, insomuch that the lesson which he taught his disciples must alwayes bee verified vpon vs, that is to wit, we shall be forsaken and despyzed of the worlde, men shall bleare out their tongues at vs, and we shall be so troubled and vexed heere, as we may not seeke for any peace or rest heere. Now then, whensoever any man talketh too vs of the Church, let vs be thinke vs well of the thing that Saint Paule telleth vs heere. For

Esa. 54. a. 1

Esay. 1. a. 9

Mat. 10. b.
10.

he likeneth the Church to a widdow, which is all alone in hir house and hath neither succour nor helpe. The world forsakes hir, no man makes account of hir, shee is as good as halfe dead and buried already. Neuerthelesse God sayth that she shall be set afoote againe, and that she shall haue mo children than she that is married and is in credit and reputation. This lesson must we (I say) put in vre nowadayes when we see the poore Church so troden vnder foote, and the enemies thereof in suche pride or rather madnesse, that they set vp their crests and triumph ouer vs, as though we were no better than dust and smoke. VVhen we see such things, let vs wayt patiently till God gather together those whom he hath chosen: and let it content vs that he auoweth vs for his children, though the world disdeyn vs, and shake vs off after that sort. Yee see then that wee muste not bring eies full of vanitie, to discern which is the Church, as they do which will haue nothing but pompe and great outward shewes. But contrariwise let vs consider that god will so afflict his poore church, as there shall not appeare any beautie or shape in hir too the worldwarde, but rather vtter desolation, yea (and as we comonly see) euery man shall rise vp agaynst hir. But howsoeuer she fare, let it content vs, that God gathereth vs to him as his children: yea and let vs marke, that when we be called by the pure doctrine of the Gospel, we be made fellowes with all the fathers whome God chose vnder the Lawe, with all the holy Kings and Patriarkes, with all the Prophets and Martyrs, and finally with all the faythfull ones that haue bin since Abell to this day, or which shall be to the worldes ende. No doubt but the Papists will bragge ynough of their multitude: yea, but wee see that the Prophete laugheth all of them too scorn. And why? VVee must alwayes discern which are the [true] children. For what else are all the Churches of the Papistes than Brothelhouses of Satan? All things are infected, nothing is there but fylthynesse, Gods service is there viterly marred, and too bee short, there is no soundnesse at all in them. The Papists therefore for all that euer they can pretende too make themselves Gods Church, are but misbegotten Bastardes, as they that are tyed too the Brothelhouse wyth theyr mother that Synagog of hell.

Ye see then how the case standeth, and it is not I that doth say it,
but

Gal. 6 d. 16

but it is the Prophete Esay that speaketh so, and Saint Paule who is a faythfull expounder of Gods meening, confirmeth the matter. Wherefore let vs learne too ioyne with the true children of God, which haue the infallible recorde of the holy Ghest, and not follow the greater throng, but let all these wretches go, whiche cast themselves wilfully into Satans snares, & wander like brute beasts without any discretion. But by the way wee haue to marke, that such as are the children of the Church ceasse not to bee our fathers, inso-much that besides the common brotherhood that is betwixt them and vs, there is this moreouer, that by their meanes we be begotten in the worde of God, according as it is sayde that we bee Abrahams children, and the true Israell of God, as if we were descended of Iacobs race. Therefore wee haue those for our fathers, which are our brothers too: and all of vs together are the children of God and his Church. For whereas our Lorde Iesus Christ is in verie deede the onely sonne of God: he is to this ende called our head, that we being knitte together in him, and becomming members of his bodie, might be hilde and taken for Gods children, becomming that thing by free adoption, which we be not by nature. And Saint Paule telleth vs, that this befalleth vs *by promise after the example of Isaac*, too expresse that wee must not haue any vaine confidence in our owne desertes, or in any vertue that is in our persons, but be utterly voyde of all pryde, knowing that all the woorthinesse which wee haue, cometh of Gods mere grace and free gift. Thus ye see that the thing wherein we differ from the bastard children, which boast themselves falsly of Gods name, is that whereas they be puffed vp with selfelyking, and delight in their hypocrisie, and are alwayes prating of their free will, of their meritorious woorkes, of their satisfactions, and of their vertues as well cardinall as theologicall, as they terme them, and (to be short) haue nothing in them but pride: VVe on our side sticke to the promise, that is to wit, that God hauing looked vpon vs with mercie, hath drawne vs out of the dungeon of destruction wherein we were, and by his Gospell tolde vs, and assured vs that he will be our saviour, and that an heritage taryeth for vs, which is purchased for vs, not by our selues, or by any mortall creature, but by Iesus Christ, who being verie God became man,

man, to the intent we might obteyne the thing in him which is not
to bee found in all the world. Yee see then in effect that the ende
whervnto S. Paules conclusiō tendeth, is that if we mind to be well
grounded in the doctrine of the Gospell, and to be sure of a good
stud and ankerholde of our saluation, we must not intermedle any
opinion of our own deseruings with it, nor surmise that we be able
to bring any thing of our selues, but simply receiue that which God
offereth vs, and suffer Iesus Christ to be our sauiour wholly & not
by halues. That is the thing whervnto the word *promise* tendeth, as
I haue declared more at large already. But the law had also his pro-
mises, howbeit with condition, as I haue declared. The promise that
S. Paule speaketh of presently, is the thing that abolissheth all mans
pride, and disgraceth the men them selues, shewing them that there
is nothing in them but vtter confusion, and that all their welfare
lieth inclosed in our Lord Iesus Christ, so as we cannot come by it,
nor inioy it but by meanes of the Gospell. Nowe the Gospell tel-
leth vs that we must holde all of God, and do him homage for our
saluation, bicause he giueth it vs, and it is not a wages due vnto vs,
that he should by any meanes be bound vnto vs. And heerevpon
S. Paule sayth, *that it is so euen yet still at this day*, according as Moy-
ses declareth vnder the figure whiche he dyd set foorth this mor-
ning. For in *Abrahams house* (sayth he) *there was an elder sonne called*
Ismaell, and he persecute Isaac which was the lawfull sonne. Now then it
behoueth vs to be so handled and delt withal, that such as haue no-
thing but dissimulation & hypocrisie in them, which are but as ba-
stard hips, and which are vterly corrupt & become strangers, may
neuerthelesse crake & boast their fill, & set vp their bristles against
vs, as though we were vnworthy to kisse their feete. Suche maner
of men then must perke vp in all pride, and persecute vs: but yet
let vs be constant sayth S. Paule, and let not our sayth bee shaken
downe by such lostinesse, nor by the wiles that are cast in our way
by those hypocrites and falsifiers, which haue peruered Gods doc-
trine. For in the ende the same will happen too them (sayth he)
which is reported of the house of Abrahā, namely, *drive out the sonne*
of the bonde woman, for he shall not be here. All they then that vaunt
them selues to bee saythfull, and will needes bee taken to bee of

Gods housholde, shall be cut off as rotten members, and not haue any part or peece of inheritance there. And it is moreouer a righte excellent lesson, which conteyneth a very profitable admonition, euen to confirme the thing which I haue touched already, which is, that the pompes of this world must not bleare our eyes, to carie vs away at a gaze when wee see great solemnities and gorgeous deckings. If a man should belecue no further than he sees, when the Pope were in his Pontificalibus, he might bee taken for a God, he hath so many knicknacks glistering about him. And no maruell though many be amazed at it, as thoughe one had knocked them on the head with a elub, and become as good as brute beastes. For why? men are so giuen to iudge fleshly, that they bee worse than little children in things that concerne Gods kingdome. But yet for all this, beholde, Saint Paule sayth, that they whiche haue the primacie, and are al in all, and are dreaded of euery man, and finally which beare the title of first begotten, are oftentimes but Ismaelites, so as they be but bastards, alledge they their eldership neuer so muche. But if S. Paule were aliue at this day, that one texte of his were inough too make him too bee burnte a hundred tymes. For let men write and sprake as muche as they liste, and they can not more liuely decipher or bewray that the Pope and al his clergie are a heape of Ismaelites and filthie bastardes, whiche fight agaynst God, and all his true and right begotten children, according also as Moyse hath reported it. For what else alledge the Papists for them selues, saue that it is not a day or twayne ago, or a hundred yeeres ago that they haue had possession: but that they haue kepte their traditions and Ceremonies these eyght or nine hundred yeeres? But surely euen in this behalfe also they lye, and are past shame. But put the case that the world had not appayred these eyght hundred yeres: yet notwithstanding, that eldership of theirs which they alledge, is not better nor of greater value than was the eldership of Ismael. Agayn, vnto their eldership they add also multitude, saying, that wee be but a handfull of folke in comparison of them, they haue kings & Princes on their side, the whole world agreeth with the, both great & small say as they say, & the largenesse of their kingdome stretchen out far & wide throughout al Europe

welneere, and into a peece of Affrike. VVhen they haue all this for themselves, very well, it is euen as the eldership of Ismael. Nay, it were more meete for them to haue begon at the other ende, that is to wit, at the holding fast of the pure doctrine of the Law & the Gospell, without mingling any thing at all with it: for else it is a generall conclusion, that there is nothing in them but corruptnesse and bastardie. But they will not enter into this discourse, that men might knowe whither they be bacebegotten of Gods word or no: for it is seene too manifestly alreadie. And in good fayth (as I haue sayd alreadie) vnder the name of the Church, they haue boldly taken vpon them to disanull and falsifie the whole worde of God. Sothe there is no bringing of the Papists to the true trial or touchstone, that men mighte discern certainly whether they be Gods children or no: but they stande proudly vppon their eldership as Ismaell did: they alledge that they are an infinite number, and wee but sprules as ye would say, and folk despised to the worldwarde, which haue neither estimation nor credite. Thus yee see howe Ismaell speaketh now a days by the mouth of the Papists. Now wee for our part had neede to be armed with pacience: for it is a right hard tēptation, that they which are Gods deadly foes, shuld after a sort possesse the highest roomes in his house: & that we should be hidden vnder the like corne vnder chaffe vpon a barne floore. This is a hard & iksome plight. And surely we see many that giue ouer the Gospell through infirmitie. VVhen the poore simple soules heere these so braue titles of Catholike Church, of Apostolike sea, of Vicar of Christ, of Successor of S. Peter and S. Paule, of Prelates, and of Bishops: I say when all this gay geere is flashte oute before the sillie soules: they are amased at it, and conclude by & by, then must wee needes sticke to it. For they bee rauished at the sight of these vizors that serue to scare little children. But they that haue any firmnesse in them, & iudge according to that which God sheweth them, are not at that poynt. And in good sooth, when the Papists say that they be the representing Church, they say truely: for in deede they make a godly representation [resemblaunce, or shewe] that is too say, there is as it were a gaye gazing stocke: but as the Prouerbe sayth) all is not glasse that glistereth. Therefore

Ei.ij.

they

they must bee searched to the bottome, to see if there bee truth in them or no. And so let vs marke what is tolde vs heere by S. Paul, that is to wit, that it was not once only that there was an Ismaell in Gods Church to persecute Isaac: but that wee see the lyke at this day: and that the children of God shall be borne downe and trampled vnder foote, by such as haue no more but the bare title of Eldership, and vnder that shadow beguyle the simple sort, cloking all their filthes & foulness vnder the pretence of gay colours. But how soeuer the world go, let vs prepare our selues to battell (sayth S. Paul) and let not our fayth quayle at the sight of the pride of the enemies of Gods truth, yea euen of the householde enemies of it, which are not as Turkes and heathen men, but keepe a garison in the Church, and yet will needes be Prelates and more than greaue pillars of it. How soeuer the world go (I say) let vs not be abashed for it, sith we be fenced with the example of our father Isaac, to the intent we should hold out stoutly, for asmuch as we be regenerated by the pure seede which God alloweth, whereby wee bee made his lawfull children, and heires of his heavenly kingdome. But heere a man might thinke it strange that S. Paul should say that Isaac was persecuted of his brother Ismaell. For Moyse rehearseth no more but that at the day when Isaac should be weaned, & at the feast that was made at it, Ismaell laughed him to scorne. It is not sayd that Ismaell layd any persecution vpon Isaac, for aught that is recorded by Moyse: only it is said that hee being then of some age, & thinking to haue a much higher degree than Isaac, because he was already come to yeres of discretion, did laugh at him, & mocke him. Nowe if there were nothing more than simple mocking & laughter, it seemeth that S. Paul should not terme it persecution. VVe must mark that the persecutions of Gods children are not done, only by sword, fire, racking, imprisonment, or other torments of the body: but also in that they be wounded with the scornful reproches which the unbelieuers and enemies of Gods truth doo spue out agaynst them. And if we do wel practise the thing that is sayd in the Psalme, wee shall not thinke the manner of speeche strange which S. Paul useth heere. For where as it is sayde, that the raylings which are cast forth agaynst Gods maiesty, ought too rebounde backe vpon

Gen. 21. 4. 8

Psal. 69. 1.

10.

vs: it is to shew that we ought to be very tender harted or squemish when we heere Gods name set light, or his honor diminished in any maner of wyse. If any of vs bee touched in our good name or honestie, wee will be angry and make a quarell of it: wee see that for one crosse worde, cholerike fellowes doo by and by draw their swordes, and all is vnder colour that they muste maynteyne their honor and honestie. If a man speake euill of our Parents or kinsfolke, we will be in such heate and fumes passions, as wee can not be appeased. Then if God be misused, or his maiestie dishonored in mens mouthes, aught we to suffer, and not to be moued to choller and anger? Euen for that cause also it is sayde, that the zeale of Gods house ought to eate vs vp, so as wee must not only bee welminded and sory for the defacing of the maiestie of our God, and for the corrupting of the doctrine of saluation, and for the disordering of his Church: but these things must also bite vs at the hart. According heerevnto it is sayd heere that Ismaell persecuted Isaac. If a man demaunde, what? had he neyther torture, fyre, nor sword to cut his throte? No, none of all these: but he scoffed at the promise that had bin made concerning Isaac. For it was sayd expressly, Ismaell shall liue: but yet is he not therfore heire of the promise, Isaac is he in whom they shall bee blissed. Yee see then that Iesus Christ, and consequently all hope of saluation was closed vp in the person of Isaac. VVhen Ismaell did so disdayne and scorne the soteriue welfare and happinesse, that mockage of his wounded all the children of adoption, & all the faythfull, yea euen with a deadly stripe. Nowe then wee see what S. Paule mente, and howe wee ought to put this doctrine in vre, which is, that wee must prepare our selues to inwarde battels, knowing that not onely the Turkes and Paynims shall bee aduersaries of the Gospell, but also the hypocrites, who too the vttermost of their power, doo deface the doctrine of grace that is offered them in our Lorde Iesus Christe, to abolishe all the dignitie and reuerence which wee ought to giue vnto it in magnifying the mere bounteous goodnesse of God, and in acknowledging that all our whole welfare lyeth there. Let vs bee ready (I say) too abide suche battels at the hands of our household enemies, whiche boast themselves too bee Gods children,

Psal. 69. b.
10.

Ge. 21. b. 12

which are aduanced euen aboue vs, & which outface vs with their elderhip, as who shuld say, that vnder the colour of that, we ought too bee vtterly borne downe and ouerwhelmed. But there is, yet more: that is to wit, that we must be touched too the quicke, and sorie at the harte to see Gods doctrine so corrupted. True it is that naturally wee shunne the harmes that come agaynst vs, as bodily persecutions and suche other. But yet for all that, wee must not be so wedded to this world, as not to preferre the heavenly heritage before all things that we esteeme most worthy to be desired. And therfore when soeuer Gods name is blasphemed, & when men labour to abolishe the doctrine of life: let vs in those cases set suche greef to our hart, as we cannot beare with it, or at leastwise as if we were persecuted in our bodies. For he that should cut our throte, yea & put vs to all the torments that were possible, as wee see the enemies of the Gospel do, whose rage against their poore brethren, can not now a dayes be stanchd with racking, burning, cutting out of their tungs, and such other like torments: all this aught not to greue vs so much, as to see Gods name torne in peeces, & scorned by the wicked. For the very same is such a cutting of our throtes, as not only berecueth vs of this flightfull and transitorie life, but also bereth vs quite out of the kingdome of heauen. For whē Gods doctrine is corrupted, then is foode turned into poyson, lyfe into death, and light into darknesse. So then let this texte of S. Paules warne and exhort vs, not to be so giuen too the earth and too the world, but that we may alwayes haue our minds & vnderstandings lifted vp to the inestimable benefite that is offered vs by the Gospel, and fight more earnestly for that quarell, than for our owne life. For truely a whole million of such liues as wee haue here beneath, can not be comparable to the endlesse life that is promised vs in our Lord Iesus Christ. Thus yee see wherein it behoueth vs to exercise our selues, and we can not excede measure in beeing too angry, when we see wicked men blaspheme God after that sorte, & labour by their wiles and pollicies to ouerthrowe and to falsifie the onely doctrine whereby wee liue spiritually. Furthermore let vs marke also, how S. Paule addeth in the ende for a conclusion, that all they which now a dayes **C**boast themselves so highly to be the Church,

Church, and specially those that haue the title of eldership, shall be drue out as bastard children. Therefore let vs not be beguyled with al the pompes that are among those which fight agaynst Gods pure truth, to maynteine them selues in their tyrannie by force, persecutions, braggings, & such other like things: but let vs tarie the ende, which is, that they shal be cut off, for they be none inheritors. VVell may they dwell in the house, as it is sayd of Antichrist that he shall sit in the Temple of God: but yet must they needes be swept out of it, as filth and vncleynesse. And although this bee not so before men, but that it is hidden from vs for a time: yet let vs wayte tyll God shewe his truth the more full, and vntill our Lord Iesus Christ confound his enemies with the breath of his mouth, and by the power of his worde. Thus, yee see how wee ought to be settled in inuincible constancie. And although we be now despised & scorned, yet let vs not cease to holde out in the holy calling of our God, knowing that we shall not be disappoynted, if we be grounded vpon the doctrine of the Gospell, and rest wholly therevpon till God discover the things that are nowe hidden, & that wee be thoroughly gathered vnto him, and finde that it was not in vayne that we were trayned vp in his pure worde, giuing ouer all the fancies of men, & not seeking life elsewhere than in the seede whereby wee were begotten agayne, and in the food where by wee bee susteyned and nourished to the ende.

Nowe let vs fall downe before the maiestie of our good God, with acknowledgemēt of our sinnes, praying him to make vs feeble them in such wise, as it may leade vs to true repentance, that wee may mourne continually before his maiestie, and bee so abashed in our selues, as yet notwithstanding wee may not doubt but that he accepteth vs for our Lord Iesus Christs sake, & that we shal always obtayne sure forgiveness of our sinnes, if we seeke it in true fayth without swaruing to the right hand or to the left, but only folowing the path which he hath shewed vs, as in deede we can neuer go astray when we haue the day sunne of righteousness shining vpon vs. That it may please him to graunt this grace, not only to vs, but also to all people and nations of the earth. &c.

of the first of fifty

STande fast therefore in the libertie wherewith Christ hath made vs free, and put not your selues agayn vnder the yoke of bondage.

2 Beholde, I Paule doo tell you, that if yee be circumcised, Christ shall profite you nothing at all.


3 And agayne I protest to euery man that is circūcised, that he is bounde to keepe the ywhole layve.



WE haue seene heeretofore, that to haue a state of continuance in the Church, wee muste bee grounded vpon our Lord Iesus Christ. For many doo boast themselues to be Gods children, who notwithstanding are not begotten of the true seede, which maketh the difference whereby God auoweth and acknowledgeth vs for his children. Therefore if we wil be truly knit to our Lord Iesus Christ, we must hold fast the doctrine of the Gospell, that he as our heade and mediator may ioine vs to God his father. Therewithall I haue declared that the cause why S. Paul speaketh so of bod & free seed, is for that they which seeke their righteousness in their owne vertues, do alienate theselues fro our lord Iesus Christ, & fro his grace. For by that meanes they bind theselues to an impossibilitie, that is to say, to satisfie God in keeping his commaundements. But there is such weaknes in vs, as none of vs is able to perform the least point of the law: and therefore much lesse can we attaine to the perfectio that is shewed vs heere. And for that cause S. Paul concludeth now, that we must stand fast in the freedome which our Lord Iesus Christ hath purchased for vs. It is certayn that he treateth heere of the ceremonies of the law: but yet must we always resort to the welhead and cheefe poynt. For if the matter concerned no further than the keeping of a holyday, or the forbearing of some kinde of meate: it were not of so great weight, that suche strife should bee moued

for it in the Church. But Saint Paule pored not vpon a matter so slight and of so small importance. He had an eye to the doctrine: he considered that if we should be tyed to do this thing or that thing of necessitie: it were an excluding of them from the hope of saluation. For if I must needs performe a thing vnder paine of deadly sinne: then if I sayle, I am become a transgressor, and there is no shift for me bycause God is my iudge, and I must be fayne to come too account, and there is no meanes to redeeme me. Now it is certaine that al of vs are subiect to the keeping of the law, but yet notwithstanding, there is a remedie for it, which is to runne vnto our Lord Iesus Christ in all our needes, who was made subiect to the law to purchase vs freedome, and bare our curse to discharge vs of it. Now if any necessitie be layd vpon vs againe, too say that the doing of this or that is sinne: then cannot our Lord Iesus Christ stand vs in any more stead as I sayde afore: by reason whereof we must needs bee plunged in our owne cursednesse, without any manner of reliefe. Therefore it is not without cause that Saint Paule exhorteth the Galatians to hold their owne, and not too suffer themselves to be brought into bondage. For by that meanes he saith that they shall be bereft of inestimable benefyte, euen so farre forth as they shall be faine quite away from Gods grace or fauour, and utterly separated from our Lord Iesus Christ, in whome lieth all our welfare and happinesse. Now, that wee may the better conceiue S. Pauls meaning, and also reape the frute that is offered vs in this sect: Let vs marke, that by this word *Libertie or freedome*, it is meant that we may walke with full confidence before God, and that hee will alwayes be fauorable, so that although wee bee giue of many offences, yet we shall be quit of them for our Lord Iesus Chrystes sake: and moreover that it is not in mans power to bridle vs or too hold vs in bondage: but that he ought to suffice vs to yeld ourselves obedient vnto God, howbeit not after a slavish and constrained fashion, but as children yeld themselves subiect too their father, knowing well that their father will not handle them roughly. Thus ye see what is meant by the worde *libertie or freedome* which S. Paule useth. Neuerthelesse to the end that this shortnesse bee not darksome: I will declare it more at large. So long as we be in doubt

whether God do loue vs or hate vs, there will always bee trouble
 and vnquietnesse in our consciences; and we shall be as it were lo-
 ked vp in prison. So then there will be no freedom in our mindes,
 till we know and be thoroughly perswaded that God is at one with
 vs, and that he receiueth vs into his fauoure & grace, though we be
 not worthy of it. But it is impossible for vs to haue any certaintie
 of it, except we haue our quittance alwayes before our eyes, which
 was made vs in the death and passion of our Lord Iesus Christ.
 Why so? For as I said afore, we be indetted vnto God many wayes,
 yea infinite wayes. For we be bound to keepe the law, and we breake
 it a hundred times a day, yea euery or euery we thinke of it. Again we
 offend euery in grosse faultes. But howsoeuer we deale, we cannot
 assure our selues of Gods loue, vntill wee bee discharged against
 him of the obligation of euerylasting death wherein we stand bound.
 Now we attaine that benefite when we be perswaded by the Gos-
 pel, that the blood of our Lord Iesus Christ was shed to wash away
 all our spottes, and that his death is a sufficient sacrifice to appease
 Gods wrath, and to wipe out the remembrance of all our offences
 & iniquities. Ye see then that the way to set vs free, is to know that
 God receiueth vs to mercie for our Lord Iesus Christs sake, & that
 our faults & sins shal not hinder vs to find fauor alwayes in his sight,
 or to haue familiar access vnto him, as children haue vnto their
 fathers. Secodly we must not be wauering too & froward, to make con-
 science of euery thing that me deuise of their owne heads: but walke
 stedfastly according to gods word, knowing moreouer that our con-
 sciences are free, & that whether men comend or forbid any thing, it
 is nothing to vs, I meene as in respect of the spirituall regiment of
 our soules: For we talke not heere of ciuill policie nor of the com-
 mon life of men, but of our saluation. So then, all things ought too
 bee free vnto vs when they bee not forbidden vs by Gods owne
 mouth. Yet is it not ynough that we haue Gods word for our guide
 without mingling any thing at all with it: but (as I haue touched al-
 readye) we must therewithall know, that God accepteth our affec-
 tion when he seeth vs willing to obey him, and that although there
 be much faultinesse, and ouer many infirmities in vs, and that we
 come halting vnto him, and finally that all that euery wee doe were
 but

trifling toyes if he listeth to examin them with rigour: yet notwithstanding, he taketh al in good woorth. And why? For he beareth with vs as a father with his childre. That therefore is the freedom wherein we must stand, except we wil be separated fro our lord Iesus Christ. For (as I haue sayd alreadie) if we beleue not assuredly that God loueth vs, though we be vnworthie of it, and that his louing of vs is bycause our sinnes are buryed by the death and passion of oure Lord Iesus Christ: what will become of vs? what shal Iesus Christe boote vs? Ageyn if we be in doubt and vnquietnesse, not knowing whether God accept our seruice or no, and therewithall be bounde to the keeping of this or that at mennes appoyntment, the intangling of our selues in so many debatyngs will neuer suffer vs too haue any rest. Neyther is it without cause that Saint Paule hauing exhorted the saythfull to continue in the freedom that was purchased them so dearly, addeth, *that Iesus Christe shall not profite them at all, vnlesse they know the thing that he hath purchased for them, and suffer not themselves to be in any wise bereft of it by men.* Nowe we see heere, that the freedom which Saint Paule speaketh of, is not to giue vs leaue to doo what we our selues thinke good, as though he layd the reynes of the brydle vpon our necke: and that will he also protest in place conuenient. Then intendeth he none other thing, than that we might serue God quietly without greif of mind without constreint, and without any continuall tormenting of our selues with diuersitie of debatyngs & doubtfull scruples as wee see the vnbeleeuers do, namely such as haue not their trust wholly settled vpon our Lord Iesus Christ. Therefore besides that which hath bin sayd alreadie, we haue to mark further, that the end of that freedom is, too bee able too carie a cheerfull and quiet minde before God. For without that, wee shall neuer haue the hart to obey him, but wee shall alwayes bee in trouble, and not bee able too call vpon hym, which is the cheefe seruice that he demaundeth and alloweth of. VVe see the that this matter concerneth the cheef point of oure welfare, if it bee well vnderstoode. VVhen wee speake now a dayes of Christen libertie: the Papistes say wee go aboute too abolishe all the ordinances and traditions of the Church, and that we passe not what commeth  so euery man may liue as he listeth

disflesh; to eat flesh on all dayes alike without let, and to despise all other such ordinances. But their saying so, is bycause they neuer knew, that it is no obeying of God, vnlesse it be done with an vnconstrained will. For let the Papistes be thoroughly sifted all the packe of them, yea euen the deuoutest of them: and it is certayne that they chafe vppon the bitte, when they tyre and ouerlabour themselves most to serue God. For all that euer they do is but vnwillingly: and if they could plucke their heads out of the collar, they would full fayne do it. Furthermore when they haue toyled after that fashion in their fond deuotions, they beare themselves in hand that God ought to like well of it. And if a man tell them that they cannot do any thyng that God shoulde accept, and furthermore that although their works were good, yet they deserue not aught before hym: ye shall see them spew out their poyson (as they do) and fall to blaspheming of God vnlesse yee beleue them that they be able to worke wonders by their owne merites. Howsoeuer the cace stand, they are neuer able to know and to tast what it is to obey God. For why? they vnderstand not what it is too bee quiet: namely that it is an vnconstrained offering of their dooings vnto God with a free hart, and an assuring of themselves that he accepteth the same, euen bycause he handleth them gently, and beareth with them as with his children. The Papists know not this, and therefore it is not too be wondered at, though they thinke it straunge that we should strue for that freedome, for they wote not what it meeneth. But yet doth not Sainct Paule speake it withoutt cause: and by those words we see how precious that libertie is, and that it is not a thing to be despised. For Iesus Christ did not iest in hys death and passion when he offered vp himselfe vnto God hys father: but wrought a worke that in excellencie and worthinesse passeth the creation of heauen and earth. Now if Sainct Paule bring in this libertie for an excellent frute purchaced to vs by the death and passion of our Lord Iesus Christ: it must needes followe that it is a high and precious thyng. And to the intent wee may conceyue what the nature and power of it is: wee must learne too gather in ourselues vnto God when wee bee spoken to of it. As for example: if we be commaunded or enioyned of necessitie too do

do such a thing or such a thing : very well, the doing thereof too the world ward hindereth not our freedome before God : for the thynges that concerne common policie may bee bidden or forbidden, bycause that otherwise they might turne too the hurt of the common weale, or else such things may be expedient, and the must one of vs serue anothers turne in common. Therefore let vs haue a regard of the things that concerne the policie, bycause it behoueth vs to be knit and vnited together, and to haue suche an onement among vs, that euery of vs serue his neighbours turne, and none of vs be addicted to himselfe. But when the case concerneth the spirituall libertie: then must euery of vs draw home into himselfe, too consider the nature and propertie thereof. Euery of vs (say I) must draw home himselfe as it were before God. For our account is too be made to the heauenly iudge, and therefore it behoueth vs too enter into ourselues, to say thus: How may I present my self before Gods iudgement seate? If my life come to be tried by the lawe: wo worth me. For I am gilty after so many sorts, yea euen withoute number, that if I should suffer a Million of deaths, it were too little for the offences that I haue committed. Neuerthelesse God will be fauourable to me, and take me to mercy for our Lord Iesus Christs sake, and when I resort to him, I may come with my head bolt vp-right, as hauing my quits est and cleere discharge, which was gyuen me in the sacrifice that he offered vp for vs, bycause that therein hee hath made full satisfaction for me, and set me at full libertie. Marke this for one point, that I must serue God, and it is good reason that I should dedicate my life vnto him. But at which end shall I begin? I cannot bring such perfection as is requisite, no nor the hundreth part of it. Yet for all that, God beareth with me, and ceaseth not to take the things in good worth which are vnperfect and weake, yea & sinful too. And why doth he so? Bycause he admitteth me as one of his children for our Lord Iesus Christs sake. After thys manner (say I) must we come before God, if wee will conceyue and vnderstand the frute of this libertie or freedome that Saint Paule treateth of. Now whereas he addeth, *that wee shoulde not wrappe ourselues agayne in the yoke of bondage*: thereby he sheweth, that before we be come to the faith of the Gospell, and do know what bene-
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fyte is brought vs by the death and paffion of the sonne of God, wee bee all hild in streyt bondes like prifoners, and haue not any freedome or libertie at all. And in very deepe, were it not that Iesus Chrift maketh interceffion, and is a meane betweene God hys father and vs: it is certaine that our mindes should be in continual tormment and vnquietneffe. For there is none of vs all but he is conuicted to be more than giltye, and therefore we should needes stand at a stay as drowned in difpaire, till we were succoured by our Lord Iesus Chrift, and knew that God will be fauorable to vs, & therypō could find peace and affurance to call vppon him, as knowing that Iesus Chrift wil be there aforehand. On the otherfide, if we knowe not that God hath fo receiued vs into his fauor, as he is contented with our willingneffe to obey him, and with our comming towards him, though it be with infirmitie: we fee yet another halter that fetueth to hang vs withall. But yet fo is it with all vnbeleeuers S. Paul therefore doth purpofely warne vs, that vntill fuch time as the Gofpell haue taught vs that God loueth vs, and of his own free goodneffe taketh vs as his children, and moreouer wil not haue vs to be ouertroden by mens tyrannie, and fpecially that he delivereth vs from the bond and rigor of the Law: we are all of vs drowned in bondage, and that when Iesus Chrift hath once fet vs free, it beho- ueth vs to maynteine well fuch a benefire. Now let vs come to the reason that he adderth, *Verily (sayth he) I Paule, yea euen I do tell you. if you bee circumcised, Iesus Chrift fhall profite you nothing at all.* It is a very fore faying that circumcifion should cut men off in fuch wyfe, as they should haue no part in the faluation that is purchaced for vs by our Lord Iesus Chrift. But firft of all wee must marke, that when as S. Paule fpeaketh heere of Circumcifion, he looketh not at the thing in it felfe, but vnto the ende of it, bycaufe the deceyuers that had peruerted the pureneffe of the Gofpell among the Gale- thians, made them beleue that they ought too bee circumcised, too the ende too keepe the Lawe. Sainct Paule standeth vpon that poynt, and sayth, that if wee doo fo conftreine and bynd our fel- ues before God, or enter intoo fuche couenant with him: Iesus Chrift fhall profite vs nothing at all. And this is well worth the no- ting. For when as wee now dayes doo say, that is a hellifhe Ty-

sinne for men to commaund the keeping of a thing vnder paine of deadly sin, or to forbid a thing because them selues like not of it: (as the commaundement of keeping the Lent, or the shriuing of mens sinnes once a yeare:) if we strue against such things, the Papistes (as I said) cast forth their desperate rage, without considering of the cause that moueth & constreinet vs to stand vpon that poynt and ground. For why? they looke no further than to the outward thing. But it behoueth vs to go further. For when the Papistes command a thing vnder paine of deadly sin: it is a bynding of vs in such wyse as we may not haue Gods fauor but vpon condition of dooing our dutie in that poynt. And he that shall haue so done his dutie, he I say shall haue as it were bound God vnto him, yea truely after the diuelish opinion that reigneth in poperie, which is that wee must eame grace by our own deserts, and also that we must pacify Gods wrath and wpe out the remembrance of our sinnes and offences by making amendes. VVherby it appeereth well, that if wee can so discharge our selues, then is Iesus Christ made vnauailable too vs, and he shal profit vs nothing at all. For why? Iesus Christ can not be our rightuoulnesse, except we seeke the forgiveness of our sinnes in the sacrifice of his death, & therewithal be wel assured that God is our father, to the end wee may call vpon him with quiet consciences, because he hath adopted vs in our Lorde Iesus Christ. It is true that the deceyuers which had beguyled the Galathians, could well haue found in their hart that Iesus Christ shoulde haue bin acknowledged and called the Sauour of the world. And they did so mingle the law with the Gospel, as yet notwithstanding Iesus Christ shoulde haue had his titles still. But they made a coparcinerie, that me on their side should deserue, & that by that meanes God shuld bee appeased. As if they had sayde, that Iesus Christ supplied mens wants: howbeit after such a sort, as the wretched consciences were alwayes out of quiet. The lyke dealing is at this day in the Papacie. And the Pope with all the rable of his Clergie, differ nothing at all from the coufiners ageynste whom Sainct Paule incountereth heere, saying that those coufiners did put soorth theyr owne inuentions and would haue had them too preuayle vnder the shadowe and authoritie of Moysees Lawe. They then ageynste whom
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Sainct Paule disputeth, sayd, we must keepe still Circumcision, we must needs be circumcised still. And to what purpose: to the ende wee may discharge ourselues towards God, and bee accepted at his hand for doing of our ducie. VVhereto then shall Iesus Chryste serue? He shall serue for to fill vp a voyde roome: for hee is not vitterly vnprofitable: but when men haue so discharged and cleered themselues, then if there bee any want, Iesus Chryste shall supply that. After that manner did those Cousins speake, whiche were Sainct Pauls aduersarie partie. And what sayes the Pope? Hee sayth that in sted of the Ceremoniall lawe of Moses, wee must keepe his ordinances, and the thyngs that are decreed by Councelles, or by thys man or that man: and that the same byndeth vs vppon payne of deadly sinne, so that if we offende God, wee must make him amendes for it by our owne satisfactions, and not by the things that God hath commaunded. For the amendes that we must make is not any of the thynges appoynted by Gods lawe: but an addition of an ouerplus of oure owne deuce besydes, and so are wee discharged to Godwarde, and God must needs take it a woorth. VVee see then that the Pope holdeth the same diuelish foundation whiche those Cousins laboured too bring in. Howbeit that thys is yet woorse, that whereas they inforced the law of Moses: whiche ought too beare some sway: the Pope bringeth in his owne inuentions, and the forgeries of his owne brayne. But contrariwise Sainct Paule sayth that Iesus Christ shall profite vs nothyng at all: when we wil needes indent with God after that fashion. And why? For it is all one to pull Christ in peeces, and too giue him but the one halfe of that which belongeth fully and wholly vnto him alone. He is giue vs to be our rightuoufnesse, & he is called our peace, & what betokeneth the word Rightuoufnesse? That God accepteth vs freely for oure Lord Iesus Christs sake. Now the if we say that we win Gods fauor by our own deserts, and that Iesus Christ is but a supplier of waits: is it not a rending of him in peeces, and a dismembering of hym as much as in vs lyeth? But that cannot be done nor suffered. Moreouer, our Lord Iesus Christ is giuen for our satisfaction or amends-making: for there is none other meanes to set God and vs at one,

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1. Cor. 1. d.

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Eph. 2. 14

but by knowing that we bee quite and cleane discharged, and freely quit of the bond of endlesse death. For if wee thinke to ransom our selues by our owne desertes, and say that if there be any want in vs, Christ shall make it good as a small matter: it is a flat mockerie, and that is in no wise to be borne with. VVe see then that the cause why S. Paule telleth vs that Iesus Christ shal profit vs nothing, is that me should not beguile themselves in deuising a newe Iesus Christ, that should do but halfe his dutie: for we must receyue him in such wise, as he is giuen vs of God his father. Now he is giuen vs with condition that we should rid our selues of all selftrust, and resort wholly vnto him, and furthermore that it should suffice vs to haue him too be our head, and therupon serue God his father, offering him al that we haue, and assuring our selues that although the same all bee nothing, yet notwithstanding howsoeuer we fare, it sayleth not to bee taken in good part, bicause the adoption that is gone afore, & grounded in our Lorde Iesus Christ, maketh vs and our workes to be alwayes accepted of God, vs (I say) that are nothing woorth, and our workes that are but pelting trash, and yet notwithstanding God taketh them in good worth, bicause he looketh not what wee bee, or what we do, nor vpon the qualitie or quantitie of our workes: but only looketh at this, that we come vnto him as members of his only sonne, resting wholly vpon the sacrifice whereby he hath redeemed vs. And therefore S. Paule for a larger confirmation addeth, *that he protesteth and witnesseth, that he which is circumcised is a dettor of the performance of the whole lawe. For (sayth he) Iesus Christ is vnauailable, when folke will needes iustifie themselves by that meane.* VVe haue a declaration cleare and easie ynough of the things that Paule hathe sayde: and wee must marke it well, bicause it is hard too perswade me that Iesus Christ is vtterly vnauaylable, when they go about to make him vnauaylable in any part. For although the Turkes and other Heathen folke neuer knewe what Iesus Christ is: yet haue they had an opinion fully lyke the Papistes, and a man shall finde them to be both of one stampe. For there were neuer yet any heathenme in the world, which haue not bin of opinion that they could not satisfie God: and yet they haue gloried in their owne workes, beleeuing that their saluation or welfare proceeded of them.

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Ro. 4. b. 11.

The Heathen men then did alwayes beare themselves in hande, that they were able to purchase grace, and too deserue somewhat at Gods hande. And therevpon they offered Sacrifices, knowing not that the same were a figure of Iesus Christ, but yet howsoeuer the worlde went, they thought too make some satisfaction or amendes. Euen so also did the Iewes, when they had once mardred and corrupted the true meening of the Lawe. As much also doo the Papistes at this day, fully resoluing that God accepteth theyr dooings, and that hee is in a maner bounde too them so too doo. Let them then bargaine with him too allowe of theyr dooings, though they doo amysse. For they bee sure ynough that they can not make satisfaction too the full, nor in all poynts: but yet on the other syde they say, that they can doo more than God hath commaunded, and that that shall serue for recompence and payment. Nowe forasmuch as it is so harde a matter too perswade men, that Iesus Christ will not serue their turne by halues: it standeth vs on hand to marke this Text so much the better, where Saint Paule sayth, that whosoever is circumcysed is a detter of the performance of the whole Lawe. VVhen Saint Paule speaketh after that sort of Circumcision, wee muste marke that hee talketh not according to Gods first instituting of it: for too what purpose did God giue it vntoo Abraham? Hee gaue it him as a scale of the righteousness of sayth, and so dooth he himselfe say in the fourth too the Romanes. Therefore the Circumcising of Abraham, was not too make him a detter of the performance of the whole Lawe: but contrarywise, too assure him of the forgiuenesse of his sinnes, and that God accepted him for one of his children, for oure Lorde Iesus Christes sake. Yee see then that Circumcision did set our father Abraham at full libertie. VVhy then did hee take it? Because God gaue it him as a recorde and Sacrament of his free goodnesse. But contrarywise, those agaynste whome Saint Paule reasoneth, tooke Circumcision as a meritorious worke, and thought thereby to deserue at Gods hande: they entered intoo a kinde of bargayning with him, as if they shoulde say, verie well, I am beholding to you for such a thing, and I haue done this or that in recompence of it. Therefore whensoeuer we fall to indenting after that sort with God:

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we become detters of the performance of the whole Lawe. As if he shoulde say, yee must not bargain in this case: men must not beare themselves in hand that they can partly binde God, so as he should of right bee in theyr dette, and bounde of necessitie to take them into his Paradise for dooing this or that for him. No no (sayth Saint Paule) wee muste go more substantially too worke, wee must not fall to bargayning with God, to say that he bindeth vs to performe the whole Lawe, and that we binde him to giue vs euerlasting life. If we come to that poynt, wee bee detters of the whole Lawe. To bee short, Saint Paule stryeth heere agaynst the diuelishe error that reigneth in the Popedome. They terme it a parting rightuousnesse, that is too say, a rightuousnesse that commeth partly of gods grace, and partly of meritorious workes. And why so? For it is wel knowne that there was neuer yet man in this worlde, that performed Gods Lawe, and that doth experience shewe too much. Forasmuch then as the Papistes (as shamelesse as they bee) doo knowe well ynough (as I sayde) that it is too manifest a thing, that men are not able to keepe all the Lawe: they say, we mainteyne not that we bee fully rightuous in all poyntes, but wee say that Iesus Christ is partly our rightuousnesse and redemer, and that wee our selues doo partly deserue well by our owne woorkes. Fie, fie, sayth Saint Paule, whosoeuer falleth too indenting after that fashion, too say that hee wyll earne aught at Gods hande, or make hym anye recompence, so as hee wyll play the hyreling wyth him, and make him as it were his detter, as if he woulde say, I haue done thys, and therefore thou shalt pay mee that: hee maketh himselfe a detter of the whole, and they bee but fonde imaginations wherewith men deceyue themselves, thinking that God must be faine to take what they will giue him, and to release them all the rest. As for example, if a man bee bounde too pay a hundreth Crownes, and muste needes pay and deliuer them, and yet notwithstanding imagineth that his creditor ought to content himselfe if hee bring him but foure florens, and say vnto him heere sir, take this vpon further reckening, and afterwarde bring him halfe a dozen or halfe a score mo, & (to be short) do with much ado make vp the thirde or fourth part of the principal, & beleueyth that he is by that meanes quite & cleane

Deu. 27. d.
26.

cleane discharged: is it not (think you) to lewd an vnthankfulnesse; For beholde, his freend opened his purse to helpe him in his neede, and spared not himselfe to succour him: and yet for all that he will be discharged for bringing I wote not what, and for saying, here fir, take this in ful payment, whereas all that he bringeth is not a quarter of the whole summe. Men see wel that this were but a mockery: what then shal become of such as will needes enter into accout with God to deserue at his hand? For God auoweth that whosoever performeth not all the things that are cōteyned in the law, shal be cursed, and S. Paule hath alledged the same text. VVherto the doth god bind vs in his law? To performe it to the full. And who is able to do that? Ther is no mā that is able to fulfil any one point of it with such perfection, but that there shal alwayes be somewhat amisse. And now what do these hypocrites which think theselues to haue some worthinesse in their own workes? They bring this and that, & wil needes be rightuous in part. But God accepteth no such dealing, for he will not vn say this diffinitive sentence which hee hath vttered with his owne mouth, Cursed be he that fulfilleth not all. Thus yee see wherevpon S. Paule standeth here, when hee sayth that whosoever is circumcized, is a detter of the whole law. As if he had said, Let not men beguile themselves any more, for God walketh not two wayes at once, he hath tolde vs in his Lawe, that if wee discharge not our selues fully towards him; wee shall be cursed. But there is not any man that dischargeth himself, therefore yee see we bee all accursed. VVherefore there is none other remedie but to resort [wholly] to our Lorde Iesus Christ. For if wee thinke too make Iesus Christ a-vaylable in part, and therewithall too holde styll somewhat of our owne dooing: it is a deceyte: for wee muste needes confesse that there is nothing but cursednesse in vs, till our Lorde Iesus Christ haue releas'd vs, and that wee had neede too seeke our wantes in him, in such wise, as wee may acknowledge all our owne woorkes to bee nothing woorth, no nor any better than filth before God, till hee receyue vs for hys children, that wee may walke in freedome of conscience, knowing that oure sinnes are forgiven vs by vertue of the satisfaction that is purchased for vs, so as God imputeth not our sinnes and misdoings vnto vs, bycause hee looketh vpon vs in

in the persone of his onely sonne. Thus yee see howe Saint Paule proueth that which hee had sayde afore : that is too witte, that Iesus Christ shall not profite any of all those which are circumcyzed. For why. If they seeke the hope of their saluation in their owne workes, they muste discharge themselves thoroughly and wholly towardes God, and not pelt him out with gobbets and morsels as they say, but fulfill the whole Lawe without mysing any one iote of it. And who is able to bring that to passe? For take me the holiest and perfectest man that euer could be founde; and he cannot do the hundredth part of that which is commaunded him. Yee see then that men are disappoynted of the hope of saluation, if they come not voyde and altogether emptye of all theyr owne merites, and giue themselves in such wise too our Lorde Iesus Christ : as they acknowledge that they cannot bee iustified by hym and by his grace, except they haue first renounced all that euer may holde them backe in the trust of any other thing. And furthermore, whereas Saint Paule speaketh heere of beeing circumcyzed : hee meeneth the error which the deceyvers did set forth, in thinking to binde God to them, and to fulfill the whole Lawe. As if it shoulde bee sayde nowadayes, that all such as keepe the Popes ordinaunces, do overthrowe the authoritie of our Lorde Iesus Christ. Not that a man is damned for not eating of fleshe vppon Frydayes, or in Lent tyme : but if hee forbear the eating of fleshe for superstitions sake, and thinke to merite by so dooing : it is certaine that he renounceth our Lorde Iesus Christ. For Christ is giuen vs to be our Advocate, so as wee bee reconcyled too God his father by his meanes, and hee hath so set vs free, as hee will not haue vs too bee oppressed any more with the traditions of men. But they which keepe the Popes traditions, bearing themselves in hande that it is deadly sinne too taste fleshe vppon any suche day, and that in forbearing it they deserue too well at Gods hande, and that they bee good satisfactions, yea and that Iesus Christ is well honoured by doing of this or that: I say if they acknowledge that, they doo also beleue that the gate of Paradise shoulde be shet agaynst them if it were not opened them by that confession, and they thinke it to be the meane to make their attonement with God.

Nowe in making themselves too beleene that, it is certaine that they make themselves detters as I sayd afore, and forsake the grace that was purchased by our Lorde Iesus Christ. Now we see how we must profite our selues by this doctrine: namely first of all we must vnderstande that God hath tolde vs by his Gospell, that [wee shall bee welcome] as oft as we come too him, conditionally notwithstanding that we be not ouercombred by waivering too and fro lyke windefhaken Reedes, but bee able too call vpon him freely, and with open mouth, as vpon our father which hath adopted vs to bee his children. Secondly wee must vnderstande that the meane too bee in his fauour, is too haue him too forgiue vs our sinnes. And why? Bicause Iesus Christ hath made satisfaction for them, and viterly discharged vs of them. Thurdely, wee must vnderstande that this is not done to the intent too lay the brydle looce in our necke, that wee might fall a scoterloping, and playe the wyld beastes, so as God shoulde not tame vs: but rather too the intent wee shoulde repayre vntoo him with a good courage, to obey him freely. For if wee were not sure that he taketh vs for his children, and beareth with vs so gently, that the things whiche are nothing woorth are taken in good woorth at his hand, for the fatherly loue which he beareth vs: surely wee shall doo nothing but gnashe our teeth when wee intende too serue God. But if wee bee perswaded that God casteth such a fauour towards vs, that although wee be full of infirmities, and cannot doo any thing that may deserue too bee well lyked at his hande, yet hee accepteth vs for our Lorde Iesus Christes sake: must it not needes giue vs courage as though our sayle were set vp, and wee had the winde on our sterne. Therefore it is certaine that our heartes must needes runne swiftly as a shippe that hath the full winde vpon hir sayles, when wee knowe that wee are in Gods fauour, and that hee accepteth our woorkes, and intenderh not too bynde vs too any bondage, but is contented too take vs for his children, and accepteth oure willingnesse too obey his. Now then, when we be once sure of that: we may serue our God with the better courage, and bicause wee bee grounded vpon his grace, it will cheere vs in suche wise, as wee shall offer him the sacrifice of prayse and prayer, assuring oure selues that

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hee wyll heere vs, and therevpon yeelde hym thanks for that so great and inestimable benefyte, which hee communicateth vnto vs euerie day.

Nowe let vs fall downe before the Maiestie of our good God, with acknowledgement of our faultes, praying him to vouchsafe to make vs so to feele them, as it may humble vs truly, and make vs yeelde our selues wholly to our Lorde Iesus Christ, and that when we be once come vnto him, we may persist in the fayth of his Gospell, without swaruing asyde in any wise, and that he may so sustein vs in our infirmities, as wee notwithstanding may be touched with true repentance, too sigh and grone before him, till hee haue taken vs out of this mortall bodye, wherein wee bee hilde in prison vnder the bondage of sinne. And so let vs all say, Almighty God our heauenly father. &c.

The. 32. Sermon, which is the seconde

upon the fifth Chapter.

- 4 Christ is become vnprofitable to you, to all of you that are iustified by the Lawe, and you bee false from grace.
- 5 For vve in spirite doo vvayte by fayth for the hope of Rightuoussesse.
- 6 For neyther Circumcision nor vncircumcision is any thing woorth in Iesus Christ, but fayth that vvorketh by loue.



I haue seene heretofore, that such as wil make a partnership betwene their owne workes and Gods grace, do fouly overshoot theselues: for as soone as we come to reckening, God must needes iudge vs with rygour. Then if we go about too get his fauour, and to purchase our saluation by our owne woorkes: we must perforce Lawe to the vtermoste without any misling. But nowe let vs see if euer man discharged him. *Se so perfectly. Surely we come*

Gg. iij.

veria

verie farre short of it. Therefore we must come emptie vnto God, that hee may receyue vs too mercie, and impute vnto vs the obedience of oure Lorde Iesus Christ, auowing it in suchie wise as wee lay asyde all our owne deseruings, and bring not any thing of the Lawe with vs, saue onely a single and pure confession, that wee bee damned and forlorne till God pitie vs, and burying all our faultes and transgressions do cloth and apparell vs againe with the righteousness of our Lorde Iesus Christ his sonne. And for that cause doth Saint Paule conclude heere, *that such as will iustifie themselves by the lawe, are false from grace, and Iesus Christ shall profite them nothing at all.* It is not for nought that hee speaketh after that maner. For the false packers that had partly corrupted the doctrine of the Gospell in the Church of the Galathians, ment too mingle the one with the other: that is to wit, that Iesus Christ is giuen vs to supplie our wantes, and yet notwithstanding that wee cease not to be righteous in part, by indeuering to do well. For they did not vtterly renounce our Lord Iesus Christ, neither sayd they that all the promises wherein God telleth vs that he wil of his goodnesse forgieue the faithful their sinnes, are deceyt and mockerie: but their intent was that men should labor to iustifie theselues, that is to say, to purchase fauour at Gods hand by their owne workes. And forasmuch as wee be farre from perfection: they ment that Iesus Christ should supply it as a second remedie: that was their surmize. Likewise nowadayes in Poperie, they will not with open mouth vtter this blasphemie that Iesus Christ serueth vs to none other purpose, but too reach vs the will of God his father: they will asoorde to say that he hath redeemed vs and purchased the ground of deseruing for vs, for he hath opened vs the gate of Paradise too enter in at, and also that his death and passion do dayly profite vs, too reconcile vs vnto God dayly when wee haue offended him. But howfoeuer the worke go, they will haue vs too deserue or earne the kingdome of heauen in parts, and to redeeme our sinnes by diuerse meanes, and thereof sprang all their satisfactions; and finally that if a man cannot performe all during his life, the rest shall bee fulfilled in Purgatorie. Thus yee see howe Iesus Christ hath but halfe a place with them in receyuing vs vnto God, and yet in the meane while they should

him

him in such wise, that freewill, merites, workes of supererogation or ouerplus as they terme them, and suche like things runne away at leastwise with the one half of our saluation. But S. Paule telleth vs that God liketh no such partenership. For either we must bring such a full performance of the Lawe as God may be contented with : or else yeeld our selues gilty. If there bee neuer so little a fault, all the residue deserueth nothing at all. For (as I haue declared) God promifeth not saluation too such as doo him halfe seruis, or too such as serue him after a sorte : but to such as keepe his Lawe throughout. He that dooth all the things shall liue : and contrarywise he that performeth not all shall bee cursed. But it is so that no man dooth the things that are required and commaunded in the Law. For what good zeale or will focuer wee haue too serue God, there is alwayes much feebleness in vs, and wee go too him halting and make many false steppes, yea and oftentimes wee happen to steppe aside and too go astray : and so are wee all shet out from the promis of saluation as in respect of our own workes, and the curse wayteth for vs, which we cannot escape. For who is so farre overseene, as to take vpon him that he hath performed the whole Lawe? Then if all of vs be found gilty of offence against God : wee be as good as vtterly vndone, till our Lord Iesus Christe reach vs his hand. Therefore it followeth that wee must forget the rightuousnesse of the lawe, and lay it vnder foote, so as it may bee vtterly abolished, and therevpon that wee go naked too our Lord Iesus Christe for remedie, confessing our owne pouertie, and not beyng ashamed too bee defaced with all reproche before God, that we may be clothed againe with his glorie. Thus ye see in effect what we haue too gather vpon this text, where S. Paule sayeth that Iesus Christ is made vnprofitable, if men hope to iustifie themselves by the Lawe. For it hath bin too common an error in all ages, that at the first setting forth and first brunt, men will needes pay God all that is due too him, and in the end seeke startingholes when they see no power nor abilitie in them too doo it. VVell say they, though wee cannot doo all, yet will wee do somewhat. But in this cace it is not for vs to follow our owne imaginacions : for God will iudge vs according too his owne woorde. Therefore let vs not reckon without our host, as the Psalme sayes, by making our selues

*Leuit. 18.4.
5. & Deut.
27. d. 26.*

Gg.v. belecue

beleue that God will accept what we think good: but let vs vnderstand that Iesus Christ cannot boote vs at all, except wee seeke the fulnesse of our saluation in him. For it is not sayde in the Scripture, that the father hath giuen vs him as a help to obtaine our saluation; but that he is giuen vs to be our rightuoufnesse and lyfe. It followeth then that in our own selues there is nothing but wickednesse & endlesse death, til we haue recovered the thing in Iesus Christ, which wee lost and were vtterly bereft of in Adam. And these twoo things are ioyned here together: namely *that Iesus Christ profiteth vs not at all, and that wee be fallen from grace*, according as in very truth, all the grace or fauour that we must finde at Gods hand, is communicated to vs by the meanes of our Lord Iesus Christ. And it is a very notable poynt. For euery man will well ynough graunt that we must resort vntoo God, bycause he is the wellspring of all welfare. But in the meane whyle the most part of men wander in their own windlasses, and in stead of coming vntoo God, do go from him, as it is too bee seene in the Papacie, where wretched hipocrites & the ignorant sort say that their gadding after their Sainctes and puppets, & their martyring of theselues in their foolish deuotions, is to get Gods fauour. But in the meane whyle Iesus Christ is let alone, and no man makes account of him, but they rather hie the to some stocke or stone which they call their Lady, than to the Sonne of God. And wherof cometh this: Euen bicause they know not how God hath giuen vs his grace, nor after what maner he will haue vs too seeke it, nor what way and order it behoueth vs to hold. Therefore when we be once thoroughly resolued that God is our father, & also know perfectly that what soeuer we haue neede of he will haue vs to draw it from out of our Lord Iesus Christ, who is as a spring that was vnder the earth, and afterward is opened and floweth abroad, that euery man may take his fill of it: then (say I) do we know that Gods grace cannot bee drayned drie, but yet dooth it not come at vs, but by the meanes of our Lord Iesus Christ. Too bee short, let vs marke that all that euer belongeth too our saluation is so put intoo the persone of Gods onely sonne: that he alone must suffize vs, and we go streyght vnto him, and take all our contentation there. And as I sayd afore, let vs keepe our selues from this imagination of thinking to purchase any thing by

by our desertes, for it separateth vs ytterly frō our Lord Iesus Christ. Nowe herevpon S. Paule addeth, *that wee waite for the hope of rightuouſnesse by fayth in the spirite.* It serueth to confirme that which he hath sayd heretofore, concerning the diuerſitie that is betweene vs and the fathers that liued vnder the Lawe. For howe was Abraham receyued intoo fauour, but through fayth? Yet notwithstanding he differed from vs in one thing. For in asmuch as Iesus Christ was not yet diſcouered: Ceremonies were giuen him, and many mo were added at the publishing of the Lawe, according too the neede which the people had too bee so led and guyded. Too bee short, the faythfull of all ages haue euer sought their whole rightuouſnesse in the grace of God. Neuerthelesse they were helped by the Ceremonies and shadowes, bycause the Gospell was not yet so reueled vntoo them as it is vntoo vs, nother was Iesus Christe (who is the very pledge of rightuouſnesse) made yet so manifest. But nowe lette vs come too that which Sainct Paule sayeth. He setteth heere the spirite now adayes among the Christians, to exclude all figures and shadowes, as if he should say that it ought too suffice vs that the Sonne of God is appeered too vs for our rightuouſnesse, and therefore wee muste let go the Ceremonies, bycause the shadowe were needelesse now adayes. And not in this Texte alone dothe Sainct Paule match the woorde spirite agaynst the shadowes of the Lawe. Truly when God in old time did ordeyne Circumcision, Sacrifices, and suche o-ther things, it was not too set folke at a gaze heere bylowe: for all things that are contayned in the Lawe are in very deede spirituall. There was a patterne of them shewed too Moyses on the Mountayne.

*Exod. 25;
d. 40.*

So then it is certayne that the fathers had a spirituall beleef as well as wee, so as they knewe they were not washed and made cleane by three or foure droppes of water: nor reconcyled too God by the sacrificizing of a Calfe or of some other brute beast: but that oure Lorde Iesus Christe was their onely washyng and clenzyng, and that hee by the Sacrifyze of his deathe had discharged them quyte, or at leastwyse should, bycause the thyng was not yet done, but the Fathers looked aloofe at the thing which was not yet diſclozed. And moreouer it is without cause, that the sayde
woord

Col. 2. 17.

woord [*Spirit*] is set downe heere, to shewe that the fathers could not imbrace the grace of our Lord Iesus Christe, but by the meanes whiche our Lorde had ordeyned for the time. Therefore when any man had done amisse, he came with a sacrifice, to acknowledge himself woorthie of death before God: not too seeke his attonement in a Calfe, or in a Sheepe, or in any such other thing: for that was too bee had in Iesus Christe: but yet was it of necessitie that the figure of him should go before. As much is to be sayd of the washings and of the residue of those things. In these dayes we haue the body (sayeth S. Paule) and therefore the shadowes are not requisite any more. If a man were present before mine eyes: would I seeke too knowe him by his shadow? That were to darksome a dealing: and if I might behold him in the face, what a doltishnesse were it for mee too turne away from him, and to go seeke some traciniges too know him by? Euen so is it now adayes with such as turne backe agayne to the old figures. They turne their backs vpon Iesus Christ, knowing not that the rending asunder of the veyle of the Temple at his death, betokened that all the auncient figures were abolished, and that wee at this day may enter intoo the heauenly Sanctuarie, from the which wee were as good as straungers before. To bee short, S. Paule ment heere too declare, that his condemning of the Ceremonies of the Lawe, is not to condemne the fathers that vsed them, nor God that was the author of them, but to shewe that wee in these dayes haue the truth and substance of them: and cōsequently that the things which were shadowed heere tofore, are no more so, and therefore that wee must content our selues with Iesus Christ, who hath brought all perfectiō with him. Thus muche concerning the Ceremonies of the Lawe. Now whereas S. Paule sayeth that wee wayte for the hope of rightuoufnesse in spirite: he vseth a kinde of speache that may seeme straunge: for what is ment by wayting for the hope of rightuoufnesse? Let vs marke, that heere S. Paule intended to drawe vs away from all things that are to bee seene in this worlde. For bycause wee bee too muche inclyned and subiect too sticking fast heere bylowe, when wee haue any thing for our senses too rest vppon, so as wee cannot lift vp our mindes aloft, and bycause that men are too fleshy: they euer couet too haue alwayns open afore their eyes. But
God

God purposeth to trie our obedience, by referring vs too his pure and single woord. And we do then honour him aright, when we shet our eyes at all these outwarde things, and holde our selues satisfied with Gods will whiche he hath shewed too vs, thinking our selues to want nothing when wee haue that. For this woord *wayt* betokeneth that we perceyue not by eysight the thing that wee wayt for, (according as it is sayd in the eight too the Romanes,) and so much the more, bycause the woord *Hope* is added to it. Therefore it is as much as if S. Paule had sayd: Verely my freendes, if a man would go about to know the rightuousnesse of Christians, (that is too wit that they be Gods children, that they be heyres of the heauely life, and that God accepteth them as if they were Angelles without spot or blemish) I say if a man would know this after a worldly maner: he should deceyue himself. For wee see that the faythfull are despized folke, men vouchsafe not too looke vpon them but a skew, they beare a lowe sayle to the worldward, and (to be short) there is nother pompe nor outward shewe in the rightuousnesse that wee obteyne by our Lord Iesus Christe. For wee seeke not estimation when wee say, that before God wee cannot rest vpon any thing but his meere mercie, and that all our deseruings hang vpon his meere grace, and that we must go out of our selues to haue Iesus Christ as the ful perfection of all goodnesse and welfare. VVhen wee speake after that fashion: it is not to vaunt our selues, but too confesse our selues to be full of all reproche, so as all our worthinesse is but dung and filth, and all our woorkes vncleannesse, and that wee should bee lothely in Gods sight lyke wretched Lazermen that are full of sores and botches, if wee were not so washed and clenzed by the bloud of our Lord Iesus Christ, that God did like well of vs by his meanes. Now then the rightuousnesse whiche ought too reigne among the faythfull, is not a thing full of pompe, nor a thing that is greatly gazed at and commended [of the world]: no, but it is vtter wretchednesse. And therefore S. Paule sayeth heere, that when the world laugheth at our simplicitie, bycause they see vs hope after that fashion in our Lord Iesus Christ, and euery of vs humbly abace himselfe euen to the dungeon of hell, too the end wee may bee lifred vp by the grace of God too the kingdome of heauen: although the worldlings doe
mocke

mocke and skorne vs for it, yet must wee holde on stedfastly, assuring our selues that wee shall not be disappoynted. For wee knowe with whom we haue left our gage in keeping, namely euen with him that hath promised too call vs too saluation. Therefore let vs walke on in the sayde sayth, and imbrace Iesus Christ, and when wee haue him, let vs set light by all the rest. Let vs not do him the dishonour and wrong, too shrink away from him into a corner, and too make him serue our turne but in part: but let vs acknowledge that we be iustified throughly and in all poyntes by his meanes. Now herevpon a man might yet make a question, and say: VVhat I pray you, were the Ceremonies commaunded in the Lawe without cause why? Truely Sainct Paule hath answered this matter sufficiently already. Howbeit for asmuch as men are slowe in resoluing of matters that concerne the holding fast of Gods pure truth: therefore he sheweth newe againe, that there is difference betweene vs and those that liued before the comming of our Lord Iesus Christe. Also he had a consideration too stoppe the mouthes of many raylers: for if a man preach Gods meere mercie in Iesus Christe: by and by some Mastife curre or other fall too barking, and caste foorth store of slaunders, as is to be seene yet still at this day. For if wee condemne the Diuelish selftrust wherewith men beguyle themselves, in weening too obtaine saluation by their owne desertes: ô how so say they? that were a condemning of all good woorkes. And after that maner doo the hypocrites now adayes slander the doctrine of the Gospell whiche we beare abroad, as though wee ment to giue leaue and licence too doo euill, that there might bee no more difference betwixt vice and vertue. Again if wee tell them that their Ceremonies are but pelting baggage, and that the more they take pryde in them, the more abhominable they be before God: ô, how should that bee say they? Behold, these fellows would abolish all religion: and what a thing were that? Shall God be no more serued and honored? such is the speach and talke that is vsed now adayes by those curre dogges, which cannot abide that our Lord Iesus Christ should be the only foundation whereon to settle the trust of our saluation, nor also abide that wee should bee gouerned by the pure and alonly word of God. And for that cause, S. Paule sayeth here, *that in Iesus Christ*

Christ there is nother Circumcizion nor vncircumcizion, but sayth that worketh through charitie. In saying that there is nother Circumcizion nor vncircumcizio in Iesus Christ: he meeneth that Gods cōmaunding of the Ceremonies was but for a time, & that we must alwayes haue an eye wheretoo he tended, namely that he ment to mainteyne the people in hope, bycause Iesus Christe was not yet appeered too the world. For if they had not had washings, and Sacrifices and such other like things: they would haue bin dismayed, and the frayltie of man is such, that they would haue quite quayled a hūdred thousand times. And therfore although they saw not yet fully how they shuld be saued: yet notwithstanding they had therein as it were liuely pictures & lookingglasses, where they might behold the grace of god. Thus ye see how the shadowes and figures serued but for a time. So then S. Paule declareth, that he wil not in any poynt diminish the authoritie of God who had stablished that Law among the Iewes, nor also say that all these things were frutelesse and vnauaylable: but that wee, (nowe after that our Lord Iesus Christe is manifested,) are come to the fulnesse of time, and therefore that wee muste haue no more veyles to keepe vs frō beholding him face to face, according as he is set foorth to vs in the Gospell. For whensoever the Gospell is preached vnto vs, it is all one as if we saw Gods sonne crucified presently before vs, or as if wee sawe his blood streaming downe, for so much as wee be besprinkled with it by the power of the holy Ghost, as sayeth S. Peter in his first Epistle. So then seing that our lord Iesus Christ hath by his death and passiō opened vs the way whereby wee may come to God his father: it is not for vs to buzie our selues any more about the things that were apointed for the time of his absēce. It is true that he dwelleth not now adayes in the world: but yet haue we his Gospell, which is the accōplishmēt of al things that are needefull to our saluatiō: & therfore it is as good as if he were crucified among vs, as S. Paule hath sayd already. Now that we haue the vnderstanding of these wordes *in Iesus Christ*, that is to wit, that the Gospell is preached: let vs come to this addition of his, that there is nother circumcizion nor vncircumcizion: that is too say, that those things must hencefoorth cease, and men muste reste onely vpon charitie. And wherefore doth S. Paule add the woord charitie. Too shewe

1. Pet. 2. d.

19.

Gal. 3. 2. 1.

that

that Christenfolke will not be idle, and that they haue ynough too occupie themselues about, though they keepe not the figures of the Lawe. For albeit that it was Gods meening to leade the people vnto Iesus Christ, in ordeyning the Sacrifices, circumcizion, and all the residue: yet notwithstanding men beyng of themselues corrupt, marred all. And truely the Iewes were of opinion, that they bound God too them in offering vp sacrifice: but it was cleane contrarie. For he that offered sacrifice, did there passe a recognissancie to binde himself solemnly to cursednesse, as if he shoulde say, I am woorthie of death, in token whereof a poore beast is heere killed and hath his throte cut: and is it the beast that hath deserued it? no, it is I. Yee see then that a man might there behold his owne sinfulnessse, like as also it behoued him to seeke his saluation els where than in himself. So I pray you how the figures ought to haue brought folke too such a lowlinesse, that all men from the greatest too the least should haue condemned themselues, and therevpon imbracing the grace of our Lord Iesus Christ, haue rested themselues wholly vpon that. But now adayes in the Popedome there is a like deceytfulnesse vsed, in so much that men do falsifie all that God hath ordeyned. As how? Looke vpon Baptisme, looke vpon the Lordes Supper, which were instituted to the end that wee should come and protest before God, that wee holde all things of him. VVhat is there in Baptisme? It is shewed vs there, that wee must die in our selues. And why so? even bycause there is nothing but frowardnesse and cursednesse in vs, so as we bee the children of wrath, and vtter straungers vnto God. Yee see then in Baptisme a man is vtterly ridde of all his trust in himself. In the Supper wee come to seeke our life in Iesus Christ: and so are wee starke dead both the wayes. Yet for all this, the Papistes weene these things too bee meritorious workes. And that is the cause why they by the Hellish abomination of their mischieuous Masse, haue falsified yea & vtterly defaced all things that our Lord Iesus Christ had appoynted. For such a woorke euen as it is done by man, or the very working of the deede, that is too say, the very doing of it as it cometh and proceedeth of man, muste (say they) of necessitie bee meritorious. But therein wee see a manifest falshood. Howbeit S. Paule ment to go yet further, in rebuking the hypocrisie of suche as are

are so much giuen too these outwarde things: the lyke whereof is still at this day in the papacie. It is true that these miserable wretches take great peynes too serue God: they trotte vp and downe without ende or measure: but what doo they? They martyr themselves in vaine things, and such as God neuer required, but vtterly mislyketh: and yet in the meane whyle, there is nothing but hypocrisie in all their dooyngs. For what doth the deuoutest person among them, but only make much babling and mumbling? He must heere Martins in the night, and two or three Masses in a day: He must gad on pilgrimage, and fast the Lent and Sainctes euens: He must keepe all the apes toyes that haue bin appointed at the deuise of men. And what are all these things? Surely if men put their trust in them, they bee diuelishe deuises: but although there were none other harme in the sauing that euery man followeth his own imaginations: yet are they but gewgawes and Apes toyes before God. And why? For he loueth obedience better than all sacrifices. But if wee will obey God: wee must serue hym after a spirituall manner, and not with these chyldishe playing toyes. Nowe let vs come too that which S. Paule sayth, *Circumcision (sayth he) is nothing: but faith that worketh by charitie.* Hereby he betokeneth that although Ceremonies bee layd aside, wee haue ynough too occupie our selues with, in dooyng the things that God commaundeth: that is to wit, that all the perfection and holinesse, of the faythfull consisteth in charitie. That is the fulfilling of the Lawe, that is the ende and shooteanker wherevntoo God bringeth vs. Therefore if wee haue charitie, let vs not thinke that wee bee vnoccupied. But nowe a dayes if a man rebuke the superstitions of Poperie, and skorne them, saying, Go too, yee haue much baggage amongst you: when yee come at Church yee besprinkle your selues with holiwater, yee kneele down before a puppet, yee skud from alter to alter, ye do this and that, and to be short there is an endlesse hotchpotch of al maner of gewgawes among you: and poore soules as yee bee, thinke yee that these things wyll go for payment? No, for God will not allow any of them. They reply vnto it agein and say, why not? Shall God bee no more serued? VVhat shall wee doo for hym? Verily it seemeth to them that vnlesse they go to Masse, &

Galat. 5. 6.

*popish hypocrites
unmasked.*

Hh.

bee



bee shrinen, and pay some ranfome, and doo one thing or other, there is nothing at all doone. And in deede we see how they leaue the principall vndoone. For euen they that are the deuoutest of them, will not sticke at all, some too keepe whores, some to blaspheme God, and some too robbe and spoyle other men, in so much that if they which pretend greatest holinesse can finde occasion too pill and poll their neybour, they will byte the to the bones. Their crueltie shall be so excessiue, that they shall bee brute beasts rather than men. Therevnto they bee full of furtletie and wylinesse. It is nothing with them too forswear themselves, if they may beguile any man by it. For they nuzell themselves in all kynde of leawdnesse, bearing themselves in hand that God must serue them for a cloke when they fall once too making of faire countenances, that it may bee saide they bee deuout or holy folke. Yee see then that this hypocrisie is as a denne of theeuers, as our Lord Iesus Christ himselfe termeth it. And it is an ordinarie matter for men to forget the cheefe principall, when they giue themselves to Ceremonies, according also as our Lord Iesus vpbraideth them, saying: for your owne traditions sakes you haue abolished the lawe of God my father. And for the same cause it is sayd in the fifth Psalme. Thinkest thou that I will drinke the bloud of brute beastes? If I bee hungrie (saith God) thinkest thou that all is not myne? This is the thing that I would haue thee to offer vntoo mee, namely the sacrifice of praise.

Mat. 21. b.

13.

Mat. 15. 4. 3.

Psa. 50. 1. 13.

Now we see Paules meaning. He mocketh the hypocrites which thinke that all is mard if there bee not store of gawdes, and gewgawes when men should go vntoo God, and that they may not go to him as it were with banner displayed. According whervnto wee see how they pranke vp things with pompe, of lampes, perfumes, & tapers, gay disguised cores, puppets, and such other things. VVhen they haue this geere once, to their owne seeming they bee so well clogged, that God knowes no more what they doo, and that their vices are well sheltred vnder such shadow: and yet for al that, they doo but spite him openly. Now S. Paule laugheth that opinion too scorne, saying, that although we haue none of al those pomps, there is ynough besides wherewith to God to keepe vs occupied, & that

is charitie. But to be short, S. Paule ment to tell vs heere, that Gods seruice is spirituall. For when wee loue our neybour, it is a token that we loue God. I meane when we loue them according to Gods ordinance. For it is no loue too loue a man for our owne profites sake, but to loue euen our enemies, so as we be patient to beare the wrongs that are done vs, so as we streine ourselues to do good too such as haue neede of our help, and so as none of vs be giue to himself nor to his owne peculiar profit, but that we indeuer as mebers of one body to helpe eche other as much as is possible. If wee bee once at that point, then doth our life sufficiently answer for vs, and witnesse that wee loue God. But wee cannot loue him before wee know him. Therefore is charitie an infallible signe and token that wee be willing to serue God, not in paying him with chaffe in sted of come, but by louing our neybor truly and vnfeinedly. And so let the Papistes brag as much as they list of their gewgawes and gay shewes wherewith they thinke to cousin God, as it were to make a mockingstocke of him: yet shal the thing that is vttered heere by S. Paules mouth stand alwayes sure, that is too wir, that such things are naughtworth before God. And why? For if Circumcision were abolished when the time and terme of it was expyred: what shall become of the things that haue bin foolishly and malapertly forged in the shoppes of mens owne fancies, which tooke vpon them that which belonged not too them, nor was by any meanes lawfull for them to doo? Yee see then what wee haue too beare in minde. But before wee go any further, we must assoyle a doubt which the Papists cast heere. For to their seeming it maketh wholly on their side when S. Paule sayth, that sayth which woorketh by charitie is the thing that maketh all the saythfull perfect. And therevpon they conclude, that onely faith dooth not purchase vs grace, but sayth and charitie matched together. Put the case it were so: whereto would it serue them? For wherevpon doo they ground their merites, but vpon childishe toyes? as who should say they would appease God with a Rattle: but S. Paules meaning is farre otherwise. For although he haue hitherto shewed the true way how too bee in Gods fauour: yet notwithstanding he mindeth not too ground our rightuounesse or our hope vpon charitie.

Hh.ij.

VVhat

What then? It is ynough for him too shewe that God can finde meanes ynow to keepe the faithfull occupied, although they haue no Ceremonies, wherewith the hypocrites beguile themselves, in making that their principall. To bee short, we see that S. Paule is so farre off from fauoring the Papists any thing at all, that he fighteth directly ageinst them. Nowe vnder the colour of that which is spoken heere, they haue imagined that faith is but a single knowledge that there is a God, and that his only sonne Iesus Christ is come into the world for the redeeming and sauing of mankynd, notwithstanding that the same knowledge bee without any affection, more than if a man should tell vs some storie, and we should beleue it & hold it for a certeintie. After that maner doo the Papists speake of faith, & say that when faith is all alone, it hath not yet hir ful shape before God: but when it is ioyned with a hartie good wil & loue of God, then is it full fashioned say they. But when the scripture speaketh to vs of faith, it meaneth the knowledge that is giue vs by the holy Ghost; not which flittereth in our owne braine, but which is sealed in our harts, in such wise as God must needes haue wrought wonderfully in vs, before we can haue bin inlightened & fashioned in faith: for there is nothing but darknesse in our minds. The lyght must come from aboue. Agein wee bee vtterly inclyned to distrust; and therfore the holy Ghost must be faine too set this scale vpon vs, that wee bee thoroughly saued by the meanes of our Lorde Iesus Christ. Furthermore it is not ynoughe too knowe generally that Chryst is our Redeemer: but sayth importeth that euery of vs must acknowledge him too bee hys Redeemer. And is that possible too bee vnlesse our Lorde Iesus doo dwell in vs and reygne in vs, and that wee bee inflamed with the loue of hym too gyue ourselues wholly vntoo him. The Papists therfore neuer wist what faith meaneth, notwithstanding that they chatter of it not altogether so well as Pyes in a Cage, which doo yet vnderstande some woordes heere and there: but they shewe so shamefull a beastliness, as they may bee gazingstockes of Gods horrible vengeance, in that they haue so forgotten the whole Phrased of the holy Ghost, and haue no more skill of the holy scripture, than a Paynim or a Turke that hath bin alwayes in Heathenness, and neuer herde of God

God the father of our Lorde Iesus Christe. Lo in what taking the Papists are. Now then let vs marke well, that S. Paule hath not here imagined a shapelesse or vnfashioned sayth as they doe: nor ment too set downe charitie as the cause of our righteousness; but onely intended to shew that we haue inough to serue God with, without snarling of our selues in a sort of pelting trifles. Howbeit, that wee may fare the better by this texte, (for wee must now come too an ende, and the tyme wyll not suffer vs too proceede any further) if the Papistes nowe adayes doo make their bragges that they haue a more apparant seruice of God than wee, and a seruice that hath a gayer glosse: let vs on our side bee well aduised that we despye euerywhit of it. For why? God will not bee serued after mens lykings. Marke that for one poynt. Besydes this, the things which the Papistes call Gods seruice, are pelting trifles imagined and forged in their owne brayne, so that it is all reiected, notwithstanding that men doo greatly delight in them and lyke well of them. And therefore let vs haue an eye: too serue God as he commaundeth. VVherin wil he haue vs to be occupied? Not in needeleffe things: but he will haue a true tryall of vs, which deceyueth not. And what shall that bee? To walke vprightly and faithfully with our neyghbors, euery of vs to helpe where neede is according to his abilitie: that no man be giuen wholly to himselfe: that wee be trustie: that we deale soundly and faithfully: that wee liue peasably: and that if wee see any man destitute of succor and too stand in neede of our helpe, wee in that case doe as it were offer a sacrifice vntoo God, knowing that he calleth vs too it, to shew what loue we beare towarde him. For if we loue not our neybour which are as it were visible groundes too worke kyndnesse vpon, howe shall wee loue God (sayth S. Iohn in his Epistle) whom wee see not, and which is absent from vs and hath no neede of any thing? Therefore if wee wyll serue God well: let vs learne too yeelde him such obedience as he lyketh of: that is too saye, let vs walke in suche faythfulnesse and freendlinesse, as none of vs beguyle, sleece, or ouerreach hys neyghbour: and moreouer that weenot onely absteyne from all wrongfull or wicked dealing: but also that all suche as are called Christians, do well bethinke them of our Lord Iesus Christs saying,

1. Iohn. 4. d.
20.

Matb. 23.
23.

Hh. iij.

which

which is, Cursed bee you that haue your seuerall deuotions alone by your selues, and occupy your heads about small trifles, making conscience of euery thing, and yet in the meane whyle leaue the principall poynts of the lawe vndone, that is too wit, faithfulness, iustice, rightuousnesse, and mercie. As if he should say, Is it not a straunge thing that me should so mocke with God, making a countenance to honour him, as though they tooke him but for a babe? God wil haue me to walk faithfully and vprightly, he wil haue euery mā to pitie & to succor the needie, he wil haue no man to do his brother wrong: and behold, they on the contrary part will needes buzie themselves about Mooneshine in the water, and things of no valew. They will bee full of crueltie craft and malicioufnesse: and yet thinke to pacifie God with things of nothing. Therefore let vs learne to serue God with charitie, that is to say, let vs learne to giue ourselues to the things that he calleth vs to, & to hold ourselues as it were at a stay too the rule which he giueth vs by his woord. Furthermore whē we walk vprightly after that fashion, we must not for mens sakes forget God. For (as I said afore) that is the thing wherein he trieth our charitie: and by that meanes we shew the reuerence & loue that we beare towards him. And therefore we cease not to call vpon God when we loue our neyghbors, nother intend we to displease God vnder colour of doying them seruice, but he is alwayes our marke on whom we haue our eyes fastened. Neuerthelesse, too conclude, like as wee indeuer to liue as God commaundeth by his word, and passe not for the gawdies, gewgawes, and Ceremonies of the hypocrites, but walk rightly in purenesse of life, and in al faithfulness and vpright dealing (as I said erst) knowing neuerthelesse that when we haue done all, it serueth not to iustifie vs or too purchase vs fauor in his sight, and that although wee be sure that he taketh in good worth the willingnesse which we haue to honor hym, yet his so dooing is but bicause he accepteth vs in our Lord Iesus Christ, (as I haue declared heretofore) & bicause we repose the trust of our saluatiō in him. Euen so also shal we walk in charitie & labor to discharge our duetie, knowing that by reason of our feeblenesse we be not able to come neere that which God pointeth vs to, but yet that we be in the way thitherward, & that he must be faine too

Take vs to mercy, wherupon we doubt not but that all our workes do like him wel, when they be so dedicated too him by the blud of our Lord Iesus Christ: for he is the true preest that offereth vp our oblations & maketh the acceptable to God, & he must be faine to step in, to make our works pleasant to God his father, specially seeing that euē our prayers & the very prayes which we yeeld vntoo him should be but filthinesse, if they were not purified by our Lord Iesus Christ, according also as the Apostle sayth, that it is he by who we offer vp vnto God the Calues of our lippes, that is to say, the sacrifices of praise wherby he is glorified. *Heb. 13. 6.*

15.

But now let vs fall downe before the Maiestie of our good God with acknowledgment of our faultes, praying him to make vs perceine the more and more, & that we may be so touched with the, as it may bring vs to true repentance, and that wee may seeke all our wants in our Lord Iesus Christ, & that there may be such humilitie in vs, that being vtterly brought downe, & hauing put away al false presumptuousnesse wherewith wee may bee deceined, wee may not tend to any other end than to be receiued through the mere mercie of our God, so as we may come to the euerlasting inheritance, and in the meane while indeuer to walk in suche wise in his commaundements, as it may please him to beare with our frailtie, till he haue quite and cleane ridde vs of it. And so let vs all say Almighty God heauenly father. &c.

The xxxiiij. Sermon, which is the

third vpon the fifth Chapter.

- 7 Yee ranne vvel, vwho hath letted you that ye should not obey the truth?
- 8 That counsell came not of him that called you.
- 9 A little Leuen sovrreth a vvhole lump of dovy.
- 10 I haue hope of you through the Lord, that yee vyil be none other vwise minded. But he that troubleth you shall beare his iudgement. vwhatsoeuer he doe.

Hh.iiij.

VVco



We knowe that God hath set downe such a rule /
for vs too liue by, that if wee giue eare too his
word, wee shall not be subiect to walking at ro-
uers, but sure to hold the right way. And that is
a thing wherein the saythfull differ from the
faithlesse. For all such as submit themselves to
Gods word, are not in any doubt or disputati-
on with themselves, whither their doyngs are allowable or no: for
who hath power too iudge of that matter but onely God? But he
hath giuen his sentence alreadye. So then forasmuch as mans life is
lykened too a race: let vs learne too followe whither soeuer God
callethe vs, and then shall wee not stray as wretched wanderers that
do greatly ouertranell and tyre themselves without any profit. And
for that cause also doth Saint Paule in this text set downe a dub-
ble race, the one good which hath a right direction, and the other
wandering and vncertaine. Now it is not ynough for men too take
great paynes: but they must also come at a certaine end. Moreouer
we see herewithall a true difference betwene the race that is to bee
counted good, and the race that doth but ouerlabor men in vayne.
For S. Paule layeth them foorth certainly and infallibly, saying that
all suche as obey the truth doo runne well. Lo heere a saying of
greate weyghte. For therevppon wee may gather, that when
menne bee gyuen too theyr owne fancies, or walke only by gesse,
or receyue all that is tolde them wythout discretion or skill:
they maye runne swiftly ynoughe, but they shall come neuer
the neerer vntoo God. VVhen they haue spent all theyr lyfe
in traueling, they shal fynde themselves further off than they were
at the first. And therefore let vs learne to begin at this poynt, that is
to wit, to giue eare vntoo God who dooth vs the grace and honour
too teache vs, assuring our selues that there is none other truth but
that which proceedeth of him, and that when me follow the deuises
of their owne braine, it shall bee but vntruth and leasing. Yee see
then that the waye for vs too fare the better by this saying of S.
Paules, is firste of all too consider, that all the deuotions whyche
men doo frame of theyr owne heades, are but mere illusions of
Satan, and that all such as doo what they lyke best themselves, may

runne fast inough, howbeit they shall be neuer the further forward in the right way, but rather the further backe. Then is nothing too bee taken and allowed for a good course or race, but only the obedience which wee yeelde vnto Gods truthe. VVere this thoroughly well knowne to the world nowe a dayes, there woulde not bee so muche trouble and contention as is scene. For what is the cause that wee drawe not all by one lyne, and that euery of vs reacheth not out his hande to his neighbour? It is for that most men cannot be perswaded to obey God. Therefore the true course of the saythfull is well shewed to vs by the Prophet Esay when he sayth, that every man shall take his fellow by the hand, and say, Go we, let vs go vp too the Lords hill, and he will teache vs his wayes. Nowe were wee fully resolu'd of this poynt, so as wee were altogether willing and desirous to submit our selues to God: it is certayne that wee shoulde all of vs runne together, and the formost should helpe forward the hindermost, and the weaker sort shuld not enuy such as were their guides, yea and that would giue them courage to go on. But although we see the world full of stubbornesse, and every man giuen to his own liking, yet must we profite our selues by this doctrine: that is too wit, by imprisoning our senses, that wee take not a licentious libertie too doo what wee list, but that wee obey the truthe, assuring our selues that the foundation wherupon it behoueth vs too buylde, is the sayde saythfull obedience which wee yeelde vnto Gods worde. And whereas S. Paule vseth this worde *Truthe*, it is specially to beate downe all foolish presumptuousnesse and overweening, bicause men beare them selues in hande that they be wise inough to order their owne lyfe. And out of this overboldnesse sprang also the Seagulse of all superstitions. For if men knewe them selues too bee such as they bee in deede, that is to wit, to be poore, blinde, and ignorant: it is certein that they woulde with all humblenesse hearken vntoo God, and then should not there be so many partakings and sectes as there bee. But what? As I sayde afore, men will needes bee overwysse. Now S. Paule, too pull downe all loftinesse, and to ridde vs of all pride and presumption, sayth that there is no truthe to be founde but in the doctrine that cometh of God, and that howe sure so

Es. 2. 14. 3.

ever wee weene our selues to bee, there is nothing but mere follie
 in vs, except God gouerne vs, and Gods word reigne wholly ouer
 vs. Further let vs vnderstande, that to yeeld our selues teachable is
 a farre greater vertue without all comparison, than to enter into
 disputation, and to be inquisitiue of things that belong not to vs,
 nor are lawfull for vs. It is true that sayth is not a dotage or for-
 tishnesse to receyue and beleue without gaynsaying, whatsoeuer
 shall be tolde vs: but yet when God speaketh, it behoueth vs too
 yeeld him so much honor, as to keepe our mouths shut, & to open
 our eares to herke aduisedly to that which he telleth vs, & to frame
 our selues simply to the same. Yee see then that the good race
 wherein we can not go amisse, nor bee caried aside one way nor o-
 ther, is to follow the way that god sheweth vs by his word. Other-
 wise (as I sayd) wee shall but roue, according also as S. Paule vseth
 the selfe same similitude, in taunting all the things that the ignorant
 and vnbeleeuers doo to serue God withall. For although they take
 neuer so much payne, yet they doo but loose their labour. But by
 the way let vs marke also how he blameth the Galathians for tur-
 ning aside in the midst of their race, saying that their faulte is so
 much the lesse to be excused, in that they had begon well, and not
 hild out likewise to the end. True it is that euen the ignorantest in
 the world shal not fayle to be condemned if they follow not Gods
 word: but howsoeuer they fare, we offend much more grossly, whē
 God hath once bin so gracious vnto vs as to call vs vnto him, & to
 shewe vs his will. Then if wee turne head, and forsake oure holy
 calling from heauen after we haue bin taught in Gods schole, and
 entred into the way: surely our fault is double, & we deserue much
 sorer punishment. This is it that S. Paul ment in this text by saying,
how now? You ran well. Surely this forwardnesse of sayth is a great
 vertue, namely when we be readie to answere God as soone as he
 speaketh the word to vs: but yet is it nothing worth without hold-
 ing out. Then if we be so fickle and inconstant, that when we haue
 gone forward a step or twayne, we be readie to runne back ageyne,
 or else to start out on the one side or on the other: suche vnthank-
 fulnesse is much more shamefull, than if we had neuer harkened to
 God at all: for we can not any more sheelde our selues by igno-
 rance,

the Epist. to the Galatians. 246

since, as they doo which are bred & brought vp in error and mis-
knowledge, who will say, if we knew which is the truth, we would
not doo so as we should neede to be pulled by the eare: but we be
in doubt, and we wote not on which side to turne vs. Then if they
which haue begonne to followe God, yea and haue had some cer-
tayne and infallible instruction by his worde, doo afterward starte
aside, or go backe agayne: doo they not shew that they doo it not
of ignorance, but of wilfulnesse and stubbornesse, as though they
mente of set purpose to spyte God? Now it behoueth vs to marke
well this thing, specially for so muche as God is so gracious vnto
vs, as too shewe vs which is the waye of saluation, which thing
he dooth not too the rest of the worlde. For wee see many blinde
wretches, that runne and trotte vp and downe, and wote not what
they doo: but yet they shewe some desire of seruing God. If a
man aske them whether they thinke they doo well, or no, they
answere, yea: how be it it is but a weening, they bee not sure of it.
But wee on our side haue the warrant of the holy Ghost, which
oughte too bee sealed in our hearts, that the doctrine which is
preached vnto vs is not deuised by men, but that God is the very
author of it. The holy Scripture is sufficiently proued: wee know,
without adding of any thyng, that God is oure guyde, so that
nowe a dayes there is not so very a dullarde or idiote, but
hee is iustly too bee condemned, if hee receyue not the doc-
trine that is preached and set foorth, and maye vppon hys owne
knowledge iudge that hee dooth manifestly make wylfull warre
agaynst God. Seeing that oure Lorde hathe doone vs the prero-
gative too call vs too him, and dooth still dayly allure vs and in-
courage vs to come forward, till wee bee come to our races ende:
if wee bee weery to heare him, and euery of vs would sayne take
his owne scope, to followe whatsoeuer his owne lust liketh: what
excuse or shift can wee hope to haue, that we should not bee con-
demned with the Galatians, for falling to our owne byasse after
wee haue runne well, and bin well forward on our way? Yea and
wee must also marke this saying which S. Paule interlaceth, *Who
hath letted you,* sayth he? He might haue sayde simply as he sayde
in the begynning of the Epyistle that they were quyte gone
away,

away, yea and vterly reuolted as Apostates or backfyders. But he vseth the worde *Let*, to shewe that it is not inough for vs not to turne quite and cleane away from God, but that if wee doo but stoppe or linger that wee go not right soorth on still, nor continue alwayes stedfastly in comming neerer and neerer vnto God: it is alreadie a very dangerous matter. So then let vs beware of Satans wyles, and not onely be afrayde of vtter reuolting from the obedience of oure God, but also beare well in minde, that when the Diuell shall once haue cooled vs, and made vs too slake our pace, so as wee fall to loytering in our goeing: he shall haue gayered ouer much at our hands. Thus ye see in effect what we haue to gather vpon this text. Now to condemne the vnthankfulnesse of the Galathians the better, he addeth, *that that counsell came not of him that called them*. In the first chapter he had sayde, I maruell that yee bee so soone caryed away from Iesus Christ which called you to the grace of his Gospell. For it is good reason that God should be heard when he openeth his holy mouth to teach vs. VVhat are wee? VVretched wormes of the earth, and rottennesse: and yet notwithstanding our Lorde maketh his voyce to ring from heaue, to assure vs that if he inlighten & guyde vs, we can not do amisse, and therefore that wee must depende wholly vpon him, and reste vpon his trueth. But if wee giue eare to this and that, and when God speaketh wee be soaring in the ayre, and hearken to one that whistleth, and to another that singeth: Is it not too shamefull an vnthankfulnesse? If a Scholemaster see his scholers prattling together while he speaketh to them, or buylding of Castles in Spayne, so as they heare not what he sayth: the rodde must bee fayne too walke among them, and good right it should so. Verily a man can not abide that his mate or companion shoulde muse vpon other matters when he is talking with him, but he will take it in scorne and derision. But beholde, God calleth vs, and yet if there come any deceyuer to whisper vs in the eare, wee hearken too him and followe his counsell: which is a token that there was neuer any knowledge in vs too discerne the maiestie of oure God, and too yeelde him the reuerence that he deserueth. VVee knowe that the chief honor that he requireth of vs, is to haue our wittes & minds

the Epist. to the Galathians. 247

bent to vnderstande what he commaundeth and appoynteth. For that cause therefore S. Paule sayth, that the sayde counsell came not of God, who had called the Galathians. Now it is certayne that he had called them long afore that time: Neuerthelesse he thinketh it not inough to haue tolde vs once for all how wee should walke: but also he holdeth on still, according also as wee haue neede too haue the remembraunce of that doctrine to be renued dayly. Then seeing it is so that God is alwayes at hande with vs, yea (as the Prophet Esay sayth, both early and late, that is to saye, seeing he hath a continuall care to bring vs to him selfe, and to draw vs neerer and neerer: it is certayne that our fault is so much the haynouser if wee haue one of our eares in the field, and the other in the towne, as the Prouerbe sayth, and that we be not wholly giuen too him and to his worde. To be short, we see heere that the true perfection of Gods children, is too offer vp themselues wholly vnto him, and to suffer theselues to be gouerned after a peaceable manner with all teachablenesse, so as none of the say, this is mine opinion, this is my fancie, this haue I lerned of men: but alwayes preferre the obedience of sayth before all things. For there is none other lampe to guide vs aright, than Gods word. Mark that for one poyn. Now after that S. Paule hath spoken so: he addeth, *that a little Leuen marreth a whole lump of Dowe.* This serueth to confirme the matter which I touched not long since: which is, that it is not inough for vs, not to make any full reuolting from God, & to forsake him vterly, & to renounce al his word: but that we must also continue pure & sound, & be as it were vntrustted to put ourselues more & more forward, and although Satan deuise and practise too cast blocks and barres in our wayes to stoppe vs, yet must wee not ceasse to go on soorth still. And this is to be marked the better, because the diuell sheweth not his hornes at the first (as they say) to withdrawe vs away from God, but transformeth him selfe into an Angell of light, and creepeth vpon vs by hypathes and mines vnder the ground. And by that meanes are we beguyled. For to our seeming, this or that is no great matter, by meanes whereof wee overleape it lightly, and strike sayle as they say. But wee bee vterly amazed when the Diuell holdeth vs masked in his nettes. Too
bee

Esay. 65. a. 2

bee shorte, S. Paule ment too say here, that when men haue lea-
 ned the Gospell, it is not inough for them to professe the recey-
 uing of the doctrine that is conceyned there: but they must also
 haue a pure, sound, and substantiall sayth, and not swarue aside too
 the right hand nor to the left, nor be corrupted with any error, nor
 admit any mingling, but holde fast the pure truth which God she-
 weth vs. This is the summe of the matter which we haue to gather
 vpon this text. But if euer this warning were necessarie, it is neces-
 sarie at this day. For Satan straynes him selfe too the vtermost,
 too intangle, yea and too imbrace Gods worde, too the ende that
 men might no more discern betweene white and blacke, but that
 al Religions whatsoeuer men list to haue, might be taken for good.
 And such as vse that cunning do serue the diuel, and haue no more
 feare of God nor Religion, than dogges haue. Nowe a dayes they
 that be the best vpholders of the Pope, perceyuing well that their
 abuses haue bin so grosse and out of all square, as it is impossible
 to maynteyne them, say, very well, yet must yee not seeke suche a
 reformation, as to breake of the Eele by the wast as they say: men
 must bee contented with some good meane. And all this is but too
 couer their filthinesse, as if a man that woulde plucke vp a vene-
 mous weede, shoulde but nippe off some leaues of it, and say, Lo,
 nowe it is as good as cut vp. Yea but the roote is still behinde to-
 gether with the residue of it, which is able to doo harme inoughe,
 and that is all one as if it had not bin touched at all. Neuerthelesse
 the world now a dayes is full of such vermine and corruption: for
 wee see that these sticklers and neuters which rowe betweene two
 streames, would sayne disguise our Lord Iesus Christ after suche a
 sort, as he should be lacke out of office, and be no more knownen,
 and that the doctrine of the Gospell mighte bee mingled lyke a
 hotchpotch. And so muche the more dooth it stand vs in hand to
 marke well the thing that is tolde vs heere by the holy Ghost,
 namely that a little Leuen soureth a whole batch of Dowe. Some-
 time this similitude is applied to men: for one scabbed sheepe is
 inoughe too infect a whole flocke, as they say. But Sainct Paule
 speaketh nowe of doctrine, as if he shoulde saye, that wee muste
 holde our owne, and not suffer any thing to bee added to Gods

pure

the Epist. to the Galathians. 248

pure worde, according as we haue scene in the seconde to the Corinthians, how he sayd that suche as giue eare to Satans illusions, are like a woman that hearkeneth to a bauder, whose comming is to beguile & abuse hir. Now as soone as we be so corrupted in our sayth: by and by we be alienated from our Lord Iesus Christ, and we break the promise of mariage which is made betwixt him & vs, as soone as we swarue aside from the simplicitie of the Gospell. And like as in that place he vseth the word *simplicitie* of setpurpose: so in this place he sayth, that if we mingle neuer so little leuen with the dowe, by and by it is all made sowre. VVhat must we doo then? VVhereas it pleased God to shewe the Iewes by his lawe the true meane to walke in such wise as they should not be harried heere & there: in the Gospell he hath taughte vs yet with muche greater perfection, because that there he hath made an end of all propheties. Then seeing it is so: let vs now frame our selues therafter. And although Satan whisper vs on either side, let vs not be as reedes that are shaken with euery winde, but let vs be so rooted in our Lorde Iesus Christ, as he may make vs to indure al winds and wethers by the power of sayth, and all assaultes that can bee put vnto vs. To bee shorte, if wee will bee taken for Disciples of oure Lorde Iesus Christ: let vs not hearken too any other master or teacher than him: for we can not do him greater wrong than to adde any thing to that which he bringeth vs. For it is sayd that it is he whom the father hath set ouer vs with full preheminance, and whiche is the good shepherd, and that they which are of his stocke, will heare his voyce, & eschue the voyce of strangers. Howsoeuer the world go, we must stand whist at that stay, & without resistance follow whither soeuer God calleth vs, and suffer our selues to be so turned & returned by, as we may desire nothing but too submit our selues to his worde as I haue declared before. And therefore although that nowe and then men finde sayre clokings to vernish the minglings withal which they put forth: yet let vs hold vs to that which is sayde heere, namely that a little Leuen is enough too marre a whole batche of dowe: according as wee shall see manie, who too make vs swarue aside, wll alledge, what? It is no renouncing of Iesus Christ, so wee holde the groundes of the Gospell,

2.Co. 11. 4. 3

Iob. 1. 6. 24

Gospell, that wee be iustified by the free goodnesse of God, & that wee can call vpon him in the name of him that hath promised too bee our mediator. VVhen wee haue done amisse wee flee too the onely and euerlasting sacrifice of our Lorde Iesus Christe; and if there bee any small spotted or wormes beside, they must be borne with and winked at. And specially suche as woulde winne by their pride, will say, yea mary Sir, and what else seeke wee but concord? For wee be contented that euery man should walke in the doctrine of the Gospell: but yet is not that a matter of so great importance, that it shoulde bee soo greatly stode vpon. Therefore when the Diuell goes about to beguyle vs with suche baytes, let vs alwayes set this buckler agaynst him, that a little Leuen sowreth a whole kumpe of Dowe. And in very deede euen experience (whiche is termed the mistresse of fooles) hath well shewed in our time how true this Sainct Pauls saying is. For wee see nowe a dayes that where the Gospell hath bin preached purely, there are so many diuers opinions as it is horrible too thinke, so as it seemeth daily that all shoulde go too ruine, and Gods trueth is as it were torne in peeces. And whereof commeth this, but of mens lazinesse in that they woulde maynteyne themselves in rest, and haue their commodities and ease at wyll, too take their pleasure euerywhere, and so haue consented too suche as came too disguyse the purenesse of the Gospell? God therefore hath yeelded them their deserued hyre. For asmuche then as wee see suche examples, let vs bee so muche the warer, and let vs so walke in the purenesse of the Gospell, as wee may refuse all mingling, and vtterly abhorre it. Nowe heerevpon Sainct Paule addeth further, *that bee trusteth of the Galatians, that they wyll not bee otherwisemyned.* VVe haue seene howe the rebukes that he did set downe hitherto heretofore, were rough and sharpe. Nowe when men exceede measure, it is alwayes daungerous for discouraging of men, and for casting them into a melancholie. For this cause S. Paule moderateth him selfe, and seeketh still too bee at one agayne with the Galatians. And in good sooth that is the order which all men ought to keepe, that are desirous too builde vp Gods Churche. It is true that mens vyces ought not to be spared, & specially if there appere any hinderance

of the pure doctrine, or too the ouerthrowing of sayth : then muste wee haue a fire zeale too fight manfully, and to maynteyne the quarrell of our God. Yet notwithstanding we must labour to the vttermoste of our power to bring those backe that are gone astray, and to keepe still those that are yet in good way, though they be weake and go not forward with such strength and corage as were requisite and to be wished. Ye see then what the duetie of those is which haue the charge to beare abrode Gods woord comitted vnto them : that is to wit, that in reproofing suche as were gone astray, their vsing of seueritie & rigour should be such, as yet neuerthelesse they should shew some good hope, to the intent that their hearers be not vtterly ouer-greued, and therevpon fall into wilfulnesse, and shake off all good doctrine. But euery of vs muste apply this too his owne vse. For what causeth vs now and then to gnash our teeth when God rebuketh vs, and to be forepossessed with such stubbornnesse that we rebell agaynst him? It is bycause wee be past hope, and therevpon play double or quit as they say. Therefore our Lord laboreth too bring vs backe when he seeth vs so forlorne, or rather in the way of perdition, and he would still sayne win vs too himselfe againe, howbeit that in the meane while wee knowe not the end and intent that he ameth at. By reason whereof wee shet the gate agaynst him, so as he can not by any meanes compasse vs. So much the more then ought we to minde well the thing that is shewed vs heere by Sainct Paule which is that if our sores bee rubbed, although it greeue vs and sting vs too bee sharply rebuked : yet wee muste not ceasse too abyde it patiently, bycause God meeneth not too throwe vs headlong into the bottomlesse pit, but rather calleth vs home too himselfe. And now according herevntoo, let vs marke that there is none other remedie for all our vyces, than too yeeld our selues too that which God telleth vs. For Sainct Paule presupposeth that which was true: namely that he had preached the doctrine of the Gospell purely, and that he had not intruded himselfe too put foorth his owne dreames and dotages, but had purely discharged his duetie and the comission that was given vntoo him. He sayeth now that the Galathians will thinke all that too bee so. And so he sheweth vs generally, that if we haue bin ouerseene and the Diuel haue troubled our

mindes, and the deceyuers also haue thrust vs out of the way: there is none other help but to hold our peace and to answer Amen vnto our God, and too suffer our selues too bee guyded by his woord, ceasing not too yeelde him true obedience though he come not downe from heauen in visibill shape, nor sende any of his Angelles that beare the badges of his Maiestie, but speake too vs by frayle men, that are not of any greate estimation. Lo heere in effect what wee haue too beare in mynde. Nowe heerevpon Sainct Paule turneth aside the forest matters vnto the Cousiners that had sowne their darnell in the Church of the Galathians. *He that bath disquieted you (sayeth he) shall beare his iudgement, whatsoeuer he bee.* Hereby he declareth that if there bee any whom Satan hath so sore poysoned, that they wilfully prouoke Gods wrath vpon their heades; wee must not bee shaken downe nor moued therewith. This warning is very necessarie. For though wee be hard and slow too beleeue the things that God telleth vs: yet notwithstanding on the contrarie part, when wee spie any error, wee bee ready too runne after it, and so yee see a froward inclination, which is common wel-neere euerywhere, and a vyce more than ordinarie. Furthermore too our seeming wee bee well at ease, if wee can get any couert, too suffer Satan too beguyle vs though he seeke nothing but our destruction. Therefore it behoueth vs so much the more too marke well how it is sayd heere, that suche as trouble the Church shall beare their owne iudgement. For thereby S. Paule doth vs too vnderstand, that there are many despyzers of God, which make no conscience too peruert all things: so they may win themselves estimation with the world, and purchase themselves credit, all is one with them, for they passe for nothing but too exalt themselves. Such maner of men doo trouble the church a thousand waies. There are others who through vayne glorie and too seeme skilfull and sharpwitted, forge new doctrines. That is one other kind of Cousiners. And there are othersome so malicious and spitefull, as they can not brooke any peace and concord, according as it is sayd that the hande of Ismaell should bee against all men, and all mennes handes agaynst him. Then there are a sort that seeke nothing but dissention and variance. Seing then that wee perceyue that the Diuell hath so many bolsterers too turne

Gen. 16. 5.

12.

vs from the right way: had not euery of vs, neede to looke well to
 himselfe, least he be shaken downe: and too continue alwayes sted-
 fast in the thing which wee knowe too bee of our God, whatsoeuer
 this man or that man doo babble or prate? Yee see then that the
 thing whiche Saint Paule ment, is that wee shoulde not one of vs
 looke at another, lyke sheepe which leape one after another intoo
 a riuer or a pit when one is leapt in afore them, or lyke Cranes and
 other byrdes that flie all on a rowe one after another, no wee may
 not doo so: but wee muste alwayes bee constant without swaruing
 aside from the woorde of God. Marke that for one poynt. But a-
 boue all things Saint Paule telleth vs, that wee muste not bee da-
 zeled at mennes gay shewes, when they peruerst Gods pure truthe
 vnder colour of their owne skill: but that when wee see them too
 haue no regarde of any thing, no religion, no feare of God, no awe,
 yea and that sometymes they bee woorse than paste shame, so that if
 they once come so farre forward as too get the Lawe in their owne
 handes, they passe for noman, but do after a sorte spit euen in Gods
 face: I say when wee see them become suche Monsters, wee muste
 wayt that God should execute his iustice vpon them, and shew how
 much store he setteth by the soules which he hath bought so deerly.
 And that is the cause, why he addeth purposely *who soeuer he bee*. For
 heere he intended, too de face all the gay titles whereof men vaunt
 themselues, in setting vp their bristles against God. Like as at this
 day, whereas the Pope turneth Gods truthe ypside downe, and
 through Diuelish pryde mingleth and manglet all things: yet not-
 withstanding he ceaseth not too call himselfe the Seruant of Gods
 Seruantes, the Successor of Iesus Christ, and the Vicar of Saint Pe-
 ter. The Bishops also suppose themselues too haue a very lawfull
 tytyle to suppress all knowledge of the truth, in naming themselues
 Prelates. But Saint Paule telleth vs heere, that when men are so
 disguyzed, they bee but Idolles for all that, and God is vnchangeable
 and altereth nother his nature nor his minde. Then sith it is so: al-
 though men were exalted too the third heauen, yet ought wee too
 take them for starke Dinelles, if they go about to mingle aught at al
 of their owne deuizing, with the pure simplicitie of Gods woord. To
 bee short, we see heere all woordworshippe of man beaten downe when

the obedience of sayth commeth in presence. True it is that in ciuill caces there hath alwayes bin superioritie: but yet muste God not withstanding gouerne stil by his woord, and his seruiss must be ruled thereby, that our sayth may be wholly conformable therevnto: and though all the world should set it self against it, and heape vp neuer so huge and high mountaynes of most excellent titles euen vp too the cloudes, all must be hild but as smoke, yea and as filth and dung. Thus yee see in effect what Sainet Paule ment to say. Yer doth he it not too excuse the Galathians of their vnaduized ouershooting of themselues, but too giue them courage to returne vnto God. There are many too bee seene now adayes which thinke themselues to bee scaped out of Gods hands, and too be quite discharged, when they can say that their Prelates and Shepherdes haue taught them so. But S. Paule admitteih no such excuce, but sayeth that the way for them to scape the damnatio that is prepared for the deceyuers, is to returne to Gods pure truth, & not to refuse to be brought backe againe, though they haue swarued from it for a time. And herewithall also for a coclusion, he doth vs to vnderstand how deere our saluatio is to God, and how great store he setteth by it. For whereof cometh that which S. Paule sayeth heere, namely that all such as trouble the Church shall giue a reckening of it, and bee ouerwhelmed at Gods hand: but of that wee be his heritage, and he taketh all his pleasure in vs, as in them whom he hath chozen and adopted, and for that wee be as it were his accomplishment, as S. Paule termeth vs? Seing it is so: let vs learne to trust in God, seing he hath so fatherly care of our saluation. And so let vs learne to put from vs all false doctrines constantly and with such stoutnesse as we ought to do. For wee see that God is chafed and moued too anger, telling vs that he will neuer pardon those that haue so troubled his. For asmuch then as wee see that God powreth out his indignatio vpon them that haue troubled his Church: let vs haue a zeale answerable therevnto, and let vs abhorre all false doctrines. And when wee see men desirous of nothing but too sowe some troubles: let vs take them as our mortall enemies, let vs make warre valiantly agaynst them, and let vs fight too the vttermost for the truth of our God, assuring our selues that that is the thing wherein lieth all our happinesse.

Thus

Thus yee see in effect what we haue to gather vpon this streyne. And so for asmuch as God hath once called vs too him, and ceaseth not to pricke vs forward dayly by exhortations: let vs hold vs vnder his obedience. And although we see many troubles, dissensions, and debates in the world: yet let vs alwayes sticke stedfastly to the truth which cannot deceyue vs. And for asmuch as we may be soone seduced and deceyued: let vs pray God too giue vs wisedome and discretion: and also let vs giue diligent eare to his woord, as whiche is able to strengthen vs against all Satans illusiōs, and let vs no more be led too daunce after other mennes pypes, as S. Paule warneth vs in the end of this Epistle. Seing then that we haue the meane which God hath stablished too holde vs alwayes too bee of his house and Church: let vs stand stedfast therein. And if we happen too bee turned aside through the foolishnesse and vnadvisednesse of our flesh: let vs by and by herken to the warnings that are giuen vs heere, let vs mourne for our faults, and when wee haue mouried, let vs serue our God, knowing that he is euer readie too receyue vs. And although we see neuer so great a number of despyzers and worldlings which cease not to corrupt and peruert the doctrine of the Gospel, yea and too bee vtterly sotted in their corruptions: although (I say) that we see such stumbling blockes: yet let vs take good heede, that vnder the colour thereof we be not turned away vnto wickednesse, and so be wrapped in the same damnation with them for following of their steppes: but let vs go forward to the saluation that is set afore vs, and wherevnto God prouoketh vs dayly to come.

Now let vs fall downe before the maiestie of our good God with acknowledgmet of our faults, praying him to make vs feelee the more & more, & therewithall to beare with our infirmities till he haue rid vs quite and cleane of the, and clothed vs againe with the purenesse of his rightuousnesse, which ought too grow in vs vntill it bee fully perfect. And so let vs all say, Almighty God our heauely father &c.

The. 34. Sermon, which is the fourth of the fourth of the fifth Chapter.

Upon the fifth Chapter.

My brethren, if I preach **ill** the circumcizion, vwhy

II iij.

suffer

Jo. Cal. xxxiiij. Sermon vpon

suffer I yet persecution : [For] then is the stumblingblock of the crosse put away.

- 12 I would too God that they which trouble you were cut of.
- 13 For you, my bretheren, were called vnto libertie : onely make not your libertie an occasion too the fleshe, but serue yee one another through loue.
- 14 For all the lawe is fulfilled in one vvoord, vvhich is this, Thou shalt loue thy neighbour as thy self.



IT is seene that men are so giuen to their owne profit in all their doings, that alwaies they bow crookedly and ouerthwartly without respect of equitie & vprightnesse. For mens couetousnesse, and the respect which they haue eyther to their profite or too their ease, doth so blind their eyes, as they can discern nothing. Specially when Gods woord is to bee caried abroad, then if a man forget not himself, and shet not his eyes agaynst the things that may turne him away in this world from walking purely before God : surely he shall neuer hold on his course, but bee still starting out, now on the one side and now on the other. By meanes whereof Gods doctrine is oftentimes corrupted, bycause that they which ought too beare it abroad, are inclyned eyther too hatred or fauour, and are afrayde of purchacing themselves some displeasure, or of prouoking some anger agaynst them. Therefore it is vnpossible too serue God purely in our state of calling, vnlesse wee bee fully resolved, yea euen with an inuincible constancie, not to be greued if we be drinen to suffer for the doctrine which wee beare abroad : but to fight lustily vnder the standard of our Capteyne Iesus Christ, knowing that we cannot come to the glory of his resurrectiō, but by suffering aforehand with him after his example. The faithfull must be sayne to fashion themselves vnto that. But the care of such as should teach and haue the office

office of preaching Gods woord, is more particular: for it is certaine that the Diuell is alwayes practizing too put vs out of hart, and he shall finde furtherers ynough in this worlde, according as there are full many that cannot abyde that Gods woord should bee preached purely and vncorruptly. They will not say with open mouth, that Gods name ought to be buried: but yet would they sayne deuize a fashion of doctrine too their owne lyking. Now therefore it beho- ueth vs too looke simply too that which God commaundeth, and to harden our selues throughly to it: according also as we se how Iere- mie was willed to fight, and God promized too giue him a forehead *Ierem. 1. d.* of brasse, to push against those that should come to assaile him. And *18. 19.* for that cause doth S. Paule say now, that if he listed to preach circū- cizion, and to make such a minglemagle as the deceiuers went about to do: he could rid his hands of al vexation, and make euery man to clap their hands at him, or at leastwise he could bring too passe that no man should persecute him and trouble him. For the Iewes would easly haue graunted that Iesus Christ shoulde haue bin preached, so they might haue hild stil the state of Eldership, and the Ceremonies haue bin vsed still, and the Gétiles haue bin as little vntimely borne things to come in aray in theyr trayne behind thē. Yee see then what the Iewes desire was. Sainēt Paule could haue pleased them well in so doying, but that he minded too serue God saythfully and substan- tially. But on the contrary part S. Paule sheweth, that they whiche labored too ouerthrowe the doctrine that he had preached, sought more the fauour and frendship of men, than too discharge their due- tie. Nowe then wee see what is ment by this sentence where he sayeth, *My brethren, if I preached Circumcizion still*, that is too say, if I would agré too make a minglemangle, that Iesus Christe might bee disguyzed, and euery man haue what he woulde aske: no man would be any more offended with mee, I should be welcome euery- where, and I should haue credit by it. But now, is it likely that I will bee at defiance with all the worlde, of purpose too bee tormented? You see then at a woorde, that I seeke not mine owne profite. For what moueth these goodly doctors to make such a mingleman- gle as yee see, but that they would sayne pleasure euery mā, and are loth that any man should trouble them in any wise. Seyng that their

seeking is for ease and commoditie : you ought of good right to suspect them. Now then wee see here, on the one side the thing that I touched not long since : namely that all such as are called of God to the preaching of his woord, ought to be fully determined vpon this, that although the whole world should step vp against them, yet they would not bow, but abide all assaultes, beyng well assured that God will maynteyne them at their neede, and alwayes giue them victorie, so they followe their vocation in pure singlenesse. For wee cannot doo God any greater wrong and outrage, than too submit our selues too mens likings, by turning away from his woord, eyther to the right hand or to the left. Nother is it for vs to leaue any peece of our duetie vndone, but wee must stedfastly maynteyne the truth of God which is vnchaungeable, and ought not in any wise to be altered, though men be neuer so variable and vnconstant. And this is to be marked well, bicause that although men haue some good willingnesse that God should be knowen, and that his truth should bee preached accordingly : yet the most part will commonly bow, when they see the slaunders that are rayzed of the, and heere mens grudgings & repinings against them, specially whē sometimes there shall bee so great broyles, that all is like to go to wrecke. For if we maynteyne Gods quarell as wee ought too do, by and by the slaunders will giue it out that we be wilfull. Like as at this day the Papists do charge vs, first of all with great rashnesse, that we, (who be but a hadfull in comparison of themselues whiche are so houg a multitude, yea and me of so great experiēce, which haue scene so much, and are had in so great estimation and reputation,) will take vpon vs to controll all the states of the world : and secondly that we be to precyze, yea and to malapert, in that wee will haue all mens heads vnder our girdle, and do seeke nothing else but to ouermayster all men, and to make euery man to stoupe to our lure. Lo how wee bee wrongfully flaunders. Neuerthelesse we must rather swallow vp this slander, than forbear the doing of any peece of our duetie. For why? in this behalfe it is not for vs to make any composition as it were betwene man and man. For if twoo parties bee at variance for some summe of Money, or for some Lande, an vmpire may so qualifie the matter on eyther side, as peace shall soone bee made betwixt them.

But

But if we graunt Gods enimies their owne asking, specially to the preiudice of him that will haue his owne right thoroughly maynteyned (as good reason is that it shoulde bee :) what a thing is that? So much the more then behoueth it vs too marke well this lesson, where Saint Paule telleth vs, that to serue God we must not shun, neither trouble, nor vexation, nor repinings, nor reproches, nor anything else, inso much that if it stande vpon the hazarding of our life, we must go through with it. And though there be great frailtie in vs: yet let vs consider that God calleth vs vnto him, and that he is able to remedie al our weaknesse, and to giue vs sufficient strength to holde out to the vttermost. Howsoeuer the case stande, seeing hee imployeth vs in his seruice, (vs I say which are nothing of oure selues :) we must not dishonour him so much, as to make him subject to mens lustes. Thus ye see what wee haue to consider in the first place. Furthermore we bee warned therewithall, to suspect all suche as seeke their owne aduantage and profite, and all suche as disguise themselues, rowing betweene two streames, and falsifying Gods pure truthe at euerie turne, too please men withall. For as I haue tolde you alreadie, we must prepare our selues to many battels, if we minde to serue God simplie. And we must call to minde this sentence where Saint Paule sayde, that if his minde were too please men, hee must of necessitie forsake the seruice of our Lorde Iesus Christ his maister. For as I haue tolde you before, the diuell will not cease to make warre vpon vs on all sydes: and againe, men are naturally disposed therevnto: euerie man coueteth to bee soothed and vphilde, and to haue all his vyces cloked. To be short, there is none but he desireth too bee foded and mainteyned in hys rechelesnesse. And therefore if wee will bee freendes with men too frame our selues vnto their willes and desires: Iesus Christ can haue no more mayster ship ouer vs, and wee shall not onely become vnprofitable for him, but also vtter peruerterers of all. Nowe therefore when wee see that these which pretende great zealousnesse of christian religion, doo seeke their owne profite: let vs hardily conclude, that they deserue not to haue any authoritie. Of which sort are they whiche nowadayes keepe a barking to mainteyne popish abuses, and cease not to slander the doctrine of the Gospell, but labour

Gal. 1. 10.

bour to bring it in discredite with the blinde and ignorant, and yet notwithstanding what is it that the most part of them doo seeke? Some to maintaine themselves in their estate, with their red hattes, horned cappes, and crosses: Others runne after them like houndes in a chace, and these poore storuelings plie them space that they may haue their wages. Besides this, all that euer is done of these pelting hypocrites, and of all the whole stinging and stinking rable of shauelings, (what pretence so euer they make) tendeth too none other end, but to haue their dishes alwayes ful, so that all their fighting is but for their bellie. Also there are a great number of Neuters, which are contented to haue the Gospell preached by halues, but to go too it with so great rygour and seueritie, ô (say they) it is no reason at all, for the worlde cannot awaye with it. And why should not men passe much for Ceremonies (say they?) Although they sprung of superstitions and abuses, yet shoulde wee not go too worke so roughly: for that were too importunate dealing. All they then which cannot abyde too haue the filthie dregges and corruptions of Poperie cutte off to the quicke, do certainly ame at none other marke, than too eschue persecution, and too shrinke awaye from it. And woulde God that examples of it were not too ryfe. But nowadayes ye shall see an infinite number of such as would be ashamed to withstande the Gospell in all respects, consent well ynough with vs to say, In deede it is true, but yet many things had neede to be borne withall, and we had neede to go to it with gentlenesse and modestie. And what moueth them to this? VVhat foundation haue they? See I pray you what they alledge. O (say they) wee see fires kindled euerie where: and what a thing were it too moue yet further troubles that shoulde make them greater? It should seeme that we bee bent of set purpose to prouoke those that are alreadie enemies to the Gospell, and haue the sworde in theyr hande, and are able to rende all vp by the roote: were it not better too beare with things awhile, till God had giuen some rest too his Church? It is certaine therefore that such folke as desire too make truce with those that fight openly against our Lord Iesus Christ, are ful of treason. And so see ye the second warning that is to be marked vpon this text. Furthermore when *S. Paule sayeth, that the stumbling blocke*

blinding blocks of the Crosse shall be done away he meeneth that the world shall no more be so prouoked to refuse the doctrine of the Gospel: for when we preach Iesus Christ crucified simply without any mixture, that doth he purposely name the preaching of the Crosse. Now the worlde woulde alwayes sayne haue solemnities, and first of all wee see that many mennes eares itche, and they desire nothing but that men shoulde flourish in Rhetorike and painted speach, and such other like things. Again we see that many are ashamed of the simplicitie of the Gospell, bicause that if the great and small shoulde bee coupled together, it might seeme that it tendeth too the pulling downe of all highnesse. And shoulde menne bee spoyled and robbed after that maner of all theyr glorie [thinke they?] Manie therefore are ashamed of that. Nowe for this cause Saint Paule sayeth, Go too, it is the preaching of a Gibet or Gallowes. It is true: for to the intent to open vnto vs the Kingdome of heauen, the sonne of God was sayne to suffer our curse, and to indure that death which is so slaunderous before men, yea and to be cursed of Gods owne mouth according to the saying of the Lawe, Cursed is hee that hangeth on tree. Then was our Lorde Iesus Christ faine to come to that poynt, that hee might be our borrow. To be short, hee was as good as overwhelmed. And we see howe the Prophete Esay sayth of him, that he was disfigured like a poore Lazerman, so as men vouchsafed not to looke vppon him, or to count him in the number of men. Also wee see howe the. xxij. Psalme sayth, I am a worme and not a man, I am a mockingstocke euen to the rascalleft sort: insomuch that the theefe did scorne him and scoffe at him. VVell then, at the first sight this doctrine seemeth vnworthie to be receyued. But wee must bethinke vs what Saint Paule sayth in another text: that is to wit, that the world knew not God in true wisdom, and therefore he was sayne to vse another fashion of teaching, which is by foolishnesse. For were wee thoroughly wise, as wee woulde bee taken too bee: wee haue as good an instruction as can bee, in beholding the skies and the earth. VVe see there a mirrour wherein god sheweth vs his infinit goodnesse, power, rightuoulnesse, mercie and wisdom. And so wee see there the great treasures of Gods wisdom, which ought to cauish our wittes to wonder at it.

But

Deut. 51. 23.

Esay. 53. 2.

Psal. 22. 7

Luc. 23. 39

1. Cor. 1. 21.

Phil. 2. 4. 7.

But who fareth the better by it? Nay contrarywise wee see men cobble vp Gods benefites and fill their panches with them, without any thinking vpon him at all, and not onely that, but also to kicke agaynst him that hath pampered them. And when they weene too do God seruice, they plucke away the honor that belongeth to him, and set vp Idols after their owne fancie. Seing then that the world hath not knowne God in true wisedome, and by the order of nature: God was fayne to trie another way, as he did. For if we iudge after our naturall wit, it is a kind of starke folly to say, that the sonne of God, the heade of the Angelles, the Lorde of glorie, the wel-spring of life, the persone to whome all maiestie belongeth, was not onely made a mortall man, and clothed with our state: but also vterly abased, (as Sainct Paule sayth in the seconde too the Philippians) yea and became subiect too our curse, and bare the name of sinne, which is more. VVhen a man speaketh to vs in such phrize of speech, it must needes seeme straunge to vs as it is in deed. But we must submit our selues with al lowlinesse, and consider that forasmuch as we haue not profited by the things that god hath shewed vs from the beginning both in heauen and earth, we must bee fayne to come to this other schole. Thus much concerning this streyne where Saint Paule sayth, *then is the stumbling blocke of the Crosse put away*. But to be short, we must gather vpon this Text, that if there be any absurditie in the Gospel according to our vnderstanding, the same must not make it out of taste with vs, but we must cōsider that God intendeth to trie our obedience, by sending vs to the death of our Lorde Iesus Christ, and that there we see as it were the gulfe of hell, seeing that the sonne of God is there to beare our condemnation, and is become our suretie there to pay all our dettes. Againe let vs consider further, that from death there was a goodly passage vnto glorie, which appeared in his resurrection. For the Sonne of God hauing suffered through infirmitie, (that is to say, according to the ordinance of God his father, and according to his owne good will also, wherby he consented to submit himselfe to such bondage) and hauing suffered in such wise that hee ouercame death by the power of his holy spirite: he obteyned such a victorie, as all knees must nowe bow before him, and he hath a name aboue all names,

and

and men muste knowe that all the Maiestie of God appeared and shone forth in his person. Thus yee see that wee neede not to bee ashamed of the Gospell. And aboue all things let vs holde faste that which Saint Paule in the first to the Romaines calleth the power of God to the saluation of all beleeuers. Then as for the worldlings and such as are swolne with pryde and ouerweening like Toades, let them despize the Gospell as much as they list, and let them perish in their owne cursednesse; and in the meane while let vs with all humblenesse of sayth imbrace the sonne of God, who offereth himselfe to vs of purpose, to lift vs vp to the glorie of the kingdom of heauen. But heere is yet more: namely that Saint Paule matcheth *Stumbling*, and the preaching of the Gospel together as things inseparable. It is true that wee must eschue all stumblingblockes as much as is possible: for wo be to him by whom stumblingblockes come. But yet muste Iesus Christ raigne, and haue his full scope, though all the whole worlde shoulde stumble at him. The woorde *Stumblingblocke*, importeth a stoppe, hinderance, or let, as if there were a rough and stonie way that had some thornes and bushes, or some other comberances in it, the same were a meanes too make men stumble. Nowe it were to be wished that Iesus Christ might go on freely, and that all the worlde would receyue him, and that nothing might stoppe the preaching of the Gospell from the one ende of the worlde to the other. I say we ought to wishe it as much as in vs is. Howbeit let vs learne that God intendeth to trye the obediencesse of our sayth, by giuing Satan the brydle whic casteth many stumblingblockes and cumberances in our wayes. Too bee short, our Lorde Iesus Christ is not without cause called a stone to stumble at, and a stoppe for all men too dashe agaynst, and by that meanes too breake their neckes. And in the ende (as it is sayde in Saint Luke) they must be crushed by that stone, for it is too hard for their stubbornnesse. And this is verie much for our behoofe. For we see many men so nice, that if men agree not to the Gospell out of hande, they thinke themselues quite and cleane discharged and set free before God, from maintaining the quarel or care any longer. If all Kings and Princes had caused it to be proclaimed by the sound of a trumpet, that there shoulde be no more fighting agaynst Gods truth:

Ro. 1. 16.

Mat. 18. 4.

7.

Esa. 8. 14.

Luc. 2. 34.

truth: euerie man woulde make countenance too bee of the same minde. But nowadayes ye shall see great crueltie, tyrannie, spytefulnesse, manacing, and such other like things. Again ye shall see that the most part of the enemies are as greedie wolues that desire to deuour all, and seeke to shed innocent blood, to the intent that they may haue their goodes. Other some haue a frenlike zeale, inso-much that they woulde sayne haue the name of God cleane wiped out, and the doctrine of the Gospell vterly quenched. VVhen men see this: ô (say they) I will not meddle with it. VVhat? Shall I bring all the world in my toppe? Is it not manifest that they which haue tasted this doctrine are but a handfull of men, and that all others are enemies too them, or else they doo reiect them or laugh them to scorne, or at leastwyse beare a poysoned and malicious heart agaynst them? Yee see then, that verie fewe are so strong, as too beare out the stumblingblockes of the Gospell, when they see as it were logges cast in theyr way, and that Iesus Christ is hyndered by Satan, and by the practises of his vnderlings. O (say they) wee muste needes backe againe. Yea and what a number are too bee seene at thys day, whiche will say that this doctrine bringeth store of stumblingblockes? Againe, see I praye you what diuersitie of opinions it hathe (say they.) Beholde such a one speaketh thus, and such a one thus. Furthermore whē the wicked sort which set their tongues to sale lyke harlots in a Brothelhouse, and cast out blasphemies agaynst God and his woorde, finde any cloke eyther too despize or too reiect the Gospell: by and by many wretched folke haue theyr tongues fyled to say, Alas, we see that this doctrine bringeth great stumblingblockes with it. Yea and Iesus Christ shoulde not bee that whiche the holy Scripture reporteth him too bee, if the Gospell caused not many stumblings. But yet muste wee not bee dismayed at them; wee muste rather overcome them. Thus ye see what wee haue too gather vpon this streyne, where Saint Paule sayeth that wee shall neuer holde out in the fayth of the Gospell, except wee bee armed with such constancie, as not to turne out of the way, let Satan do what hee can. Verely (as I sayde afore) wee must (as much as wee can) eschue all stumblingblocks, and go on forwarde, and put them aside. VVe haue seene heretofore

the Epist. to the Galatians. 256

how euery of vs ought to behaue himselfe, insomuch that the Prophete Esay speaking of the preaching of the Gospell, sayth that the way must bee made leuell, and that the thing which was rough and crooked before, must now be made smooth and streyt. VVell then, we must do what we can that it may be so. Howbeeit forasmuch as God wil haue vs to be humbled, and that there must needs be stumblingblocks and comberances, and it cannot be but that Iesus Christ must reigne in the mids of his enemies: let vs go forward and defie all Satans practizes, and not mislike of the Gospell for it, though we see neuer so many stumblings and stumblingblockes abroad in the world. Now S. Paul hauing sayd so, addeth, *I would to God that al they which trouble you were cut off.* It may seeme at the first blush, that S. Paule is moued here with to much choler, when he wisheth that all those which sow their darnell and errours abroad to peruert Gods pure doctrine shoulde bee dispatched, that the diuell might possesse the, and that they might neuer find mercy at Gods hand. For so doth the word *Cut off* betoken. But we must mark, that the zeale which we ought to haue of Gods glorie, forgetteth all worldly respects, when they be put into the balance together. Howbeeit before we go any further, let vs first note that in this word *Cut off*, S. Paul hath spoken by a similitude. For those rascals that had corrupted and falsified the doctrine of the Gospell, stroue for Circumcizion. VVell then (sayth he) pare off and cut off as much as ye list, and yet all your seeking is but to haue other me busied about such pelting trifles as wel as your selues. But as for me, I would that all such deceyuers were quite and cleane cut off, and that God would sinke them or root the out, & so cast the off and damne the, as they might not haue any hope of saluation. Nowe let vs come to that which I haue touched. I tolde you shortly, that whē men make war agaynst God, we must become such deadly enemies vnto them, as we must vtterly put out of minde all kinred and friendship, and al that else is: for otherwise we do not our dutie in any wise vnto our God, who, seing he beareth the name of our father, and doth vs the honor to take vs for his children, ought at the least to haue his glorie esteemed of vs aboue all things. But wee muste passe on yet further. For what is the Maiestie of God? Agayne, howe precious ought vs trithe too bee vntoo vs? Moreouer

Psal. 69. b.
10.

Ro. 12. d. 18

Moreouer, seeing that he doth so ioyne his glorie with our welfare, as we cannot procure the one without the other: yea and that we can neyther profite him nor disprofite him, though we were neuer so zealous to mainteyne his quarell, for he hath no neede of vs, neither needeth hee to borow our helping hand, but yet he maketh vs his deputies or agents, too none other ende but that euerie of vs shoulde seeke his owne profite, howbeit not of this worlde, nor in these corruptible things, but in the euerlasting saluation of oure soules: seeing (I say) that God imployeth vs after such sort, and we notwithstanding bee still retchlesse and colde: is this treacherie of ours excusable? Nay wee must come to that which is sayde in the Psalme, The zeale of thine house hath eaten mee vp, and the raylings of them that rayled on thee, I haue taken to my selfe. Certes, this was fully accomplished in the person of our Lorde Iesus Christ, as in the heade of the Church. And Saint Paule sheweth that wee must be fashioned like vnto him as our patterne, so that whensoever we see Gods honour defaced by men, euerie of vs must set himselfe manfully agaynst it. Thus yee see breefly that the rule which wee must gather heere, is that wee must preferre Gods honour before all things, yea euen before a whole million of liues if we had them. Then is it not for vs to spare men, when they streyne themselves to the vttermost of their power to trample Gods name vnder foot, to turmoyle the doctrine of saluation, to bring to passe that we might no more knowe what religion to sticke vntoo, and to driue away all peace vtterly out of the Church. Therefore if wee see men applie their indeuers that way, is it not reason that we should bee their aduersaries? Truly if it bee possible, wee must procure freendship and agreement with all men, yea on our owne behalfe, and so farre forth as lyeth in vs, sayth Saint Paule to the Romanes. But when wee see these naughtipackes aduance themselves agaynst God, and thrust forth their hornes too dosse at him: it is good reason that euery of vs should steppe forward, and shewe in deed that wee bee no more our owne men, but that for as much as our Lorde Iesus Christ hath bought and payde for vs so deerely, hee ought of right to be Lorde both of our life, and of our death. Ye see then why Saint Paule maketh heere so sharpe a withe, namely that they which had troubled the

the Epist. to the Galathians. 257

the Galathians might bee utterly alienated from God, and drowned in the gulfe of damnation. Now if it be objected that this wish is agaynst the rule of charitie: the answer is easie enough. For we bee bound to loue our enemies, yea though they persecute & vex us: and although they seeke nothing but our destruction, yet must we procure their welfare & saluatio to the vttermost of our power, and we must haue pitie & compasion of them to see the so giuen ouer vnto Satan. Thus ye see what charitie importeth. But yet for al this, God must be aboue all, as I haue declared already. Therefore Charitie is betweene man and man. VVhen any man shall haue done me wrong, I must forget it. Though he beare me malice, yet must I procure his welfare. But when it cometh to the maynteyning of Gods quarel, there me must be esteemed lesse than nothing as I haue sayd already. Yet notwithstanding we doo cleane contrarie. For what else is the comon practise, than to stoupe and stryke sayle when God is misdeltwith? And yet in the meane while euery man will follow his owne right to the vttermost. As for example: There is a man that hath committed a very haynous crime, he deserves to be punished: and if he be not corrected there is an euill gap opened to bring in corruption. There is some mā of authoritie, and (to go no further) they that ought to shew the way of saluation, they that preach the worde of God, euen they I say are secne to liue wickedly, they be ribauids and lewd folke that serue to no purpose but to make confusion and debate. And yet for all this, they must not be cut off, they must not be handled roughly will some say. A drunkard, a whoremonger, a varlet shall be maynteyned. To be short, there shall be nothing but contempt of God, & the Gospell shall be vnregarded euery where, and yet must all of it be suffered vnder colour that there must some clemencie be vsed: yea many, and in the meane while Gods honor must bee leste at randon. But if ye doo neuer so little touche these men that are so gentle, or at leastwise pretende to be so: by and by they fall out into deadly defiance, saying: why not? suche a man harhe doone mee suche a wrong. They fight it out to the vttermost. VVell then, they indure all things that can be at the hand of Satans vnderlings, yea euen 2. Cor 11, too bee buffeted and boxed about the eares by them with shame 6. 20.

Kk. enough,

Gal. 1 b. 8.

inough, as Sainct Paule sayth in the seconde to the Corinthians: and yet in the meane-while they can not abide that God should be auenged of the dishonour that is doone vnto him. Nowe then wee see that S. Paules zeale was well ruled, and if any man had doone him wrong in his owne person, wee knowe he woulde haue beene patient in that behalfe. But now that he seeth Gods Gospell coming to suche an afterdeele: he can not abyde that: but setteth him selfe agaynst it, wishing that suche men were damned. Yea verily: for he had no regarde of him selfe, but (as I sayde afore) preferred Gods honor before all the whole worlde. Thus ye see how we may be safe fro straying: namely if we looke simply vnto God, and giue not heede to our owne affections, but bee gouerned by the spirite of vprightnesse and discretion, so as God make vs too discerne how farre soorth wee must fight, and how farre soorth we must resist. Then if wee once haue such discretion, and bee gouerned by the holy Ghost, we may with S. Paule, with Dauid, & with the residue of the holy Prophets defie men, when they go about to turne vs away from the purenesse of the known doctrine: yea and wee might curse the very Angels if neede were, according as Sainct Paule hath sayde heeretofore, where he defyed the Angels of heauen, if they shoulde set them selues agaynst the doctrine of the Gospell that he had preached. Not that the Angels doo euer set them selues agaynst it: but that if it were possible for them to doo so. As if he should say, put the case that an Angell shoulde go about to ouerthrow your fayth: yet should ye rather sende him to hell, and holde him for a feende, and curse him, than be turned aside from the right way by him. Yee see then that wee must in all respects rest wholly vpon God: and moreouer let vs bee afrayde of that saying, as though we heard it thunder from heauen agaynst all suche as trouble the Church. For thoughte it bee but Paule that hath spoken it, yet dyd the holy Ghost guyde and gouerne hys rung. For asmuche then as he was the instrument of God to vtter the sayd sentence: it is as much as if vnrepealable iudgement were alreadie giuen agaynst all suche as go about to breake the vnion of fayth, and the agreement of brotherhood that ought to be among all Gods children, and to sowe strours and heresies to falsifie the

pure

pure truth. Furthermore God sheweth how deere he loueth vs, (as hath bin declared this morning) wherein he giueth vs a warrant of the fatherly care which he hath of our saluation, in that he taketh suche vengeance on all suche as would disappoynt the same. And finally he sayth, *Brethren, yee bee called too free some: onely make it not an occasion of fleshynesse, but serue yee one another in loue, because it is the true fulfilling of the Lawe,* and the very squire also whereby wee must rule all our works. Heere Saint Paule sheweth, first that his striving is not too bring too passe that men might lyue at their owne ease, and euery body sport as they list them selues: but that wee might bee free before God. And that is well woorth the marking. For as soone as this worde freedome or libertie is spoken of, euery of vs is so inclined to his fleshly lustes, that by and by wee thinke with our selues, very well, then may I do what I list, I am no more restrayned, I neede not any more to thinke my selfe so much bounde, nor to make so great scruple of conscience as I haue done. Thus yee see howe that vnder the pretence of libertie, euery of vs makes him selfe thrall to his owne affections. For it is a pollicie of the Diuels, to deceyue and beguyle vs in the things that seeme to bee good, yea and to turne them to the cleane contrarie. For (as I haue declared heeretofore) it is certayne that al such as couet to liue after their owne liking, become wretched bondslaues, and are hild in strayer bondage than such as are set in the stocks or manacles. And why? Let vs consider a little what tyrannie there is in our lusts & passions. If a man follow his owne lusts, surely he must needes shake off al shame, & forget himself, & become a very beast. Lo here the goodly libertie that all men seeke comonly by nature. But I haue tolde you that the libertie wherunto S. Paule exhorteth vs, is another maner of thing. It is not that we should runne at rovers, and haue no bridle to holde vs in awe: but that we should consider what God requireth of vs, and be ruled by his holy word, & none of vs become so lordly as to say, this or that must be done. For when men take vpon them to rule vs by lawes and ordinances of their owne making, it is certayne that they doo but (as yee woulde say) make infinite cordes to strangle poore soules withall. S. Paule then sheweth that the libertie which he preached, & for the

mayntenance wherof he stode so stoutly agaynst the declinens, is not that men should overshote theselues & take leaue to do what they list, but that they might freely serue god, & be no more racked and tormented with vnquietnesse, as we see poore ignorant soules to be, who beeing hild fast in superstition, are euermore in doubt and grudge of conscience, making questions of euery thing, & neuer beeing resolued of any one poynt. Of which sort also are the Papiſts, who haue an infinite number of doubts among them. And no maruell at all: for they knowe not too what master they must yeeld their account. Euery of them talkes according to the disposition of his owne brayne: [one sayes] to my seeming such a thing would be good: [another sayes] Lo this my deuotion telleth me: [and the third says] it were good yet that this or that were doone more. Now when they be once entred into suche a maze, at length they fall to doubting whether they may kembe their heades or no, and make a scrupulouſnesse with whiche finger they shoulde feede them selues, and of euery thing else. To bee short, there is neyther ende nor measure of their fondnesse. VVhen S. Paule intendeth to shew what it is to be wrapped in mens traditions: he saith that whē they haue once forbidden too eate flesh, anone after they forbid to tast it: and when they haue forbiddē to tast it, soone after they forbid to rouch it. Yee see then that the way for vs to maynteyne the libertie that is purchased for vs by the death & passion of our lord Iesus Christ, is first too knowe in what wise God will bee serued and honored, to the ende wee be not tossed with so many scruples of conscience for want of discerning what is good or euill, but determine fully and certainly with our selues, to follow Gods word, assuring our selues also, that in so dooing wee can not doo amisse. And secondly to serue one anothers turne, that none of vs bee so addicted to his owne selfe as to ouermate his fellowes, but bee so gentle & kindharted as euery of vs haue an eye wherin he may aduantage or succor his neybour: absteyning frō all offence giuing, so as it be not sayd, I care not for suche a one or for suche a one, I passe not whether he sinke or swim: but that (for as much as our Lorde Iesus Christ hath linked vs together too bee members of his Church) wee holde fast the sayde doctrine, that is too witte, first that

Caj. 2. d. 21.

that God be honored and serued among vs as he commaundeth, and secondly that wee agree in suche wise together, as wee labour through meeknesse to matche our selues one with another, and to serue one anothers turne, notwithstanding that wee be free still to Godwarde as in respect of our consciences.

And now let vs fall down before the maiestie of our good God with acknowledgement of our sinnes, praying him to make vs so too feeble them, as it may humble vs before hym, and drawe vs too true repentance, and wee go forwarde therin more and more, growing continually vnder the burthen of our sinne, till wee be quite cleansed and vtterly ridded of it: And that it may please the same good God to beare with vs, and not to handle vs so rigorously as he could doo, but to guide vs in suche wise by his holy spirite, as he may both forgieue and forget our sinnes, till we be fully cleansed fro them. That it may please him to graunt this grace, not only to vs, but also to all people and Nations of the earth. &c.

The. 35. Sermon, which is the fifth

upon the fifth Chapter.

of fifty on of fiftie say.

- 14 For all the Lawe is fulfilled in one vvorde, vvhich is this, Thou shalt loue thy neighbour as thy self.
- 15 If yee bite and deuour one another, bevvare that yee be not consumed one of another.
- 16 But I say vnto you, vvalke after the spirite, and yee shall not fulfill the lusts of the flesh.
- 17 Surely the flesh lusteth contrarie too the spirite, and the spirite contrarie to the flesh. For these things are one agaynst another, so as yee can not do all things as yee vvould.
- 18 But and if yee be led by the spirite, then are yee not vnder the Lawe.



Iob. 13. d. 35

We see that Moyses intending to bring the lawe
 into a summe, to the ende wee might knowe
 what was taught vs and tolde vs : sayth that
 God will be loued of vs, as good reason it is
 that we should first sticke vnto him & be knit
 vnto him, and afterward that there should be
 such a bonde of friendship among our selues,
 as we might bee knit together as members of one bodie. And our
 Lord Iesus Christ also sayth that that is the thing wherby his disci-
 ples may be knowne : shewing therein that he brought not vp any
 doctrine contrarie to that which god had always given to the peo-
 ple of olde time. And for that cause S. Paule sayth nowe, *that the*
fulfilling of the lawe consisteth in this worde, that we loue our neighbours.
 Not that God ought in the meane while to be forgotten (as I haue
 tolde you heeretofore) for it is good reason that hee should be set
 formost, and bee preferred before all his creatures, in so muche
 that for his sake wee ought to forget euen our father and mother,
 our wife and children, and all that euer is in this world. Neuerthe-
 lesse, to loue God, and to loue our neighbours in their degree, are
 not things contrarie. For when euery man walketh in charitie,
 thereby he sheweth the loue that he beareth to his God, according
 also as I haue declared. And that is the cause why I stande no longer
 vpon these poynts. To be short, if wee be giuen to our selues, it is a
 token that wee know not what it is to cary Gods yoke : for that is
 the thing wherunto our own nature driuerh vs. Now (as we shal see
 anon) men are wholly inclined to all euil, & therewithal they giue
 the bridle to all their lusts, they make war agaynst God, & al their
 whole life is nothing else but a rebellion, which sheweth that the
 diuell doth so possesse al our affectiōs that God can not way with
 vs, til we haue beatē down al that is of our own nature. Now then
 we know that he which loueth his neighbours, seeketh not his owne,
 nor is giue to himself. That therefore is a true & certē profe that we
 be desirous to obey God, & to rule our life according to his word.
 Also our Lord Iesus Christ beginneth at the same poynt whē he in-
 tendeth to shew briefly what his doctrine is : It is (saith he) a lear-
 ning to renounce or forsake our selues. For so long as we followe

our

our own trace, we must needs go ful cōtrary to Gods wil. So then it is not without cause that S. Paule saith in this text, that the whole law cōsisteth in this poynt, that we loue our neibours. But it beho- ueth vs to mark, that by this word *neibour*, God meeneth not our kinsfolk & friends, at whose hāds we hope for some profite or ad- uantage, or which haue deserued some recōpence at our hands: but he wil haue vs to haue an eye to the cōmon aliance which he hath set amōg vs. Therefore we be al formed after his image, & we beare his mark. Besides this, we be al of one nature, & that ought to hold vs in true vnitie & brotherhod. But many make thē selues vnwor- thy of it: for some be ful of wilnesse & malice like foxes: some are full of pride like lions: some are like rauening wolues, that seeke nothing but to deuour al: and other some are ful of shrewd turnes and harmefulnesse [like Apes.] All these (as much as in thē is) do cut themselues off frō the aray & companie of neibours: but in this cace we may obserue Gods order. And although men on their side deserue not to be counted & taken for neibours: yet notwithstan- ding in bearing them loue, wee shewe it is good reason that God should ouerwey our owne naughtinesse. VVee see then that suche as are our eninies & labour to deuour vs, do notwithstanding not cease to be our neibors, in respect of the order that God hath set. And for the same cause also our Lord Iesus Christ telleth vs, that it is no charitie, to recōpence him that hath done vs a good turnie or seruice, nor to loue those whom we like off, or at whose hands wee looke for some profite. For the heathen do as much as that comes too, but they do it not to obey God & his law, and when we haue regard of our own profite, it is rather a louing of our selues thā any poynt of charitie. For the marks that charitie shooteth at are God and the communion or felowship that ought to be among vs, as I haue said afore. Now then we see it is a true prooffe that we be desi- rous to loue God, when we indeuer to doo good euen too them that are vnworthy of it. Moreouer the adding of this saying, *as our selues*, is not to the intent that euery man should first loue him selfe, and then afterwarde loue his neybour nexte. But our Lorde ment too rippe vp the sore that hindereth vs too liue in charitie: whiche is (as I haue tolde you alreadie) that if men were not

*Matth. 5.
g. 46.*

so giuen to selfeloue as they be, there would be good loue & agreement among all men : but forasmuch as wee be so much giuen to loue ourselues, and the excesse of that affection blindeth vs in such wise, that it bereeueth vs of all reason, equitie, and vprightnesse: therefore God saith that we must loue our neighbours as ourselues. For were not that sayd expressly : we would talke muche of louing our neighbours, & say they ought to be loued : but all would be but dissimulation, after the maner of these hypocrites, whiche protest that they would their enimies no harme, but rather that they wish them good, and could find in their hearts to procure the good. But let vs come to the triall that God setteth downe heere, & let euery man looke into himself, & then let him iudge whether he loue himself to much or no, or whether the loue that he beareth towards his neighbours, be not ouerfaynt & cold. To be short, here God ment to remedie the hypocrisie wherwith we be too much blinded. Also he ment to waken men, that they might learne to leaue their flattering of theselues when it is sayd, it is not enough for you to loue one another, but ye must loue your neighbours as your selues. And thereby we see how farre we be wide from the perfection of the Lawe, and that it standeth vs in hande to fight agaynst our owne nature that we may obey God. VVhat is then the true exercise of Christians? It is to acknowledge & bewayle their own sinfulness and infirmities in discharging their dutie towards God, and thervpon to labor and indeuer to winne of themselves from day to day, so as their lustes may not ouermaster them, but rather that God may haue such superiority, that in stead of louing our selues, we may labour to imploy our selues in dooing good whersoever he calleth vs. Furthermore S. Paule hauing shewed the perfection of the law, & the mark that wee muste come at to rule our life according to Gods worde, addeth *that if men doo bite and snatche one at another lyke Dogges and Cattes, they muste needes bee consumed in the ende.* And this is too shame them the more, whiche are so fleshed in their quarellings and brawlings, and doo so close their eyes agaynst all reason, that they care not what come of it so they maye satisfie their luste of reuenging. And what shall yee saye by it sayth Sainct Paule? Naturally yee couet too preferre youre selues : for that is common

common too vs euen with the beasts. Yee see that the beast which hath nother reason nor vnderstanding, doth notwithstanding labor to preferue himselfe, and shunneth harme. Much more reason is it that men which discern betweene good and bad, should haue the same indeuer of mainteyning themselues, and of continuing safe & sound. But now let vs see what followeth vpon hatred, quareling, brawling, strife, rayling, and such other like things. It followeth that wee must bee all consumed in the end. Needes then must the diuel haue vtterly bereft them of all reason, which rage and rushe foorth after that fashion in their excessyue hatred, and cannot by any meanes bee moderated. Too bee short, S. Paule sheweth that although there were no Lawe of God too make vs afayd too offend him: yet if wee were well aduised or had any droppe of discretion in vs: wee should haue some stay of ourselues, so as wee should not quarell and brawle one with another as wee doo. But wee runne wilfully and as it were of set purpose into our destruction: and that is against nature. Yee see then how diuelish men become whē they bee once chafed, insomuch that they seeke their owne decay. And why do wee hate our enemies? It is because wee will needes gyue brydle to our affections. But marke our excuse: O (say wee) they ment mee harme, they procured it, and they haue done it. Very well: what for that? VVhat shalt thou win by making two diuels of one (as the proverbe sayth)? or by seeking too make the fyre too burne hotter which is kindled ynough and to much already? It wyll but double his rage and make him feercer than he was before. Seing it is so: why wilt thou go about to end the matter with the destruction of you both? Howbeit, if wee should do it in none other respect than that, it were not ynough: for therein wee should bee too fleshly. For if I absteyne from all hatred, because I shoulde receyue harme by it, I doo still seeke mine owne profit. But God will haue vs to shet our eyes continually in respect of our owneselues, and to shake of all ill will, and to tread all strife vnder foote. And why? To the end that he himselfe may haue all maysterhod ouer vs. And although men giue vs cause too hate them for their naughtinesse: yet notwithstanding forasmuch as God hath knit vs together, let vs abyde in that vnitie. Therefore the honour that wee must yeelde

vnto God, is to renounce ourselues, to the end we may loue them that hate vs. And as I haue tolde you alreadie, this warning is not superfluous. For Sainct Paules intent is too shame suche as are so fire at the first dashe, that reason can neither appease them nor stay them. Therefore when men be so hot, and sling themselves at al aduerture: things must bee alledged agreeable to their nature, to make them ashamed, that they may bee drawn too the obedience of God. S. Paule then ment heere to bring vs by little and little to the ouercomming of all our affections, which are to farre out of square, too the end that whensoever wee bee prouoked to hate any man, or to be reuenged of him, we may consider thus with our selues: what will bee the end of it, but that we shall one of vs consume another lyke dogges and cattes? And when we haue considered that, wee must proceede yet further: which is, that although our hatred myght aduantage vs neuer so much, although we might alwayes haue the vpper hand of our enemyes, and although wee could bring all our practizes and attempts to effect: I say although wee might haue aduantage by gyuing head to our passions: yet were it but a prouoking of Gods wrath, seing we could not yeelde so farre vnto him, as to loue those that are vnworthie. Sith the case standeth so, let vs bee afraid & submit ourselues with all humilitie. And forasmuch as it is a hard thing, let vs fight so much the more manfully, tyll God haue gotten the maysterie, and wee renounced our selues as I sayde, forsaking all our owne nature, too the ende that wee may keepe the sacred vnitie which he did set among vs, when it pleased him that wee should bee one flesh. Now herevpon Sainct Paule addeth, that if wee mind to restraine the lustes of our fleshe from reigning in vs: wee muste *walke in the spirit*. Furthermore the battell is ryght harde: so that wee doo not what wee would do: but although God haue reformed vs and touched vs to the quick, so as wee would fayne please him in all poynts: yet notwithstanding wee shall not yet atteyne too perfection, bycause our owne nature will alwayes leade vs vntoo euill. But before wee go any further, wee must marke that by the word *Fleshe*, Sainct Paule meaneth all that is in man, and what euer we bring with vs by our birth. According also as our Lord Iesus Christ declareth sufficiently

the *Epist. to the Galathians.* 262

in the third of Iohn. That which is borne of fleshe (sayth he) is fleshe. *Iohn. 3. a. 6.*
 By the woorde *Spirit* he meaneth not the Soule of man, but the
 grace whych God giueth vs when he bringeth vs backe to his obe-
 dience, & correcteth our vyces & all that is contrarie to his word.
 And the terming of men by the name of *Flesh* in the holy scripture.
 is in way of contempte. But yet in this texte it is a marke of vyce
 and corruption. Sometymes when the Scripture speaketh of fleshe,
 it saythe: verie well, what else are men but fleshe? that is too *Psal. 78. d.*
 say, but rottennesse? Ageine, all fleshe is grasse. And ageine, what *39.*
 are the Egyptians? They bee fleshe and not spirit. Yee see then *Eesai. 40. b.*
 that vnder this woord fleshe, men are taught their owne frayltie,
 and doone to vnderstand that they be but earth and dust, wormes, *6.*
 and woormes meare. And this serues first of all to humble them. *Eesai. 31. a. 3*
 But when fleshe is matched ageynst Spirite, then are not men
 taken in their first state as they were created of God: but it serueth
 too shewe that they bee corrupted and full of infection and wic-
 kednesse, so as there is no taste at all in them to discerne aright,
 but they are vtterly peruerterd in all their lustes. Yee see then that
 whereas our Lord Iesus Christ sayth wee bee fleshe euen from our
 birth: his meaning is that wee bee blind wretches, which haue no
 wit at all too come vntoo God: and that although he haue put an
 vnderstandyng in vs to discerne good & euill: yet notwithstanding
 wee bee growen brutish, and cannot come to him, and al the reason
 that we haue, serueth but to make vs vnexcusable: and finally that
 we couet nothing but vtter euil, & that loke how many affections
 wee haue, so many are the enemyes that fighte ageynst all rygh-
 tuousnesse. Lo how the holie Ghost blazeth our armes, wheras
 most men bragge of their owne free wyll and of their vertues: it
 is sayd that there is nothing in vs but sturke corruption, & that the
 same is as an enmitie against God, and separateth vs from his righ-
 tuousnesse. True it is, that our Soule or mind is oftentimes called
 by the name of Spirit: for the woord *Spirite* or *Ghoste* betokeneth
 an inuisible substance, which cannot be seen nor felt as can a body.
 The Angells are Spirites, and so are the Diuells also. Howbeit
 these are corrupted spirities and alienated from God, so as there is
 nothing but vtter wickednesse in them. So then our soules also are
 Spirites,

Spirites, but yet they bee spirits infected with sin, which thing happened too them when wee were chaunged and abaced and Gods image defaced in vs by the fall of Adam. Now then there had need to be some renewment therof: and that renewment is called spirit, which is when God reformeth vs and maketh vs new creatures by his holy spirit. The first poynt wherof is, that we be inlightened so as we conceiue the things that were hidden from vs by nature: for faith is the speciall gift of God, bycause it is impossible for man to conceiue the things that are for his soule health, vnlesse God haue wrought in him. Yee see then that sayth is a gift of the spirit (as wee shall see hereafter in due time and place) inso much that as wee haue not one good motion to come vnto God, and to frame ourselues to his will, except he gouerne vs: so also forasmuch as he hath adopted vs, he giueth vs his holy spirit, which is the true marke that sheweth vs to bee Gods children. Too bee short, looke whatsoeuer God putteth intoo his chosen and faithfull ones too correct theyr wicked and sinfull nature: the same is comprehended vnder the word Spirit. Now S. Paule sayth that wee must walke after the spirit, and then wee shall not fulfill the lustes of our fleshe. Hereby he giueth warning too such as delight too much in their owne vyces and take leaue to do naughtily vnder pretence that they be not able too withstand it. Heere he wakeneth them vp, and telleth them that they be without excuse: and that although they bee giuen vntoo naughtinesse, yet they ought too seeke the remedie of it. And what is that? Truely wee shall not finde it in ourselues, but God will supply in that behalfe, by giuing vs grace to fight in such wyse against all our lustes and wicked affections, as his holy spirit shall reigne in vs, and get the vpper hande of them. God will not deceiue vs in making vs such promise: and therefore let vs hye vs to him as diseased folke to a Phisition. Too bee short, S. Paule hath an eye to the excuse that men would bring, and are wont too bring in this cace. O (say they) wee bee fleshly, and charitie is an Angelicall perfection: and how then can wee keepe it, seing wee be giuen to all euill, and our owne sinfulness caryeth vs away? If sinne reigned not in vs, then it might be sayd that wee ought to bee vnited vntoo God: but our frayltie is to great. Thus yee see what excuse many folke

folke alledge, thinking to be quit by it: But S. Paule sayth: It is true, that there is nothing but a gulf of all naughtinesse in vs, and that as long as men slumber after that fashion in their owne affections, they must needs serue the diuell, and become euery daye more beasts than other: but seeke the remedie. God calleth you to him by his Gospell, he offereth you his holy spirit. So then, condemne the euill, that yee may be sorie for it, and God will so worke in you as he will get the vpper hand of all your affections. Yee see then what S. Paule ment in this text. Neuerthelesse therewithall he ment too giue an ouerthwart blowe to those against whom he disputeth. For I haue tolde you heeretofore, that the deeuers which had troubled the Church of that Countrie, were given so many pelting tryfles which were vtterly needelesse, in so much as they grounded all holynesse vpon the Ceremonies of the Lawe. Now, it is true, that Gods inioyning of the Ceremonies for a time was not in vain: for they were figures till the comming of our Lorde Iesus Christ. But now that he is come, they bee vnprofitable things, and things that hinder vs from walking as we should do. For the Ceremonies and shadowes were helpe to bring the auncient fathers too our Lord Iesus Christ. But if wee should holde them still now adayes, they would make vs to turne our backe to Iesus Christ: so that it is not without cause that S. Paule hath shewed heeretofore, that the keeping of such things is no more of any vnderstand: and he wil speake yet more of it hereafter. Now then forasmuch as he had to dispute against such as did set forth the Ceremonies, he sayth vnto them, *walk ye in the spirit*. As if he should say, consider which is the true service of God: it consisteth not in Lampes, nor in incense, nor in Circumcision, nor in the obseruing of dayes, nor in forbearing to eat any certaine kind of meates. These are not the things wheron God will haue his to rest: but [he will haue them to rest] vpon his spirituall seruice. *Therefore walke ye in the spirit, and then shall ye not fulfill the lusts of the flesh*. Howbeit, as I haue told you before, this is not all. But yet by the way S. Paule doth after an indirect maner glance at this, that the deeuers against whom he strou, were grafted in those small and light things, which are but as introductions of this world, and as traynementes of yong children. For as
much

much therefore as they were utterly intangled in the: he telleth the Galatians that they must walke in the spirite. Furthermore (as I haue declared already) here he setteth downe the true meane too knit vs together in loue. For it is vnpossible for vs too come vnto God and too forget all enmitie, till wee haue fought manfully [a- gainst our owne affections] And the remedie therof (as I sayd) is in God. Therefore wee must pray him to increase the grace of his holy spirit more and more in vs, and then wee shall finde that the fleshe, how furious soeuer it bee, how great bubbles and boylings so euer it cast vp, yea and though it seeme like a wyld beast that cannot be tamed: I say wee shall finde that it shall not be stronger than Gods spirit, and the grace that shall bee giuen vs from aboue, which shall be able too bring vs backe, and too hold vs vnder the yoke and obedience of our God. Too bee short S. Paule declareth, that the cause why we cannot resist our leaud lustes, proceedeth of our owne negligence and coldnesse, bycause euery of vs fodeth himselfe in hya naughtinesse by vaine selfsoothing, and wee go not too God with such affection and zeale as were requisite. Then let vs conclude that there is no excuse for men when they sinne. For they delight in it, and woulde fayne that God should let them wester in it, and (as much as they can) they flee the remedie and amendment of it, yea and they bee so sorted in it, as they passe not too prouoke Gods wrath, bicause they cannot in any wise abyde too bee taught. It is true that sometymes they will well ynoughe protest wyth thei mouth, that they wold very faine haue their nature and inclination changed: but yet wold they still euenant with God, that he should let them alone as they be, without altering of any thing, after the fashyon of a sicke man, who if his disease doo presse hym, wyll saye, O I woulde fayne bee healed: but yet for all that, when he commeth too receyuing of counsell at the Phisitions hand, and that he should be appoynted a dyet: he will not yeeld to that. The Phisition giues him good Counsell, and hath helpes ready to heale his disease: but yet notwithstanding the patient excuseth himselfe, saying, O Sir, my hart will not serue mee too doo it. If a sicke man will needes drinke, and in stead of heate take colde, and bee so vn- nuly as he cannot bee pryed, but refuseth all that is ministered too him

him for his health, and playes the mad bedlem: he may well protest that he would fayne be cured, but the fiat contrarie appeereth. Euen so is it with them that resort vnto God too pray him too gouerne them in such wise by his holy spirite, as they may bee chaunged and forget all their lustes, and put them vnder foote: and yet in the meane while will needes continue and welter in them still. Thus yee see in effect what wee haue to beare in mynd. Neuerthelesse it is certeine that although wee pray to God earnestly, and euery of vs streine himselfe to subdue his wicked affections: yet we shall not cease too haue infirmities still howsoeuer the world go. I speake not of the hypocrites, I speake of the true childre of God. For they that haue profited most in all perfection go still as it were limping vnto Godward, neither doo they what they would as S. Paule will adde anon after, and as he sheweth more at large in the vij. to the Romans. Neuerthelesse asone as the faithfull feelee theyr disease, they seeke the remedie of it in God, yea and they seeke it earnestly & vnfeinedly, and perceiue that his succor surmounteth all their owne leaud affections. According herevnto S. Paule sayth, *ye shall not fulfill the lusts of the fleshe.* He sayth not, that of all our lyfe long Satan shal not tempt vs to do any euill, nor that wee shall not haue store of prouocations, for our flesh shal alwayes haue his stings to stir vs vp vnto naughtinesse. Therefore we shal be tempted to all vices: but yet shal we withstand the by Gods grace. And not without cause is this added: for if we were not warranted that God accepteth our seruice though it be faultie & we weake, & though we run not with such corage as were requisite: euery of vs should be as it were beaté down, and in the end wee should fall into dispaire as it happeneth to diuers, who vpon the examining of their owne liues, finding theselues so vnperfect & still far off fro God, thinke theselues not to haue profited at all, and thervpon fall to chafing & fretting, & finally become starke mad. Truly we ought to go foreward to the sayd perfection, and to labor continually for it: but yet howsoeuer wee fare, let vs not cease to seeke God though we cannot come at hym by reason of the great number of lettes and impediments, & though we now and then make false steppes, & our wicked lustes hold vs backe, hinder vs, and lie sore vpon vs (as I sayd:) let

let vs not forsake our way for all that, though wee bee shaken now and then. Although then that by nature we cannot keepe our way lustily to come ynto our God: yet is it ynough that we fulfill not the lusts of our flesh: for although we feeble them, & although they be ouerstrong in vs: yet if we overcome them God accepteth it, & forgiueth vs all the whole default. According whertunto S. Paul exhorting the faithfull not to cast downe their harts out of measure: saith that the flesh reigneth not in vs. He saith not that wicked lustes and sinfull affections dwell not any more in vs: for we shall neuer bee rid of them till it please God too take vs too himselfe: Then till such time as wee bee out of this world, there shall alwayes bee blemishes and spottes in vs, and wee must be fayne too stoupe vnder the fardell of our sinnes and infirmities, and that is too the intent to humble vs the more, and to shew that our lyfe is a continual battell. Moreouer although sin dwell in vs, yet must it not reigne, but Gods spirit must get the vpper hand of it, and that shal be done when wee flee vntoo God with an earnest zeale, praying him to remedie the euil which passeth our power to amend, and in such wise too increase the gistes of his spirit in vs, as wee may overcome all things that do as it were hold vs downe. Thus ye see what S. Pauls ment by that saying in this text. And he addeth therevnto, *that the spirit resisteth against the flesh, and the flesh against the spirit, so as we doo not the thing that we sayne would doo.* Here his meaning is to quicken vs vp to keepe good watch, yea and too haue our harnesse alwayes vpon our backes as they say, and too bee in a readinesse against the enemye. If wee were cleere from all vyces, and that all men without gaynsaying dyd follow the thing that God commandeth by hys worde: wee shoulde not neede too streine ourselues much, no more than the Angels of heauē, who neede not to fight, for they be ready to do al that is comaunded them. Forasmuch then as there is no rebelliousnesse in the Angels: therefore also they haue no strutting when they should giue themselves to the seruice of God: for they bee wholly bent and inclined thervnto. But S. Paule letteth vs that wee must not bee slouthfull in seruing of God. And why? for our nature draggeth alwayes ~~backe~~ *backe*, and wee shoulde neuer loue goodnesse, except wee were inforced and compelled to it. There-
fore

fore men must inforce and constreine themselves, and mainteyne battell as against a deadly enimie, when they intehde to go forward in goodnesse. And who bee our enemies? Truly the diuell is the cheefe, and he giueth vs terrible assaults. But yet therewithall, all our owne thoughtes, all our owne affections, all our desires, are all deadly enemies that labor to bring vs to destruction. Nowe if they fight against God, it is certaine that they bee also against our saluation. VVe see then how S. Paules meaning here, is as though he had cried out alarū, to shew that if Christians be either slepish or slothfull, and think to serue God at their owne ease: they beguile themselves, & that forasmuch as they haue battell vpon battell to indure without end or ceassing, and Satan tempteth the day and night, walking about one while with wiles and treason, and another while setting vpo them by open force to driue the out of the way: they must arme themselves thoroughly, and enter into the incounter, and hold it out to the end, & not loke to haue any peace or truce, til God take them out of the world. Ye see in effect what S. Paules doctrine importeth. And this exhortation is more than necessarie for vs, bicause most men think it ynough, if they haue but some little deuotion or willingnesse to serue God: and although they welter in much filthinesse, al is one to the: and other some repine when they see how hard a thing it is to rule their life wel. And how is that possible? God seemeth to presse vs out of measure, for he seketh not what may please vs, but rather condemne it. But how shal we bring to passe that we may put our selues to it? For our inclination goeth clean contrary to his will. It seemeth then that he mocketh vs when he preasseth so vpon vs: and why doth he not giue vs another maner of nature than that? Lo how diuerse men blaspheme God, in hauing an eie to their owne sinfulnessse. Howbeit to the end that none of vs fall asleepe, ne thinke himself to haue performed al that God comandeth, when we shall haue folowed some path halfe way, nor be vterly thrust out of the way altogether: S. Paule sayth that the flesh lusteth against the spirit, and the spirit against the flesh. In saying that the flesh lusteth, he doth vs to wit, that we shall neuer be able to serue God without disquieting, bycause we shall haue many lets, and be continually tempted vnto euill. Yea and whē we be determinately bent to submit our

2. Co. 7. 11

selues wholly vnto Gods word and righteousness: yet neuerthelesse
 the diuell shall euen then haue his ropes to draw vs one way or o-
 ther. Again, he will in such wise amaze vs, as our fleshly desires shall
 still be a hinderance to vs, and not only that: but also make vs too
 draw backe the cleane contrarie way, so that when God calleth vs
 on the one side, wee shall bee caried with a rage too the other side.
 Nowe seeing that the flesh lusteth after that manner against the spi-
 rite: let vs determine to fight manfully, and let it not greeue vs so
 to do. Although we ought to wishe to bee as Angelles, so as there
 might be no struing in vs, but that alour abilitie might be employed
 too the seruice of God, yet notwithstanding, whensoever wee bee
 letted to do well, let vs learne to streyne our selues, and to holde our
 selues as prisoners: and althoughe the same fall out greatly to our
 discontentment, yet neuerthelesse let vs go on still further, that
 God may winne the vpper hande of vs. Let vs learne too hate our
 selues, to take displeasure agaynst our selues, and to be reuenged of
 our owne naughtnesse, as Saint Paule sayeth in the second too the
 Corinthians. For Repentance importeth that men should condemne
 themselves, hate themselves, and take vengeance on then selues,
 when they see their whole life corrupted, and that they should vse
 an holy anger against it. In sted of desiring to be reuenged of our e-
 nemies when they haue done vs any harme, we should be chafed &
 angry with our selues, yea and punish our selues for faults, when we
 cannot frame our selues vnto Gods wil. But forasmuch as we might
 become desperate, and euerie man replie, Alas, how should we fight
 after that fashion? Where is our strength? For there is nothing but
 weaknesse in vs, and againe we see that the diuell is so mightie and
 strong an enimie, as wee can neuer be able to subdue him, and our
 lustes are as mad beasts, without reason, without measure, without
 stay by reason whereof we be as good as vanquished, euen before a-
 ny stroke be stricken: S. Paule sayth that the spirite doth also lust a-
 gaynst the flesh: that is to say, that whereas we be prouoked to do
 euill of our owne nature, and the diuel thrusteth vs forward, it stan-
 deth vs on hande to fight so much the more valiantly against all the
 temptations wherewith we be pricked and spurred. And in so doing,
 we haue a good helpe. For who shall gaue the goale? Who shall
 haue

haue the vpper hande and maystrie? Shall the corruption that is in vs. or shall the power of God haue it? Therefore whensoever God listeth to vter the grace of his holy spirite, he shall alwayes bee the stronger and win the field, how great hardnesse soeuer there bee in the matter. So then let vs do so much honour vnto God, as to trust that he will vphold vs, and make vs to winne the battel, and let vs march on boldly vnder his banner, howbeit in calling vpo him with reuerence and warenesse. For (as I haue shewed alreadye) S. Paule ment not to make it too hard a matter, bicause men are ouermuch inclyned to slouthfulnesse. He ment not to rocke men asleepe: no, but he telleth vs, first that wee must become enemies to our selues, and fight agaynst our owne thoughts, and agaynst all our affections, to serue God aright. But nowe, bicause we might be astonished, and euerie of vs might drawe backe bycause it is impoissible for vs too bring it aboute: hee sayeth, Shall not Gods spirite get the vpper hande? Yes, but wee haue it not. And of whome is that long, but for that wee resort not too him that is readie too giue it vs, yea verely in such measure and portion as he knoweth too bee for our behoofe. Our Lorde crieth by the Prophete Esay. All you that bee athirst, come to the water, take both wyne, water, and milke, without money or ware: for I am readie too giue you bountifully as much as you neede. Lo howe God speaketh. Likewise our Lorde Iesus Christ also telleth vs, that he is the true fountaine whereout of it behoueth vs to draw, and that we shall bee satisfied with his fullnesse, according as he saith in the vij. of S. Iohn, that whosoever cometh to him, shall drinke his fill of water, yea and haue such a well in himselfe, as Rivers shall gush out of it, so as hee shall not onely haue ynough to serue his owne turne, but also the waters shall flow out of his bellie, if hee suffer Iesus Christ to poure out his spirite vpon him, for he is prest and readie to do it. So then although Gods spirite bee a great waye off from vs: yet shall wee receyue ynough of it, and God is readie to giue it vs, and hee will doo it bycause he hath promised it, and forasmuch as hee allureth vs so gently, wee shall receyue as muche as shall stee our turne. Therefore like as wee bee warned heere too fight, yea euen wyth myght and mayne: so on the other syde he shewed vs that our victorie is

Lij.

most

Esa. 55. 1.

Iohn. 7. f.

37.

most certaine and infallible, so we seeke succour at Gods hande, acknowledging our own weakenesse, and confessing humbly that we can do nothing. If wee repayre to our God, and desire him to bee our Phisition: his holy spirite shall not be so weake, but he shall ouercome all the passions of our fleshe, and giue vs the grace too go through with all the battels that shall bee set agaynst vs. And nowe againe Saint Paule sayeth, *that the saythfull do not what they woulde:* and that is to giue them courage still, that we may learne to go on forward, though we can not bring all the things to passe thoroughly and perfectly which God sheweth vntoo vs. And this is needfull as I sayde: for else wee shoulde bee hypocrites, and beare our selues in hande that nothing were amisse. But such pride were intolerable: of which sort we see some mastise dogges, in whome there is neyther feare of God nor Religion, and yet they preach that the saythfull ought to be perfect. And that is a diuelish blasphemie, and such a one as wee ought too abhorre. There are others that dispayre when they see that they cannot discharge their duetie towards God. To the end therefore that we may neither be hypocrites nor yet faint, S. Paule sayth that we do not all that we woulde. But howsoeuer wee fare, wee muste come backe to that which he touched not long since: namely that we fulfill not the lusts of the flesh when wee bee gouerned by the holy Ghost. So then, first let vs vnderstande, that wee bee so giuen vntoo euill, that a man cannot wring out one drop of goodnesse out of our thoughts & affections, but they alienate vs quite and cleane from it. Marke that for one poynt. Secondly let vs trust in God, that notwithstanding our vices, yea, and rebellions, he will make vs to walke in his obedience. For wee shall be gouerned by his holy spirite, who will make vs too feeble such a working in vs, as we shall not be hilde backe nor hindered too go forward in our good race, but keepe on still to the mark that wee ame at. Thirdly, if wee see yet some resistance in our selues, and that wee had neede too bee inforced more and more, because that many ouerthwart things doo let vs, insomuch that wee doo euen fall, or else happen too runne astray: let vs not bee discouraged for all that, but let vs followe the holy calling of God, and still learne effectually to cut off our vyces.

And

- 21 Enuie, murther, drunkennesse, gluttonie, and such like: of vvhich I tell you aforehande, as I haue tolde you heretofore, that they vvhich doo suche things shal not inherit the kingdome of God.
- 22 But the fruit of the spirit, is loue, ioy, peace, patientnesse, gentlenesse, goodnesse, faythfulnesse,
- 23 Meekenesse, temperance: agaynst such things there is no lawe.



We haue seene this morning, that men are condemned before God, so as there commeth nothing of them but vtter filthinesse & infection. Now if God bee the rule of all perfection, then of necessitie all that is contrarie to his nature & word must needs be starke naught. But it is certain that the flesh is at continuall war agaynst the spirit. Therefore therein it is declared that so long as we follow their owne swinge, they be deadly enemies too God all theyr lyfe long. Seeing it is so, we must needs conclude, that there is nothing in vs but vtter lewdnesse and sinfulnessse. Nowe when we heere such sentence giuen of vs, we ought to be vtterly abashed. For it is the definitive sentence of the heavenly iudge, against which there lieth no appeale, and againe Gods speaking is with effect. Therefore seeing he hath pronounced that we be wicked and froward by nature, he will immediatly do his office. So then we must come to account before him: but we see that men are so sorted either in their hypocrisie, or in their selfweening, that they passe not of prouoking Gods wrath agaynst them. For euerie man flattereth and fodeth himselfe in hys vices, insomuch that we can neuer be drawne to a true acknowledgement of our sinnes, but by force. And it is euident that our doing of it is with windlasses and bystarts, and which more is, we become so shamelesse that wee seeke fonde shifts and excuses, as though they could help vs before God. Therefore it is not ynough for vs to heere generally the sentence of condemnation vpo vs, but God must be faim to discouer our lewdnesse, that we may be ashamed of it and more-
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ouer to specifie & point with his finger, the vices that are apparant and notorious before me. And that is the cause why S. Paule hauing said this morning that men in all their thoughts & affectiōs do fight against God: addeth this declaration which we haue now presently heard, as though he brought forth the fruites, to the ende that men might thereby iudge what the tree is, bicause the roote which is the cheef thing lieth hid. Tho like as the tree is knowne by his fruits, so also the sinfulness that reigneth in vs, and in our nature is founde out by the workes that come of it. And so we see why S. Paul addeth here, *that the workes of the flesh are manifest.* As if he should say, men shet their eies that they may not perceiue their owne naughtinesse, and beare themselves in hande that there is nothing but vertue in them, when notwithstanding, their vices are so huge and excessive, as they be readie to burst with them: when they haue pleaded their best, & sought al the starting holes that ca. be, whe they haue wrung their mouth awry, & turkined things neuer so much, yet must they in the end come to this point, that our life crieth out loude & shirle what we be. Therefore the workes of the flesh are all manifest. So then this is inough to disproue such as would faime cloke themselves & vse painting, as though they were not gilty before God. Truth it is that S. Paul doth not make here a ful beadrol of al the vices that god cōdemneth in his law: but only setteth forth some examples wherby a mā may easily iudge of al the rest. For he must haue made a lōg proceffe, if he had intended to haue made such a reckning vp of the: but this was inough, that such as wene to gain by their hipocrisie might be couicted here, as ye see they be. And for the better vnderstanding hereof, we haue to mark breefly, which is the rule wherby to walk in obedience towards god, according to the 2. of Tit. wher it is said that gods grace appeered to the ende we should lead a holy conuersation here beneath in this world, in modestie & rightuousnes wayting for the hope of the life that is promised vs, & for the comming of the great Sauior, which must gather vs vp to himselfe into the kingdom of heaue. Ye see the that the thing wherein christians must exercise themselves & wherto they must wholly apply themselves, is first to know that they haue not their eueralasting rest & heritage here, but that the worlde is but as a strange Countrey wherethrough they must

Tit. 2. 11.

L. iij.

must passe, and therefore that they must alwayes haue their eyes lifted vp to heauenwarde. That is the chiefe poynt. But that cannot be done, but the saythfull must needs therewithall call vpon God, and resort wholly vnto him. And as touching theyr life Saint Paule sayeth that it hath three things in it: namely, holynesse, that wee serue God soundly and substantially with a pure heart, vterly renouncing all the vncleannesse of this worlde. That is the first point. The seconde is, that wee must not bee wanton and vnhonest, but that we must leade an honest life. The thirde is, that we wrong no man, nor vse any deceyte or crueltie, but that we indeuer to do our neighbor good. Lo what the life of Christians is. But S. Paule sayeth heere, that if men will not acknowledge themselves to be vtter enemies too God, and full of all naughtinesse and rebellion: let them but make a short inquirie, and loke into their life, and they shall find that some of them be whoremongers, some drunkardes, some giuen to all ribawdrie, some murderers, some Sorcerers, some sedicious, some full of ambition, and othersome desirous to sowe abroad darnell and troubles, and to bring vp sects to peruert Gods truth with their corruptions. Thus ye see what is to bee found in men if theyr liues be well serched. But what shall they win by going to law with God, and by labouring to couer their lewdnesse with shifing? nothing at al. Howbeit they confesse not it with their mouth: it is their life that must speake it: their life together with al their workes that are knowne in it, beare record of the things that I haue sayd, and so there needeth no more disputing. Furthermore, when as S. Paule sayth that the workes of the flesh are manifest: he meeneth not that all those whom God suffereth to follow their naturall swinge, and whom he governeth not by his holy spirit, are attainted with all the vices here named: but that there is not any man which is not so corrupted, that he abandoneth himselfe sometime to one naughtinesse and sometime to two or three at once, as occasion serueth. Yee shall see many heathen men and vnbeleeuers, in whom there is no feare of God, nor any knowledge of his word, which haue some outward shew of vertue and honestie: yet is it no consequent that they bee not corrupted, howbeit that the infection is hidden and settled inwardly, and there is an imposture that rotteth all within. Howso-

euer the case stand, there is nother rule nor measure in mannes nature, but all is out of order and confounded there. You see then that the thing which we haue to gather vpon this streyne, is that we must not bee beguyled with our owne hypocrisie, but euery of vs muste haue an eye too himselfe, and examine his owne life thoroughly, and then shall wee all haue cause to cast downe our eyes, and to shet our mouthes, and therewith to acknowledge that wee be wretched, and that there is nothing but damnation in vs. Truly although none of the things that S. Paule rehearseth heere doo appeere in vs, so as we be blamelesse before men, yea and seeme too bee little Angelles: yet cease we not too be wicked and vntoward, till God haue reformed vs. Neuerthelesse God giueth euery of vs sufficient recorde in our liues, whereby to cast vs quite downe, and to make vs giue ouer our pleading of our owne accord. Thus ye see in effect, that the meane to put this lesson in vre, is that if wee thinke our selues to bee any thing woorth, and perceyue not the wantes that are in vs: we must sift our life, and compare our workes with the things that God biddeth or forbiddeth: and then wee shall haue a fayre lookinglasse, wherein to behold our leudnesse and filthinesse: and whereas it seemed erst that there was nothing but all purenesse and perfection in vs: God will shew vs to our faces, that wee be full of wickednesse. And yet neuerthelesse when wee shall haue considered this diuerse and many times: let vs therevpon conclude, that it is not the hundredth part of it. For we shall alwayes be dimsighted in finding out of our owne wantes. Although God constreyne and reprove vs in such wise as we cannot denie it: yet will he shewe in the ende, that for euery poynt that we haue known, there are a hundred that were hidden from vs. And verely when wee see our woorkes layd open before vs: it is to make vs go to the wellspring of them. Many men are so grosse, that if they haue not committed whoredome, if they haue not playde the drunkardes openly, or if their filching and pilfering haue bin so covertly and finely conueyed as noman could be-
 lieue, yet they thinke themselves quite and cleere. But S. Pauls intent in saying that the woorkes of the flesh are manifest, is not to flatter men as though a sinne were not to be condemned till it were openly seen, in doede. For (as I told you) wee must proceede from
 L.v. the

the one to the other. Then if whoredome, drunkenesse, robbrie, murther, treason, blasphemie against God, troublesomnesse, & sedition, be detestable things in theselues; we must also conclude therevpon, that the wickednesse which lurketh within the hart, (as ambition and pride, when men esteeme & like of theselues too much) is detestable likewise. Also couetuoufnesse when we haue a minde too other mens goodes, and all other like things are to bee condemned likewise. To be short, our outward doings beare witnesse that we be full of infection before God. And where is that infectiō to be found? In our desires, in our intentes, in our thoughts, & in all our doings, wee see there is euen as it were a well spring of all naughtinesse. So then, let vs bee drawn to such an acknowledgment of our sinnes, as wee may be hartely sorie for them before God. And wee see that in the Law there is such a fashion of teaching. God in his Lawe forbiddeth not fornicatiō, but aduoutrie: yea & at the first sight he forbiddeth not fraud and filching; what forbiddeth he then? Theft or robbrie. He forbiddeth not lying, but only falswitnesse. Now then it should seeme to thē which know not the power of the law, that they haue well discharged their duetie, when they haue well eschewed those crimes. And that is the cause why S. Paule sayd that for a time he thought himself so be thoroughly righteous, and that God could not haue blamed him for any thing. After the same maner do the hypocrites sette theselues in their own selfweening, and therypō become mad if God find fault with thē, bicause they thinke he doth thē great wrong. And why? for they cōceyue not what the nature of the Lawe is. It is spirituall (sayeth S. Paule); that is too say, wee must be wholly reformed to frame our selues thereafter. But so long as wee follow our owne fleshy nature, all that we think, and all that we can say or do, shall be no better than sinne before God. So then, we must not looke only at the bare woordes that are set downe in the Lawe, [but too the things that are ment and conteyned in them.] God by setting downe the particular kind of Aduoutrie, ment too make all kind of whoredome hatefull: for if mariage cōtinue not whole and sound without impeachment, it peruerteth all order and ciuill policie among men. God therefore vnder the worde, *Aduoutrie*, hath shewed that all whoredome and Chastenesse displeaseth him.

Againe

Rom. 7. 6.

Rom. 7. 14.

the Epist. to the Galathians. 270

Againe he sayeth, Thou shalt not kill. Is it then lawfull too beate a man? No, nor yet to hate him: for (as S. Iohn sayeth) he that hateth his neybour secretly is a murderer before God, though he nother tormēt him nor touch him with his finger: So then, vnder the woord *Murder*, God condemneth all wrong that we do to our neyghbours. Although then that we stirre not a finger to do them harme: yet if we hate them or beare them ill will, wee be condemned of murder before God. In like cace is it with Theft. For not only they that are whipped, hāged, or which haue their eares cut off are theeues before God: but also euen all those that beare the countenance of honest men and are in credite & estimation, are theeues too, if they deceiue and beguile their neighbors. VVhat countenance so euer they carrie to the worldward, though men be not able to accuse them of robbetrie: yet are they theeues before God. As much is to bee sayd of all the rest. Likewise in this text, when S. Paule sayeth that the deedes of the flesh are manifest: he giueth vs such an instruction, as leadeth vs from the great to the small. And when wee shall haue bin conuicted of our wretchednesse and vices, and our shamefulnesse is so discovered as we can no more replie too it: let vs then enter into another triall, that is to wit, of examining all our lustes which tempt vs vnto euill: and whither it be theft, crueltie, guyle, periurie, hatred, or enmitie, all those things are too bee condemned alike. For the Tree ceaseth not too bee euill, though men see not the fruytes of it at the firste dashe: but yet menne iudge of the nature of the tree by his frute, howbee it that the tree keepeth his owne nature still. And this is too bee marked well, bycause that (as I sayde afore) although God dryue men too condemne themselues, yet they doo it but by halues, and for all that he can doo too them, they would fayne still that their faultes which are not seene too the worldward, should bee released them and neuer bee spoken of. As for example, he that is condemned for dooyng some wicked acte, will not excuse himselfe of it, for asmuch as he is inforced too confesse it whither hee will or no: But in the meane whyle, as for any entering into himself, to thinke vpon Gods Iustice and his owne desert, and to consider that he had many tēptations before he came to the deede doing, and that he offended God a hundred times before his faulte came

1ohn. 3. c. 15

to light: it is no part of his thought. So much the more therefore doth it stand vs in hand, too marke well this warning whiche I haue touched already. And verely here we see the ouer grosse doltishnesse of the cheefe teachers of Papiſtrie, in that they ſay it is no ſinne too thinke euill or to bee tempted, ſo wee conſent not too it. A man (ſay they) may bee tempted to do his neighbour ſome wrong, he may haue ſome hartburning and malice againſt him to bee reuenged of him that hath diſpleaſed him, and if occaſiō were offered, he might incontinently be ſharpe ſet: but yet none of all this is ſinne (ſay they) ſo there be no full conſent and reſolute purpoſe too do it. They doo but wring their mouth awry like harlots, or ſnuffe vp their ſnoutes lyke ſwyne that haue wallowed in dirt & filth. Though a mā grudge and chafe againſt God, yea and doubt whither he haue any care of him or no: and though he bee toſſed and turmoyled with much diſtruſt, ſo as he cannot by any meanes reſort too God for refuge: all theſe things are no ſinne among the Papiſts. And I ſay not that only the common ſort are thus abuſed: but it is the reſolute doctrine and determination of all their Vniuerſities, that ſuche things ought not to be counted ſinne. They can well ynough ſay that before baptiſme all is ſinne: but when wee be once baptized, then all is vertue: and although we doubt of God, although we haue much hartburning againſt him, and although we be tempted with much impacience: yet notwithstanding, be wee neuer ſo much prouoked vnto euill doing, or be wee neuer ſo much ſhaken too and fro, all is well. To be ſhort, though we be inclined to al things that God condemneth and diſalloweth in his lawe, and which are not lawfull for vs to do: it makes no matter at all. But they be well worthie to bee caſt into ſuch blockiſhneſſe. For like as they haue ſet vp Idolles and puppettes to worſhip: ſo is it good reaſon that they ſhould be ſotted with their Gods, and make but a ſport and play of rightuouſneſſe and vncorruptneſſe, as if a man ſhould play with a little childe. No maruell then though ſuch maner of folke be harried away after that faſhiō: for in al much they haue defaced Gods glory and brought it to nothing: they muſt needes become ſtarke beaſtes. But let vs on our ſide marke what I haue alledged already vpon the othe^r tex^te of S. Paule, namely that the Lawe is ſpirituall, and therefore that if our manifeſt deedes doo proue

proue vs too be rebelles against God: then surely as oft as wee bee tickled with any wicked lustes inwardly, although the same bee not known of men to make vs faultie to the worldward: God will find an infinite number, yea euen a whole sea of them. Therefore let vs conclude that we be vtterly drowned in cursednesse to all respectes, till God looke mercyfully vpon vs and drawe vs out of it. Thus ye see in effect how wee must apply this saying of S. Paules too our instruction: namely that for so much as we consider not by the vyces that are hidden in vs, that God commeth to examine our life: therefore we must learne to humble our selues. And secondly that when we see our sinnes to be such as are knowen and manifest to all men and vtterly vnexcusable, yea euen before children: we must be led further thereby: that is to wit, we must search our selues to the bottome, and vnderstand that all our lustes and al our thoughts are vtter rebelliousnesse against God. Now if euery man were diligent in examining himself after this fashio: surely we should all of vs haue cause to sigh and grone, all pryde & loftinesse would be layd downe, yea and we would be ashamed of our whole life. But it is seene that euery of vs turneth away as much as he can from the considering of his owne sinnes: wee cast them quite and cleane behind our backs. Yet notwithstanding God forgetteth the not: howbeit if we would that he should forget them, it would behoue vs to remember them our selues. And that is the thing wherevnto S. Paule encourageth vs in this text. Furthermore wee see what fondnesse and ignorance, or rather beastlinesse hath bin in the Popish doctours, in that they haue thought this woord *Flesh* too betoken nothing else in man but fleshlinesse or sensualitie as they terme it. For thus do they part it. They bee contented to graunt that there is nothing but corruption in all our lustes which they terme by the name of inferiour or lower: but in the meane while (say they) we haue our will free, yea euen in such sort as there remayneth some [sound] reason and vnderstanding in vs. Ye see then, that in the opinion of the Papists, man is then sensuall, when he behaueth not himself according too reason, but yeeldeth to much eyther to whoredome, or to drunkennesse, or to gluttonie, or to such other like things. But S. Paule musterech Ambition or vaynglorie heere in the same kinke with them. For whereof cometh

1. Cor. 3. 4. 3

Jer. 17. b. 9.

meith it that men beare such spite one to another, and heame one at another to surmount eche other, and to be counted wizer or wittier than other men? Is it not for that euery man coueteth to be a iolly fellow to the worldward? And is that fault lesse to be condēned than whoredome or drunkenesse? VVhen a poore wretch that desireth but to eate & drinke, hath well filled his belly, he goes his way as he was wont, he desireth to be nother King nor great Lorde, he passeth away his time. Another that is giuen to play, goes to sport him with vnthrifres like himselfe, and is not tempted with ambition or desire of honour. Those then which seeme most honorable, & make moste of their paynted sheath, are moste fleshly sayeth (S. Paule), according also as we haue seene in the first Epistle too the Corinthians, where he blamed them as fleshly, bycause they were at variance one against another about the doctrine, and were so fond & curious to be seene and had in estimatiō of men, in respect whereof also he mencioneth sectes & heresies. If a man trouble Gods Church by false doctrine, whither it be in despite of some men, or to purchase himself reputation & renowme: after the opinion of the Papists it is not to be said that it is fleshly dealing, it is to be sayd that it was but too suttile dealing. Yea, but S. Paule sayeth that heresie, vayneglorie, and strife or spiting, are workes of the flesh. Now then we see the thing that wee treated of this morning: to wit, that vnder the woord *Flesh* is comprehended all that is a mannes owne, and that we must be chaunged and fashioned new againe, or else we shall be giue to all naughtinesse. It is true (as I haue touched already) that although God suffer the Paynims and Infidelles to runne vpon the brydle, and haue not begotten them againe by his holy spirit: yet they may after a sort bee counted vertuous, and a man shall find some honestie in their liues, at leastwise all of them shall not bee whoremongers, drunkardes, or thecues. How then doth S. Paule call them fleshly? Bycause mans hart (as sayeth the Prophete Ieremie) is a deepe gulfe of iniquitie, wherof there is nother hank nor bottom to be found, and that doth the Prophet well bewray in saying, what a gulfe is the hart of man, and who is able to found it? None but God (sayeth he). For we see how men flatter themselues, and are so selfred in their naughtinesse, and so hardened in their sinnes, that they heape mischief vpon mischief,

chiefe, and sinne vpon sinne, and beare themselves in hand that their vices are vertues, but yet their lyfe shall haue some fayre shew and glosse vpon it. But yet doth it not therefore followe, that suche as haue not bin taught are iustified. For when as Sainēt Paule in the first too the Romanes sayeth, that all the worlde is condemned of wickednesse and vnthankfulnesse, in asmuch as God had so shewed himselfe to all men without exception, as suffizeth too take away all excuse from them: he addeth, that bycause they honored not God as they ought to haue done when they knewe him, therefore he did cast them vp into a lewde minde, and giue them ouer too shamefull and outrageous lustes: and therevpon he reherscheth horrible things. Among whiche, he setteth downe whoredome, murder, and other wickednesse and vncleannesse, such as ought not to be once named among men. After them, he setteth downe enuie, lewde dealing in buying and selling, guylefulnesse, periurie, hatred, stryfe, and debate. Go too now, all this geere was not known among the vnbeleeuers, and yet notwithstanding Sainēt Paule sayeth that all of them from the greatest too the least, were thanklesse towardes God, and had defrauded him of his due honour, and therefore were all traytors, for they had plucked from him the thing that was his owne, and therefore he payde them their deserued wages, namely bycause the seede of all sinne is too bee found in mannes nature. All men then are fraught with as many vices as can bee deuized: but yet dothe God holde them shorte, so as he suffereth not men too giue ouer themselves to all naughtinesse. And for prooffe thereof, many Infidelles whiche haue not naturall reason to gouerne themselves withal, are notwithstanding chaste & shamefast, they spoyle not other mens goods, they be sober & honest, and to be short, they haue many vertues after the opiniō of the world. And why then are they condemned as whorehunters, theeuers, and drunkardes? It is bycause they haue not those vertues in obedience vntoo God, nother is there any soundnesse in their harte: but they bee restrayned with feare of shame, or hilde in the way by some other meanes vnknown too vs. But yet doothe God by that meanes spare mankind, too the ende that they should not go too hauocke, nor menne become altogether brutish beasts. God then dooth so rule the

Rom. 1. 18.
20.

the vnbeleeuers, as that their vertues (howsoever the worlde go) cease not to be sinfull still. And therefore vpon euery light occasiō they giue themselves too all naughtinesse, whensoever God giueth them the brydle. If it bee sayd that the saythfull also do ouershoote themselves: I graunt it: but yet hath God promised to strengthen them, so as they shall holde out too the end. Againē there is great diuersitie betweene Gods children that are gouerned by his spirit, and the saythlesse that are still fleshely. For the intent and drifte of Gods children, is to dedicate themselves wholly vnto him, that they may be made pure through his grace: but the other sorte walke at rouers, and when they doo any good, they scarcely haue the skill too know why they do it. They may well haue the woord vertue in their mouthes: but yet for al that, their goyng is not to godward, but they keepe still a loofe from him. This in effect is the thing that we haue to gather vpon this streyne. Nowe on the otherside S. Paule sayeth, that the frutes of the spirit are *ioye, peace, meekenesse, gentlenesse, patientnesse, and such other like*. As if he should say, that cōsidering our great frowardnesse and that there is nothing in vs but corruption and naughtinesse: we haue ynough wherewith to keepe our selues occupied, so as we shall not neede to be idle all our lyfe long, if wee do nothing else but fight agaynst our owne vices: we shall finde ynough there, to buzie our selues with bothe day and night. Againē on the otherside, sith we be commaunded to be meelde and gentle, to liue sober and chaste in all respects, to keepe our selues from all defiling, to offer our selues as it were in sacrifice vnto God, to forbearē from all harme or annoyāce, and in stead of seeking our owne profite too streyne our selues to the vttermost to succour and help such as haue neede of vs: sith we see that all this is commaunded vs: is it possible for vs too bring it to passe? No: and yet the matter concerneth our catching vp into heauen, that we might be neere vnto God. For the holynesse that is required in the lawe, and all the good workes that God commaundeth vs, are as a knitting of him vnto vs, and of vs vnto him. But where are now the winges that should carie vs vp so high? For wee can be nother chaste, nor kindharted, nor gentle, nor modest, nor sober: vnlesse we be ^{by the grace of God} and clearie plucked from our owne nature, by forsaking both the worlde and our selues. But that

that passeth all our ability. Then is there heere wherewith to abash vs. But mark how S. Paule for conclusion sayth, *that there is no lawe against such things.* That is to say, if we be once gouerned by Gods spirit, then shall we no more bee subiect too the lawe. It is true that heere he giueth corage to all the faithfull, bicause they shal alwayes feeble infirmities in themselves, till they bee quite rid of this mortall body. But howsoeuer the case stand, freyng that God holdeth the vp, and cesseth not too accept theyr seruice though they bee not thoroughly and perfectly reformed: therefore they may bee able too hold out, wheras otherwise they should bee combered and fall into dispaire. S. Paule then ment too exhort vs heere vntoo constancie, saying that if we bee gouerned by Gods spirit, we be no more subiect too the lawe. But yet therewithall he did also gye an indirect taunt to those against whom he disputeth, as wee haue seen already this morning. For the things which they had for their vertues were but gewgawes. Like as in these dayes in poperie, if a man speake of their holinesse and their seruing of God: it is nothing else but a making of moppes and mowes, and a sort of Ceremonies that is to say, a deepe of pelting trash. VVhen a Papist mumbleth vp his matins, when he hayleth or greeteth a puppet, when he gaddeth from altar to altar, when these hypocrites haue lighted vp their candles, when they haue sprinkled themselves well with holiwater, when they haue well crossed and recrossed themselves both before & behind, when they haue fasted Lent wel, & to be short whe they haue ouerlabored themselves to redeeme themselves eyther by Masses or by other abominations: that is their seruing and honouring of God. Besides this, if there be a faire Lamp in the Church, if the Organes pipe merrily, if there be store of gay copes and vestimentes, if the puppets bee well gilded, if men perfume them thoroughly and seeke their fauor with many other such dotages: that is all the perfection of the Papistes. And yet is it but starke leasng, yea and verie gewgawes, or rather vtter abominations, how great vertues so euer they esteeme them to be. But we on our side say that Gods seruice is spirituall, and that he regardeth not the things that are scene of men, but requireth a right vncorruptnesse and soundnesse of harte, accordyng as it is sayde in the fyfthe of Ieremie.

Iohn. 4. c.

23.

Iere. 5. 4. 3.

Mm.

Con.

Contrariwise men perswade theselues that they shall content God after their owne fashion & after their owne customes, & therefore they transforme him, imagining him too bee like themselves too followe their lustes and likings. And no maruel though they do so. For although they professe themselves to bee learned in the lawe: yet doo they not set their minds vpon it, neither wote they what it conteyneth. Therefore let vs learne, that if wee mind too giue our selues too the seruing of God, wee must not buz about our owne liking & good intents (as they terme them) which are nothing else but illusions of Satan: but wee must looke what God comaundeth vs, and wherein he will haue vs to occupie ourselues, which are the true studies that will bring vs too the yeelding of obedience vntoo him. And it standeth vs on hand too marke well the text that is set downe heere: which is, that if wee weerie ourselues neuer so much in our owne inuentions: wee cannot say that God accepteth any whit of it: for wee continue still in our owne nature, which is froward. VVheraboutes then doth God imply vs? VVhat is it that he requireth of vs? First that wee should forsake all frowardnesse, hatred, rancor, dissension, guyle, harmefulnesse, blasphemie, Idolatrie, crueltie, secerenesse, treacherie, spytefulnesse, and enenmitie. Thus yee see how wee may become good men of warre, too gyue our selues too the seruing of God, namely by fyghting against the woorkes of the fleshe, not against the woorkes that are manifest, & which the world condemneth or alloweth: but against the lustes that lurke in couert. Let vs first clenze ourselues from the filthinesse that lyeth festering within our hartes: and afterward apply our whole indeuer to the other, Not that we can do it of our selues: but let vs bee diligent in praying vntoo God, let euery of vs stirre vp himselfe earely and late, morning and euening, and vpon knowledge of our vices, let vs be moued too sorinesse, and seeke succour from whence it ought to come: that is to wit at Gods hand who must remedie the sore that he hath made. Then if we indeuer our selues too the vttermost to leade a blissed lyfe, too bee meeke and meelde, too bee patient in aduersitie, and too put vp all wrongs and outrages without seeking vengeance: wee shal haue ynough wherewith to occupie our wits, and to kepe our selues from idlenesse.

the Epist. to the Galatians. 274

idlenesse. And as for the Papistes, let vs let them alone seeing they dally so with God. For why doo they trot vp and downe after that fashyon? It is bycause they neuer knewe howe God will be serued and honoured: and therefore (too theyr seemyng) all that God hath ordeyned is nothing woorth in comparisn of their own foolish imentions. As for example, if a man trauell honestly for hys living, although he haue not his fill of browne bread, yet ceaseth he not to call vppon God in the morning, and too yeeld him praise at night. And if he haue children, he spareth al that he can too feede them and clothe them withall. Ageine if God sende him afflictions in his house, he beareth them patiently. If he bee a handicrafts man, or haue some other trade of occupying: he absteyneth from deceyuing of his neybor, and he had leuer dye than doo any man wrong. Now when a man walketh after such sort, so that he is first of honest conuersation, and secondly there is no pryde in him too aduaunce himselfe aboue other out of measure, he is not giuen too loocenesse, but is sober in eating and drinking, and patient in al aduersities: what is such a man among the Papistes? He is (say they) a secular man: that is too say, a man of the world. Thus yee see what they esteeme to bee purenesse in the seruice of God. But we know that the cheeff seruice which God requireth, is that we should wholly drawe to his Lure, that we should glorifie him both in weale and wo, that wee should walk euery man in his owne calling, and that there bee neither pride, vnglorie, nor enuie in vs. Those are the things that God alloweth. But according to the Papists definition, they that behaue themselves so, are of the worlde. And where are the popishe Angells in this while? In some Cloyster. VVhen these shamelesse hypocrites haue glutted themselves too the full, and made lustie cheere: they wote not whereabouts to occupie themselves, but eyther in gaming, or else in all manner of wickednesse: for it is well knowen that all the Conentes of the Popedome are starke brothelhouses. And woulde God they were not woorse than brothelhouses: for there are committed so outrageous and beastly deedes, as would mannes heare too stand vp stiffe vppon hys head too heere them spoken off. Too bee shorte, that state of theirs is horrible.

Mm.ij.

And

And yet for all that, they be Angells in respect of the poore soules; that behaue themselves after the manner aforesaid. And why? Because they sing mattins very deuoutly, & chaunt masse by note, and are separated from the rest of the world, so as they be not put to digging of the earth, nor meddle not with shoemakers craft or tailors craft, nor with any trade else: but giue themselves (ye may be sure) to a contemplatiue life; and to the state of perfection. Is it not apparent that the world hath bin vnderly sortted with them? But such people as haue so transformed God into puppets, are well worthy to be plunged in so grosse & vnrasonable errors. But for our part, let vs assure our selues that we haue a God which is a spirit, & will be serued spiritually as he sheweth vs by his word. Therefore let vs be affrayd roo bee vnder the fond fancies wherewith those miserable wretches are bewitched: & let vs consider that Gods communicating of himself vnto vs, is to the end that we should repaire vnto him in al holinesse, righteousness, and faithfulness, and therewithall examine our liues by his law, & not by our owne opinion, or by the opinion of the world. Again let vs also haue an eye to that which he alloweth or forbiddeth, for it is he to whom we must yeeld vp our account, and we shal haue none other iudge but him alone. Therefore let vs looke to all these things & exercise ourselues in them, knowing that we shal not loze our labor in being so occupied; and let vs let the Papistes alone, which breake both their legges & their necks, & know not what they do, saying that they grieve God and prouoke him more & more. To the end then that we trauel not in vain, nor wander heere & there after opinions, without hauing any certain mark to ayme at. Let vs exercise ourselues in the thing that St. Paule teacheth vs in this texte, & then shal we not be condemned for buzying of our heads about things of nothing, which God blameth and misliketh, and also auoweth to be baptised.

Nowe let vs cast our selues downe before the Maiestie of our good God, with acknowledgment of our faultes, praying him to make vs so to feele them, as it may beate vs ouerboard, & that we being condemned in our selues may cast vnto him, knowing that he is alwayes ready to succor vs, as thurst after his grace and long for it vnfeynedly: and that forasmuch as he hath giuen vs his owne

Lord

Lord Iesus Christ, & Christ hath taken vs into his keeping: it may please him too poure out the treasures and giftes of his holy spirit vpon vs, too make vs partakers therof, and too increase his grace more and more in vs, that wee may be so fenced with it, as wee may obtaine victorie ageinst all Satans assaultes, and ageinst the world and our owne flesh. That it may please him to graunt this grace not only to vs but also to all people. &c.

The. 37. Sermon, which is the seuenth

vpon the fift Chapter.

of Sermon by one of the

- 22 But the fruite of the spirit are loue, ioy, peace, patientnesse, gentlenesse, goodnesse, faith,
- 23 Meekenesse, temperance, against such things there is no Lawe.
- 24 Nowe, they that are of Christ, haue crucified the flesh vvith the affections and lustes therof.
- 25 If vvee liue after the spirit, let vs also vvalke after the spirit.
- 26 Let vs not be desirous of vainglory, prouoking one another, and enuying one another.



We haue seen heretofore, that if we be willing too serue God, wee shall find ynough where-with too occupie ourselues in chastizing our vices, if every of vs cōsider to how much corruption & sinfulness he is subiect. And saint Paule hath purposely set afore vs the sinnes that reigne in vs by nature, too the intent we might know wher vpon to set our minds to frame ourselues aright to the obeying of God. For we see how mé busie themselves about trifling things in shewing themselves willing too serue God: they trudge to it without measure. Howbeit, all is but vaine & vnprofitable labor, according to what we see in the Popedome, where mé giue the name of Gods seruants to a sort of toyes that they haue

Mm. iij.

deuised

deuised of their own brayn And yet in al those things though they like neuer so wel of them, and glorie in them neuer so much, there is nought else but vanitie, and in the mean while they neuer passe of coming to the principal: for the world doth alway seeke windlasses. But God setteth the ryght way before vs in his lawe: and if we intend to go foreward to the true perfection vnfeynedly, wee must begin at the forsaking of ourselues, bycause there is no wisdom in vs that is not cursed, no thought that is not wicked, nor no desyre that is not froward & corrupted. For this cause S. Paul told vs before, that if men be minded to order their life well, firste they shall finde inough to occupy theselues withal, if euery man consider what a number of intágled and wicked lusts he hath in him to be cut vp: which thing wil not be done out of hád. And also S. Paul spake these words purposely to such as buzied theselues about the Ceremonies of the lawe. For although they said generally that the things which God had commaunded were to be fulfilled: yet the cheefe things that they made account of, were Circumcision & the Ceremonies. Now herevpon S. Paule telleth vs that God wil haue vs occupied about greater matters: that is to wit, he wil haue vs to fight máfully ageinst the gret number of things that turne vs aside from the right way. And now he addeth on the contrary parte, *That the frutes of the spirite are louingnesse, meeknesse, gentlenesse, mekenesse, stayednesse, and suche other lyke thyngs*, and that when all thyngs are thus well ruled, the lawe hath no more power ouer vs, for wee be set free from it, bycause our Lorde Iesus Christ who hath exempted vs from it, gouerneth vs. To be short, the marke that he shooteth at, is that Christians shuld be free from the bondage of the law. Not all those whiche haue the name of Christianitie in their mouth, or which make their braggs of it: but such as shewe by their deeds that they be members of our Lord Iesus Christ, inasmuch as they be begotté again by his holy spirit. For mens liues must be answerable therevnto, or else all their protestations are nothing worth, yea & they shalbe proued Lyers, vnlesse it appeare by their works that they speake truly and vnfeynedly. Besides this, wheras S. Paule ~~saith~~ *saith* that all goodnes, & al comendable thinge are frutes of the spirit: therby he confirmeth the thing that I told you heretofore: which is, that if ther be

the Epist. to the Galathians. 276

be any one drop of goodnes in vs, the same is not of our own growing, neither can we chalége the praise of it, without doing wrong and iniurie vnto God. For they be all of them frutes of his grace, & he is faine to put them into vs by his holie spirite. Ye see then that here againe we be humbled, to the end that none of vs should deceiue himself in thinking that he hath any vertue or stayednesse, or louingnesse, or any other like thing of his own. For vntil such time as God haue shaped vs new ageyne, we be like a peece of grounde that is barrein yea and starke naught. For we not only beare not any good thing: but also bring forth exceeding much euill, till our Lord haue rid vs of it: like a naughtie grounde, whiche not onely is vnprofitable too the owner in that it yeldeth him neither corne, wine, nor other necessary things: but also bringeth foorth thistles, thornes, & wicked weeds. Euen at the same point are we. And now wee haue to marke, (according also as S Paule hath declared heere-tofore) that loue is the summe and substance of the lawe: which he hath set down here in the formost ranke, not to make vs forget the calling vpon God, nor the affiance which we oughte to haue in all his promises, and the whole seruice that is conteined in the first table of the law. S. Paule holdeth not scorne of those things, neither would he haue them reiected: but the matter that he treateth of, is how men may giue sure prooffe to the worldward, whether they be rightly mynded to the obeying of God or no. And I haue told you alreadie, that such proof is seene by our louing of our neyghbours, when wee bee not giuen euery man too his owne profyte, but labour in common too nourishe good peace and vnitie, and put to our helping hande also so farre as God giueth vs abilitie & meanes wherwith to do them good to whom we be bound by his woorde. Thus yee see why S. Paule setteth downe the woorde Loue in the first place. It is not to the intent we should so loue our neyghbours, that God should be thrust backe behynde vs: but bycause that in hauyng mutuall loue and frendship one with an other, wee shewe ourselues to be rightly giue & dedicated to god: which thing canot be with putting our trust in him, nor without resorting vnto him by prair and supplication. Furthermore seeing that all the things which beare the name of vertue, and are iustly commended

Rom. 14. 6.
17.

among me, are called the frutes of the spirit: surely it is much more likely that when we should come vnto God, and bee armed ageinst all temptations, and be earnest in praying by meanes of faith: we be not ready for it if the holy Ghost worke not in vs. Then of natural inclination there is not any thing in vs wherby we take hold of the doctrine of the Gospell: neither are wee so lightsome as to mount vp vnto God, to talke familiarly with him by prayer and supplication, but the holy Ghost must dispose vs too it, by inlightening our harts with his grace, & by mouing our harts to cal vpō him. Lo what we haue to remēber heere. Now wheras S. Paule matcheth ioy with loue, it is not only to do vs to vnderstand that we shall be quiet to Godward, and haue cheerfull hartes, when he shall haue receyued vs to mercie and shewed himselfe too fauor vs: but he speaketh of another kind of ioy, which is that there bee no hartburning among vs to make vs lowre one at another, nor spite to withdrawe vs frō our neybons: but that we be gentle & fellowlike, yea and that we be glad when wee can ayde and succor them that haue neede of vs. In the. xiiij. to the Romans S. Paul faith, that the kingdome of heauē is ioy of spirit: howbeit he taketh that word in another meaning. For wee may reioyce in God when he witnesseth vnto vs that he receiuethe vs for our Lord Iesus Christes sake, and without that, we must needes be vexed and turmoyled with such vnrest, as we shal liue in continual trouble. It is true that the despisers of God do sport themselves as much as may be in their iollitie: but yet haue they neuer any rest or ioy: for they bee faine too suffer much hartburning inwardly, and God dooth so sting them with sundry hartbytings, as they be alwayes in heauinesse and vexation: in so much that when they would be merrie, they be faine to play the brute beasts, and to shake off al vnderstanding, so as the discerning of good and euill is quite and cleane daunted in them. Now it is a cursed ioy when men stray away after that fashion from God, and forget what they bee. But (as I haue told you already) S. Paule speaketh heere of the ioy that we haue in being conuersant with our neybons. And after the same maner also is the word sayth ~~that we haue in being conuersant with our neybons~~ Sathfulnessse and soundnesse of hart. This is a faith that respecteth God, and that is the sure beleef which we haue of his promises, according wher-

wherevnto it is sayde that wee bee iustified by fayth, bicause it ap- Rom 5. 1.
 peareth that God aboliseth and mortifieth in vs whatsoeuer is of
 our owne nature. Therefore [in that fayth] wee must bee groun-
 ded vpon Gods onely mercy which is shewed vs in our Lorde Je-
 sus Christ. But howe come wee to the possesing of so great a be-
 nefite? By trusting vnto Gods promises, and by receyuing them
 with all obedientnesse, acknowledging our selues to bee damned
 and forlorne, and resting onely vpon him. Yee see then that oure
 fayth which respecteth God, is an assurance whiche wee conceyue
 of his goodnesse and loue towards vs, to the ende wee may preace
 vnto him, not doubting but that he heareth vs. And for that cause
 also S. Paule sayth, that those whiche haue suche fayth, doo trust
 boldly in God, and therewithall doo also freely and boldly pray
 vnto him. But in this present texte, S. Paule taketh fayth for the
 faythfulnesse which wee perfourme one to another when we walke
 vprightly, so as wee go not about to deceiue our neybour through
 lewdnesse or suttletie, nor vse any double dealing, nor any dissi-
 mulation to wind about the simple, but do the same to other folk
 which wee would haue done to our selues. Thus yee see howe S.
 Paule meeneth that fayth is a frute of the spirite. Nowe he addeth
Meeknesse and gentlenesse, bicause that without them it were impos-
 sible that there should bee any vnitie or concorde among vs. For
 if euery man should bee terrible and voyde of gentlenesse, it were
 muche better for vs that wee were wyld beasts. Therefore wee
 must shewe a willingnesse to communicate with those to whome
 God hath linked vs. Too bee shorte, Loue is maynteyned by thys
 meeknesse, goodnesse, and gentlenesse whereof S. Paule speaketh
 heere. And now immediatly he addeth, *Temperance* [or *staydnesse*.]
 which is not onely an absteinyng from other mens goods, but al-
 so a sober behauiour, and a keeping of our selues from all looce-
 nesse, excesse, and outrage. To bee shorte, S. Paule hath set downe
 these vertues whiche he rehearseth, for Christians, as if he shoulde
 say, that if we be gouerned by the spirite of our Lord Iesus Christ,
 it maye be ~~that we shall be~~ *gouerned by our life*, for as muche as wee
 shall be so hilde in awe, that we shall not runne at rouers as these
 looce lyuers doo, but we shall be charitable and kindharted one to
 another,

1. Ti. 1. b. 9.

another, so as there shall be no wrangling, no guyle, nor no extortion in vs, but euery of vs shall content him selfe with his owne, & indeuer to serue one anothers turne. But yet notwithstanding wee see that all good commeth of Gods spirite. Neuerthelesse wee see also that our Lord Iesus Christ is the fountayne out of which wee must draw. And that if wee be his, and belong vnto him as members of his body, he will shew in all our whole life, that his receiuing of vs, and his auowing of vs to be his children, is not in vayne. Heere vpon S. Paule concludeth, *that agaynst such vertues, (or agaynst the men that are indued with them) the law hath no power nor force at al.* And therefore he sayth in the first to Timothie, that the Lawe is not giuen to the righteous, but to the vnrighteous, and to such as rush out into offences and misdealings. Then if the deceyuers that troubled the Church at that time, had knowen well what is the ende of the Law and the Gospell: they would not haue presumed to bring the saythfull in bondage after that fashion. And therefore S. Paule scorning theyr hypocrisie which was matched with shamelesnesse, sheweth that they pretended great zeale of the Lawe, and yet bewrayed all maner of wickednesse and contempt of God in their lyfe: lyke as now a dayes the Hypocrites in the Popedome crie out lowde agaynst vs, that wee ouerthrowe all good workes, and intende to bring in a licentiousnesse of all euill, and to thrust out all desire of seruing God. And why so? Bicause wee vncace men out of all their fonde presumption and selfe estimation, and shewe them that there is none other meanes to trust in God, than by resting vpon his meere goodnesse in the name of our Lorde Iesus Christ. VVee say flatly that all that euer is termed by the name of merite or deserte, is starke abomination before God. For so muche as they beare them selues in hande that they bee their owne Sauours. Yee see then that all loftinesse of man is pulled downe by our doctrine. But yet dooth not that importe, that euery man should take leaue to doo lewdly, and haue no more care of seruing God, nor of standing in awe of him. But contrariwise wee say that Iesus Christ is giuen vnto vs, not onely to ~~the~~ obteyne forgiveness of our sinnes at Gods hand by his meanes: but also to the end that beeing regenerated by his holy spirit, we should walke

walke in newnesse of lyfe. And nowe in sooth what maner of men are they that maynteine the desert of good works so stoutly? VVe see there is nothing but all kinde of cursed filthinesse in their whole life. For if a man would seeke for scoffers that are altogether vnholie, and neuer haue so muche as any one feeling that euer they shall come to account, but are vtterly doted by Satan: surely those are euen they. Agayne, when as they magnifie good workes: what are the things that they would haue men to giue them selues vnto. To babble much, to go to mattins and euenfong, to trot from altar too altar, too worship puppets, too decke them trim, too buy store of pardons, too gad on pilgrimage, and (too bee short) too mocke God too his face, as though all the seruice of God were but a play of young children. True it is that they dare not say but it is a good and commendable thing to bee discrete, chaste, sober, and so forth: but yet they can easily forbear all those things, so a man keepe their superstitions. Too bee shorte, all Gods commaundements are thrust vnder foote, and as it were troden vpon, and to their seeming it is no deuotion nor holinesse, excepte a man doo all their gay gewgawes and things of nothing. Thus yee see howe the contention that S. Paule had in his tyme, indureth still at this day. And for that cause he sayth, that if his aduersaries agaynst whom he disputeth, will maynteyne Gods Lawe, they muste consider well to whom it speaketh, and they must begin at them selues: and that if they intende to make good schollers, they must teach them sobernesse, meeknesse, chastitie, patience, & such other things, and moreover to renounce all their owne wicked lusts. These (saith S. Paul) are the true exercises wherein it behoueth vs to imploy all our in-deuer. And in the meane while let vs not shutte the gate agaynst Gods children, in bereeuing them of the priuiledge that God hath giuen them. For when he gouerneth them by his holy spirite, he will not haue them subiect any more too the yoke of the Lawe. Nowe therevpon S. Paule addeth, *that all they whiche are in Iesus Christ, haue crucified their flesh, with the lusts therof.* Here he sheweth that he intendeth not to haue a fleshly libertie, and suche a one as the despisers of God haue: but that he requireth chiefly, that suche as talke of christian libertie, should shewe in deede that they haue cruci-

crucified all their lusts and concupiscences, to the intent thereby to proue them selues the true members of our Lord Iesus Christ. And this is needefull for vs : to the ende wee may holde vs to the lawfull order and marke which God pointeth vs too, when we would knowe what true libertie is. Nowe a dayes there are many Christians from the teeth outwarde, as farre as comes too the eating of fleshe vppon frydays and in Lenton : they can welinough mocke at the pelting toyes of papistrie : they can welinough say, that if any restraynt bee made of one thing or other vnder payne of deadly sinne, it is but an abuse and mockerie : and they say truthe, so they buyld vpon a good and sure foundation. But what? they that are so great talkers, know no whit of our Lorde Iesus Christes office and power : they knowe not why he came downe into the worlde, nor what grace he imparteth vnto vs by his Gospell : they knowe not, neyther what sayth, nor what prayer is : and yet for all that, they will needes haue leaue to doo what they liste, and that folke should lay the bridle looce in their necke. Of these wylde Christians there are tootoo many nowe a dayes. In the meane while the doctrine of God is blamed by their meanes. For the enemies of the truthe vpbayde vs with all suche as are loose liuers now a dayes, and say that the same springeth of our preaching. For this cause S. Paule hath answered his aduersaries, and also armed and fenced vs to answer them, to the ende to stoppe the mouthes of all raylers, and of all suche as doo falsly slander the doctrine of the Gospell. First of all therfore when the wicked sort say, that we giue an inordinate libertie to all suche as seeke nothing but to doo lewdly : Let vs looke backe to S. Paule, who telleth them that the libertie which we speake of, serueth for none but such as are a law to them selues, namely through the working of the death and passion of our Lorde Iesus Christ. But yet notwithstanding this ought to serue for a warning to all suche as imagine a libertie after their owne liking. Therefore let them vnderstande, that first of all it be- houeth them to become members of our Lorde Iesus Christ. VVil we then eate quietly without making any scruple of conscience? VVill wee bee exempted from all lawes whiche doo nowe a dayes vex the simple and ignorant sorte in the Papacie? Let vs vnder-

vnderstande what Iesus Christ is, and let vs bee thoroughly his. Let him gouerne vs, and let his death and passion shewe their power and effectualnesse in our whole life: Thus yee see what we haue to beare in binde in this text. And heere S. Paule sheweth agayne, that the true perfection of Gods children consisteth in abacing themselves, so as they followe not the rule of their owne brayne and affections (for wee bee vtterly corrupted: Then can wee not bee but rebels agaynst God all the time of our life, till wee haue kylled all the sinfulnessse of oure owne nature. Marke this for one poynt; that our lyfe shall neuer bee franted to the will of God; excepte wee bee vtterly chaunged, bothe in our thoughts, and in our affections. Secondly, S. Paule sheweth that that can not be done, but by communicating with our Lorde Iesus Christe: for it is not without cause that he useth this worde *Crucified*. For thereby he declareth, that so long as wee bee separated from our Lorde Iesus Christ, and cast off from him, and not knit vnto him by fayth; our nature will alwayes bring forth hir owne frutes, that is to say, nothing but all manner of naughtinesse and vice. Thus yee see that first of all Free will is beate[n] downe. Secondly, it is shewed vs that wee can not be partakers of any of Gods giftes, nor of his holy spirite; but by the meanes of our Lorde Iesus Christ. according as I haue tolde you already, that wee must all drawe of his fulnesse, for he is the onely founayne that is able too suffice vs. And if wee seeke neuer so farre aboute elsewhere, wee shall finde nothing but drynes, and wee shall continue athirst styll: and if wee thinke too full our selues; it will bee but wyndnesse and misweeing, where with wee shall burste, and yet not gather any good nourishment or substance. Nowe heere vpon Sainct Paule concludeth, that if wee liue after the spirite, wee shoulde also walke after the spirite. And it is a more easie declaration of the thing that I haue touched already. It had bene enough too haue aouched that wee can not bee set free; but by crucifying all oure wicked lustes: howe bee it for as much as the crueltie is so great, that they doo alwayes finde starting holes, and a man would bee esteemed as an Angell, though his life bee out of order: therefore Sainct Paule intended for a confirmation too adde this saying, that if wee liue after

the spirite, wee must therewithall walke after the spirite. As if hee should say, that it is not enough for men too protest them selues to haue Gods spirite dwelling in their heart: but they muste shewe that he is there: for he is not idle. Therefore if a man will discerne whether Gods spirit dwell in vs or no, he must come to our works and to our life: and according as our conuersation is, so may he see what we be, and what is within vs, and giue iudgement by our outward workes that are apparant. As for example, if one would beare mee in hande that a blocke were a liuing a man too see too: It stirreth neyther head nor foote: thrust at it, and shoue at it, and yet there appeareth no lyfe in it: and shall he then make mee beleue that a peece of stone remoueth from place too place, or hath any power in it, or is a creature that hath a soule? Euen so is it with those that boast them selues to be spiritual. For although the vnbeleeuers and enimies of God be aliue as in respect of the body: yet are they dead in respect of the heavenly life, because their soule is vtterly corrupted: but wee liue to Godwarde through the grace of his holy spirite. And if this grace be in vs, it can not bee idle, as I sayde afore. And that is the cause why S. Paul sayth, that our conuersation will shewe whether we liue in the spirite or no. The worde *walke* is very rife in the holy scripture, when the whole ordering of our life is mentioned: neuerthelesse heere is not onely walking. The worde that S. Paul vseth importeth more: that is to wit, too walke orderly, as if he should say, that we must frame our selues to the thing that is conformable too the will of God, and of his holy spirite, and that our life must bee so well ruled, as it maye bee knowne that God gouerneth vs in deede, and that our Lorde Iesus Christ holdeth vs too him selfe as the members of his body, and that he hath truly witnessed that he dwelleth in vs by his holy spirite. Therefore at a worde, this thing muste needes bee knowne. Nowe to bee shorte, S. Paule ment heere to bewray the hypocrisie of all suche as make sayre protestation with their mouthes, and woulde haue men to beleue wonderous well of their state: and yet in all their whole lyfe doo shew otherwise, name no more at all too come neere God, nor any use of hys worde. All such folke then are heere condemned of lying and unfaithfulnesse. And there-

therefore that wec may discern which are Gods children, let vs come to the examining of our liues. True it is (as I haue touched heeretofore) that sometimes the ignorant wretches and suche as neuer had any instruction in the Lawe, shall haue some apparance of vertue. But if a man sounde them throughly, he shall finde it is but a shadowe, and that they bee not well bent, eyther too loue their neighbours, or to walke according to Gods will. To be short the examining of our lyfe can not lye. And heerewithall S. Paule ment also to confirme the thing that he spake afore: that is too wit, that if our lyfe bee to be gouerned by Gods spirite, then must wee trauell earnestly that way, and not in tryfling things that are neyther heere nor there before God: according as I haue declared already, that suche as will needes bee most deuout, haue neither ende nor measure of their superstitions: and when euening cometh they thinke God to bee greatly beholden to them for their travelling too and fro, and yet notwithstanding all is but losse labour. And therefore S. Paule telleth vs, that sihe wee knowe that our life is spirituall (as truthe is) and that God also is a spirite: wee must vnderstande also that he will be serued faythfully, and that men must not occupie them selues about small trifles which are but as childrens bables: but that he will haue vs to vse faythfulnesse, loue, peace, and concorde one with another, so as there bee no deceipt, no malice, nor no rauin among vs. Then if we knowe that the lyfe which God alloweth, and whereby wee bee ioyned vnto him, is a spirituall life: Let vs soorthwith (sayth he) walke in the spirite, that is too say, let vs assure our selues that God alloweth not any thing but that which is agreable to his Lawe (which for the same cause is called spirituall by Sainct Paule in the seuenth to the Romanes) and let the prooffe of the same doctrine shewe it selfe in our conuersation. So nowe whereas other folkes runne on pilgrimage: let vs occupie our selues in the seruing of God, and our neighbours. VWhereas these wretched hypocrites wast al their substance in Idolatrie: let vs consider that the true sacrifices & holy offerings which ~~God requireth of vs~~ are that we should bee dedicated vnto him both in body & soule: Secondly that we shuld so dispose the goods that he hath giue vs & put into our hands as we might shew by effect

to the same may serue to the glorifying of Gods maiestie, and [too
the enlarging of] the dominion of our Lorde Iesus Christe. Let all
looke at him, let all sticke too him, and let all know that it is he from
whom all goodnesse proceedeth. Lo wherevnto S. Paule ment too
bring vs. Now to the intent too make vs the more too abhorre all
vayne glorie and pryde against God, and the sayde desire of hauing
eredite among men: he sayeth *that wee must not seeke too byte one an-
other, norber must we malice one another.* It is as much as if he had sayd
that ambition or vayngloriousnesse cannot reigne in vs, but incon-
tinently there will be hartburning, and euery man will prouoke his
neighbour. For if wee bee giuen after that fashion too vayne glorie,
euery of vs will couet too bee greatest, and it will seeme to himselfe
that he hath not his right, till he see his neighbour brought in con-
tempt. Thus yee see what pryde bringeth. It tendeth not onely too
the aduancing of a mannes selfe against God: but also too the de-
facing of such as we ought to honour, at leastwise if they be our in-
feriours. For when we haue looked well to all, it is certayne that e-
uen the least sort ought to bee honorable in our eyes. Therefore if
we bee led with ambition (as I sayd afore) euery of vs will bee clim-
bing to get higher and higher. Now hereof must needes spring strife
and debate, hartburning, quareling and contention, and finally dead-
ly ennitie. To be short, so long as ambition hath his full scope, and
is let alone vnbriddled, wee must needes bee at warre, as experience
sheweth too much, and woulde God that wee might bee fayne too
seeke a greate way off for examples of it. But so soone as men will
needes set out themselves, ambition muste needes carie them so a-
way, as too shewe themselves enemies too their neyghbours. And
thereof also proceedeth enitue. For it is sayde that charitie is glad
of other folkes welfare. Haue not wee cause too reioyce, when we
see God poure out of his gracious giftes vpon our neyghbours? yes:
or else wee pray not vnfaynedly for all such as haue neede of them.
For if it greene vs too see that God graunteth them too liue com-
modiously and at their ease: doo wee not therein bewray that there
was nothing but hypocrisie and fayned ~~affection~~. Also if
God giue any man the gracious gifte of his holy spirite, it is for the
common welfare and edifying of his Church. So then, in all re-
spectes

1. Cor. 13.
b. 9.

specifies there is cause for vs too reioyce, and if wee bee rightly qualified according too Gods will, wee shall also therewithall loue the profite and aduancement of our neyghbours. Contrariwyse when euery man is giuen too himselfe, and wee bee driuen with this wicked ambition and pryde; wee can neuer looke but a skewe at the aduantage and profite of our neyghbours. There will alwayes be repining and spiting in our hartes, when God sheweth himself bountifull towards those whom wee would keepe vnder feete.

Thus yee see that the thing whiche wee haue to remember in effect in this streyne, is that wee muste learne what it is too belong too our Lorde Iesus Christe, to the ende that wee take not his name in vayne, ne bee reprobued of falsehood and leasing before God and his Angelles, for glorifying our selues so foolishly before menne. For too the intent wee may bee our Lorde Iesus Christes, wee must mortifie our lustes and affections, knowyng that of our selues wee bee inordinately giuen too all euill, and our nature wholly inclined therevntoo. Therefore it standeth vs in hande to turne a new leafe. And of a truth that cannot bee done of our owne power: but the Sonne of God is Priest and readie to helpe vs. VVhat letteth vs too bee made partakers of the giftes of Gods holie Ghost, that wee might proue by our lyfe that wee haue a true beleefe in him? It is our flattering of our selues in our owne wretchednesse. Then seeing there is nothing but corruption in vs, lette vs learne too lament, and lette vs yeelede our selues too our Lorde Iesus Christe, that he may kill all wicked lustes and disordinate affections in vs by the power of his death and passion. And therewithall lette vs consider the grace that God graunteth vs in that he will haue vs too serue him freely, so as wee shoulde no more bee vnder the yoke of the Lawe too be pressed downe by it too the vttermost (for that woulde bee an intolerable burthen too vs), but bee gouerned by his holie spirite, knowyng that he alloweth of our lyfe, and accepteth our seruise when it is so framed according too his woorde, although our zeale bee not so greate nor so substantiall as were some of vs know this: and therewithall let vs walke in such wyse, as our life maye shewe, and as our feete, handes, and all other our mebers and senses may shew by effect, that as we haue bin

Mat. 5. 8.
45.

trayned in the schoole of our lord Iesus Christ: so we haue also borne away his doctrine, and that the same hath taken roote in vs; not too lie hid still, but to yeelde forth fruite in such wise as Gods name may be honored, and we shew that wee be not idle and vnprofitable seruants, but that we haue bin quickened by the spirite of our Lord Iesus Christe, and that it is he that gouerneth vs, by reason whereof the fruite of it redoundeth immediately too our neighbours, in so much that whē Gods name is so glorified by vs, & we haue yeelded true prooffe of our christianitie, men knowe that whereas wee were taught, it was to the end that all others should reape profit by it. For God hath a respect to the whole bodie of his Church, and like as he maketh his sonne to shyne both vpon good and bad: so will he haue the faythfull to do good to such as are not worthie of it. Therefore let vs acquaynt our selues with it, and moreouer acknowledge that we be nothing, and that all the goodnesse which wee haue is none of our owne, but that we haue it of Gods meere grace. And for asmuch as we bee not yet come to the perfection that were requisite, let vs not surmise our selues too be in Gods fauour for any other respect, than that he beareth with vs till wee bee come intoo his kingdome, where we shall haue the fulnesse of all holinesse.

Now let vs cast our selues down before the Maiestie of our good God, with acknowledgmet of our faults, praying him to make vs so to feele them, as wee may bee sorie for them before him, yea euen with a true repentance, and desire to be rid more and more of them, and practize the doctrine that we haue herd, that whereas the blinde and ignorant wretches doo now adayes martir and tyre themselves to much in excesse of their fonde deuotions: we may learne to hold our selues too the pure simplicitie of his woord, knowing that there is none other rule but that, and that the same is it wherein he will haue vs to exercyze our selues, and wherevnto it behoueth vs too apply all our studie: and thereby shew that that is the meane whereby our Lord Iesus Christ will haue vs fashioned lyke to himself: and therefore let vs go forward & trauell vnto him till we be thoroughly knit vnto him, and in the end be come to that such time as he shall appeere to our full assumption, and deliuer vs not onely from this earthly pilgrimage, but also from all corruptions and

and all other things, whiche hinder vs from the full inioying of the heavenly heritage: That it may please him too graunt this grace not only to vs, but also too all people.

The. 38. Sermon, which is the first

upon the sixth Chapter.

BREthren, if any man bee ouertaken vwith a fault, you that are spirituall helpe too amend him vwith the spirit of meekenesse: and consider thy selfe, least thou also bee tempted.

2. Beare ye one anothers burthen, and so fulfill the Law of Christ.



Haue declared heretofore that there is not a more deadly plague than Ambition, whē euery man is giuen too himself and will needes exalt himself to the contempt of his neighbors: for then is nother indifferencie nor measure kept. Here is now another vyce very neere of kinne to the other: namely when wee snatch at such as haue done amisse, to the intent to aduance our selues in comparison of them, which wee see to be to comon a vyce in the world. For to our seeming, other mens vertues are a hinderance to vs, that wee cannot bee in such reputation as we sayne would. This is the cause that euery of vs prieth and peereeth at his fellow, to the intent to disgrace him in such wise as he alone may not beare away the bell, and by that meanes haue chiefe prayse and comendacion. And although that that be not: yet will it often come to passe, that wee shall be ouer rigorous vnder pretence of zeale. For this cause Saint Paule doth heere exhort the faythfull, too do their indeuer too reforme a man with all gentlenesse, when he hath done amisse. And he dooth purpose to shew vs a state before vs heere. For it ought too moue vs to compasion. Consider the common fraytie that is in vs all, as he will touch the same point more at large hereafter. Neuer-

Nn.ij.

chelesse

the lesse his putting of vs in mind of our infirmitie by nature, is to the end that none of ys should climbe to high. And furthermore he addeth the woorde *ouertaken*, meaning thereby that it alwayes deserueth gentlenesse at our handes when we see a man surprized by the wylinesse of Satan. For S. Paule spake not heere of such as haue rooted malice in their hart, which are ytter despyzers of God, which are altogether heathenish, & which are so full of poyson throughout, that they cannot alledge for themselves that they fall by oportunitye for why, they bee made beastes, rushing wilfully agaynst God, according as wee shall see many that manifestly despize all order, and would haue all the worlde put too confuzion. Suchie maner of men are not comprized in the number of those whom Sainct Paule speaketh of heere. But although a man feare God and be willing to giue himself to his seruice: yet notwithstanding Satan hath his snares ready layd, and catcheth vs oftentimes ere wee thinke of it. And so you see how wee bee ouertaken or surprized. Nowe S. Paule telleth vs, that yet in such faultes wee must bee pitifull still, and beare with such a man through the spirite of meekenesse. Howbeit wee must marke well all the wordes that are set downe here: and thereby wee shall gather the meaning of the Apostle. For in very decree heere is nothing superfluous, but every woorde hath his weyght. For in saying that wee muste indeuer too amend him agayne that is fallen: he sheweth that the gentlenesse whiche many men vse in flattering suche as haue done amisse, sauieth nothing at all of Christianitie. Therefore mennes vyces muste bee rebuked, and wee muste labour too bring backe the partie intoo the right way, which is strayed out of it. For if a man vpholde him in his naughtinesse, and foade him in it: he betrayeth him, bycause he rocketh him a sleepe, and by that meanes sinketh him the deeper in destruction. Yee see then that the meane whiche Sainct Paule hath appoynted, is that if a man haue done amisse, he shoulde bee amended, howbeit that the same muste bee done with the spirite of gentlenesse and meekenesse. He could well ynough haue vsed the woord *Meekenesse* without the woord *Spirit*: but he hath intencelye sayd *Spirit* to do vs to wit that we must haue a hartie desire too procure the welfare & saluation of such as haue neede too bee warned and exhorted when they

they haue committed a fault: and therewithall he ment also to expresse that the same proceedeth of God. For like as he is the fountayne of all goodnesse: so also doothe he giue his children some meekenesse, too the intent they shoulde followe him and frame themselves after his example. VVee knowe that the maner of the holy Scripture is to reuele the giftes of the holy Ghost, the spirit of truth, the spirit of the seate of God, the spirit of wisdom, & such other like, by cause the fulnesse of all goodnesse is in him. Yee see then that the summe of that whiche S. Paule teacheth heere, is that we must not onely loue vertue and like well of such as walke in all perfection, and in whom wee can find no blame: but ouermore wee must be gentle, in bearing with the faultes of such as are not yet so well confirmed in the feare of God as were requisite: too the ende we may bring them backe agayne into the right way, that are turned aside or thrust out of it. For if there should be no meeknesse nor gentlenesse in vs: as soone as a man had committed any fault, wee shoulde as it were: plunge him in despayre, and this is seeme too much, for that cause therefore S. Paule telleth vs that the meeknesse or meeknesse of Gods children must trie it selfe by releuing such as are fallen through weaknesse, yea and that in such sort, as it may be knowen that their saluation is procured. Nowe I haue tolde you that there are two extremities or two vices, whereof wee must be ware. The one is, that we winke when any of our freendes haue offended God, in so muche that euen when he hath giuen some cause of stumbling, wee let it slippe, by cause wee be loth too purchase his displeasure by rebuking him. And now adayes yee see that the common way of maynteyning freendship in the world, is too giue leaue and licence of all misdoynge, through Diuelishe dissimulation. For no man can abide too haue his galled backe rubbed, nother doe any manne take warnings in good woorth, sauing they whom God hath touched, and to whom he hath giuen the spirit of obedience too yeelde themselves teachable. Therefore suche maner of men as these, will say with Dauid, that they had leuer too be corrected with all sharpnesse, than too haue the ornaments of the flatterer, which serue but too rocke men asleepe in their vices. Neuerthelesse ye shall commonly see, that all men euer

Esai. 44.2

Psalm 140.

b. 3.

Esay. 59. c.

16.

to be borne withall, and to haue no woord spoken to them what soeuer they do, nor to haue their heads troubled with their vices and misdoings. Euery mā verifieth this, in so much that God is forgottē, & (as the Prophet Esay sayeth) there is no defender any where that maynteyneth the truth, for there is as great confuzion and disorder as may be, and yet men do let all slip. True it is that if wrong be done to any man, he will not sticke to say that such licentiousnesse ought too be redressed: but he sayeth not so for any zele he hath to maynteyne the honour of God, it is but onely for his owne peculiar advantage, and for the regard that he hath to himselfe. Thus yee see that God hath not any proctors or Advocates to pleade his case, but euery man is for himselfe. Therefore when wee see any man doo amisse, let vs learne that it is no loue nor charitie too cloke his euill doings, so as wee should dissemble them and make no countenance at all of them: but that if wee haue a care of him that is so fallen, wee muste turne him away. If a man bee in the myre, wee will reache him our hande too helpe him out: and if wee passe by him and will not seeme too see him, shall he not say it is too shamefull an vnkindnesse? Even so is it when wee suffer a man too fall a sleepe in his sinnes: for by that meanes he is sunke downe too the bottom of perdition. Then is it too greate a trayterousnesse, if wee doo wittingly suffer a man too vndoo himselfe vterly: and therewithall wee shewe also that there is no zele of God in vs. For if he bee our father, ought is not at least wyze too greoue vs and make vs sorie, when wee see wrong and iniurie offered vntoo him?

So then, if the soules whiche our Lorde Iesus Christ hath bought so deerly bee precious vntoo vs, or if wee set so much by Gods honour as it deserueth: it is certayne that wee will not so beare with mens faultes, but that we will indeuer too amend them. Marke that for one poynt. But there is also a contrarie vyce: namely ouer greate rigorousnesse. For this is a propertie of the Hypocrites, that if they spie a mote in their neighbours eye, they crie out alarum vpon him, and they must needes follow him with hew & crie, whereas in the meane while a great beame in their owne eye they see not. As our Lorde Iesus speaketh of them. For ~~therefore~~ therefore as there are many that wyden their consciences to swallow vp a whole Oxe [in their

Math. 7. c.

4.

and of

John 1

their

their owne caces,] and in the meane season can streyne at a gnat when it toucheth other men: therefore we must beware that wee bee not too rough and sharpe in rebuking of our brother. Besydes this, there are also that haue an vnaduised zeale, so as they bee too sowre and bitter, and they are of opinion that they discharge not themselves, except they proclayme mens faults alowde, as it were by the sounde of a trumpet. And howe many warnings are made nowadayes with an vpright carefulnesse? If a man see any of his neighbours fall to naughtinesse, he ought (if he can haue accesse and enterance to him) too tell him his fault: but wee will none of that. For (as I sayde) euerie man vnderpryeth other, and lyes in wayt for him like a spie, too see if he can finde any thing amisse in him, and then vseth he sternnesse to the vttermost. True it is that such as are handled ouerroughly after that fashion, cannot complaine of it. For whereof commeth the naughtinesse that is too rife nowadayes among men, that no man is warned secretly to the ende he might be brought backe vnto God, but that the vices which were done in covert are blazed abroad, yea euen to the diffaming of the partie? It is for that euery of vs shetteth the gate, by cause our eares are too itching, and we cannot abide too bee tolde the truth, but will needes keepe the possession of all naughtinesse, as if though God were depoled from his authoritie, and had no prerogative of iudgement ouer vs. Forasmuch then as euery man woulde exempt himself from correction: therefore all are worthie to be handled hardly after that fashion, and too bee delt with like enemies, and not like brethren. For there can be no brotherhod among vs, vnlesse correction take place, so as euery man be subiect to it, yea euen willingly. And by cause we will not in any wise be rebuked, therefore we deserue well to be handled with such excessiue rygour. For this cause Saint Paul setteth downe the meane, which is that we must haue a care one of another, so that if any man stumble, he may bee helped vp againe. And howe? By good warnings. For that is the remedie which God hath stablished for vs by his worde, Howbeit that in the meane while we must not be so eager in rebuking other mens faults, as too forget to put byt to our selues, that is to say, to vse the sayd spirite of meekenesse. For it were to smal purpose to haue Sugar in our

mouth, as many men haue, and in the meane time to beare poyson in our heart. And therefore Saint Paule speaketh not here alonely of the tongue, ne sayth that we must haue inticing wordes: but that in rebuking mens faults we must alwayes be led and moued therto by an earnest desire to our neighbours saluation. For it is certaine that if we couet the soule health of such as doe amisse, wee will be haue our selues soberly, and that sobernesse will bring with it the moderation that Saint Paule speaketh of, so as wee shall not bee ouer eager, nor depart from the fountaine, which is too beware that wee bee not too hastie in fynding fault wee wote not why, nor too what ende, but that wee haue a care too fetch him backe againe that is in an euill trade, and be desirous to bring him with vs vnto God. To be short, wee must couet to haue him our brother, that God may bee serued of vs all and mainteyned in his state. If wee bee so mynded, surely the rest will followe after. But vnder the woorde *Spirite* wee bee warned moreouer (as I sayde euen nowe) that we must be fashioned lyke vnto God, for so much as hee hath vouchsafed too choose vs for his children, accordingly as our Lord Iesus Christ telleth vs, saying: Bee yee lyke vnto your heauenly father, who hath pitie euen on the that are vnworthie of it. Wherefore if we desire to be hidde and anoyed for Gods children: let vs haue an eye to the nature of him which calleth vs too the likenesse of his owne Image, which is that we be meeld and gentle. Now God in his gentlenesse flattereth not such as haue done amisse. For he hateth iniquitie, and must needes alwayes shewe himselfe an enemye to it. But we see the thing that is sayde, namely that God dooth in such wise correct his children, that the chastizements which hee vseth begin at his owne house, and at his owne household folke. Yet for al that, he thundereth not against poore sinners, but wayteth for them patiently, incouraging them, drawing the, bearing with them, setting his grace before them, and shewing them that he is readie to receyue them, and hath his armes stretched out to embrace them, if they will come vnto him. Ye see then that the first thing which we haue to consider, is that we must fashion our selues after the example of our God, so as we oppresse none. At the first sight of him who we see any infirmite, but rather labour to winne them, bycause they

Math. 5. 8.

45.

Heb. 12. b. 6.

1. Pet. 4. d.

17.

bee

bee as lost foules. And heerevpon we may also gather, that such as nowadayes woulde haue vyces cloked, yea and borne oute vnder pretence that God is pacient and gentle, do falsly corrupt the holy scripture. For nowadayes, if neuer so detestable crymes bee committed, by and by they alledge mercie, o they must be pitied: yea, but such folke blasphemie God in that they woulde haue vs too bee more mercifull than hee is. Surely wee knowe him too, bee the wellspring of all goodnesse, and it is ynough for vs if wee can followe him a great way off, and it were a thing to be greatly desired that we coulde come neerer and neerer vnto him. But when wee haue streyned our selues too the vttermoost, it is verie much if wee can haue in vs but some little sparke of the mercie which is infinite in God. Neuer the lesse God promisseth not his grace, but to suche as returne vnto him. True it is that hee toucheth them with his holy spirite, and chaungeth their myndes: but yet must repentance alwayes bee matched with forgiveness of sinnes. Now after what manner is it that men would be pitifull? It is that they might mocke God too his face, that men shoulde winke at their lewdnesse, yea and shott them vp in it, that God should be reiected, and that such as are readie to do still worse and worse, shoulde bee borne withall and borne out. But I haue tolde you that it is too cursed a blasphemie, when men transforme good intoo euill after that fashion. Then according to Saint Pauls exhortation, let vs lerne to bring a mekenesse that may be of Gods spirite, not too allowe of the euill, or to deface the good, but too amende things modestly with discretion. Therewithall let vs learne also to pray God to governe vs when the case requirerh that we shoulde correct our neighbours, assuring our selfe that of our owne nature wee shall neuer be able too doo it. VVee knowe that to serue God, and to imploy our selues saythfull in that behalfe, wee must first receyue of him the things that wee want. Nowe then, let a man streyne himselfe as farre as hee list, and hee shall not finde himselfe able to bring one droppe of goodnesse of his owne. But when wee come too correcting, there wee represente the face of God: and if I mynde to tell a man his fault, I come not to him in mine owne private name as his superiour: but in the name of God.

Zab. 1. 3

Now

Nowe then, seeing it is so that we execute Gods office in rebuking such as haue done amisse: how shall we be fit for that purpose, except he guide and direct vs thereunto? Therefore let vs learne to desire him to guide and rule vs by his holy spirite, when any admonition is to be made, to bring such backe againe as are gone out of the right way. And herewithall wee must marke also (as I haue sayd afore) that Saint Paule speaketh not heere of such as are saped in wickednesse, in contempt of God and in rebelliousnesse, but of such as are overtaken, so as they haue some good will to doo well, and yet notwithstanding doo fall through infirmitie. Therefore this matter must be handled very skilfully and discretely. For if we will deale alike with all men, it is certaine that we shall oftentimes do wrong too such as haue neede too bee borne withall, and in the meane while doo nothing but inflame the despyzers of God, and make them more malapart than they were before. Then (as I sayd) we must put a difference betwene the one and the other. For when the Prophete Ezechiell speaketh of the good shepheard: hee sayth

Eze. 34. 4. that he must beare with the shepe that are weake, and if any of them be infected, he must heale them by good medicins. But if he should keepe one maner of vsage without putting a difference betwene one and another, howe should he shewe himselfe to be a shepheard in so doing? In like case is it with all suche as deale with the rebuking of their neighbours that haue done amisse. As for example, if there be a shamelesse naughtipacke, that dayly runneth headlong into all naughtinesse, which maketh none account of Gods woorde, nor doth any thing but [marre others] like a scabbed Ramme that spreadeth his infection through the whole flocke: or if there bee a varler that is giuen ouer to all wickednesse: such a one is not overtaken with sinne. And why? For he hath already giuen ouer the seruice of God, he hath vterly shaken off his yoke, and (as I sayde afore) is become a mad beast that pussheth with his hornes agaynst heauen. Such maner of men deserue not too bee borne withall by gentlenesse: and in this text Saint Paule doth quite cotte them off and shet them out of doores. But when ~~such a one~~ ^{such a one} is overtthrowne by infirmitie, and that the ~~good seede~~ ^{good seede} hath caught him vnwares, and yet that the good seede of the feare of God which he had is not

utterly

vttterly waterflame in him: it becommeth vs too haue pitie and
 compassion on him. And forasmuch as we may flyde euery houre,
 let vs learne to call yet earnestly vpon God, that hee may gou-
 uerne vs, yea and let vs also beare well in minde howe Saint Paule
 addeth, *looke to thy selfe that thou also be not tempted.* Heere he chaun-
 geth the number. He had sayd, *Brethren if any man be overtaken, helpe*
ye to attende him. And now he turneth his tale too euery man parti-
 cularly, saying: *Looke to thy selfe:* and that is too the ende that this
 warning shoulde bee the more vehement, and touch vs the nearer.
 For we see that when one speaketh in generall termes, euery man
 thinketh it to be spoken to other men, and there is none of vs all
 but he would shift out himselfe as much as is possible. Then if it be
 sayd, behold, all are inclyned to this or that: verie well, he speaketh
 to the whole companie, but in the meane while no man is touched
 with it as he should bee. Saint Paule therefore doth expressly change
 the number here, and he thinketh it not ynough too warne all the
 faythfull and the bodie of the whole Church in common: but hee
 draweth euery man alyde and sayth, looke to thy selfe, and examin
 what is in thee: for thou also mayest be tempted. Truly there is not
 any reason that ought sooner to perswade vs to be gentle towardes
 such as haue done amisse, than when we knowe that we our selues
 also haue neede too bee borne withall. And euen the verie heathen
 men haue alledged the same. For they haue sayde, that it is a great
 crueltie in a man if hee cannot finde in his heart to beare with the
 infirmities of his companions, seeing there is not any man whiche
 is not weake himselfe. It were impossible that anye two men
 shoulde lue together in the worlde, if they bee not pacient to beare
 one with another. Then were two men ynough too set all the
 whole worlde on a broyle, if they woulde not beare one with ano-
 ther. And euen they that thinke themselves to be most perfect, shal
 finde that they themselves had neede to be borne withall. For surely
 if we be not vttterly bloodlesse, wee will haue the euill that is in our
 selues. And we neede not any man to trouble and vexe vs: euery
 man ~~is~~ *is* in himselfe by being greued at his
 owne imperfections. Seeing it is so: what remaineth but that the
 same shoulde induce vs to deale meeldly and gently with such as are
 false.

Pron. 10. b.

12.

false through infirmities? Thus ye see what we haue to marke well here. And soothly if we search well the cause why many are inflamed with such inordinate zeale, and storme so extremely agaynst small faults: it is that they thinke not vpon themselves. Now then the order that we must keepe in this behalf, is first to condemne the euill whatsoeuer it is: marke that for one point. For if we condemne the euill but in this mā or that mā, & ouerslip it in others: it is a toke that we be not led with a right meening minde to the end, that God should be serued & honored, but that there is some secret roote of malice in vs, according as Salomō sayth, that enmitie bewrayeth vices, and every man findeth fault with him to whom he beareth any grudge. Ye see then that the first rule which we must keepe, is too condemne the euill wheresoeuer it be found, euen bicause it is contrarie to Gods will. That is one poynt. The seconde is, that every of vs must examin himselfe. For surely the neerer that any euill is to our selues, so much the more must wee haue it. If I see a despizer of God, it will greeue me more than if he were tenne leagues off from me, and that I knewe not his faults. Nowe then it standeth vs on hand to haue an eie to our selues. For let vs take this similitude, the neerer neibours that we be, and the more familiaritie that there is among men, the more must we put the thing in vye which I haue spoken of: that is to wit, the more must euery of vs shew other his faults when he hath offended. For God hath knit vs together with condition that if I haue a freend, I must reforme him rather than a stranger. But nowe when euill is to be condemned, who is neerer too mee than my selfe? Ye see then wherein a man shall knowe whether wee seeke the honour of God and the clenzing away of vice or no: namely, if wee be rough and sharpe in bridelyng of our selues, and that when we rebuke others, wee first condemne all our owne vices, and shewe that we mislike them, and that we seeke too amende them as much as we can. Ye see then that the way for vs to iudge of our neighbours, is first of all to condemne our selues. And this warning serueth not onely for the things past, but also for the things to come. S. Paule therefore sayth not, ~~confesse~~ *confesse* that thou hast offended heretofore: but he sayth ~~that thou hast~~ *that thou hast* ~~tempted~~ *tempted* ~~heretofore~~ *heretofore*. And truly we ought to walke continually in feare

and carefulnesse, not that wee shoulde not alwayes susteyne Gods grace and fauour, but that wee must not be carelesse. For sayth importeth not that we should bee carelesse of all things: but rather (as Saint Paule sheweth vs in the second to the Philippians) that forasmuch as we be not able to do any thing of our selues: God must be faim to guide vs by his spirit, and when he hath giuen vs will, he must also giue vs power to performe it. Forasmuch therefore as we holde all of God: it becometh vs to walke in feare and carefulnesse. And so when wee consider our fautes past, and looke well vpon our present state, we haue continuall cause to cast downe our eyes. In deede when God vouchsafeth vs the courage to maintaine goodnesse, and too condemne naughtinesse, hee graunteth vs great grace in making vs iudges, notwithstanding that we deserue to haue our mouthes stopped: Yet neuerthelesse it becometh vs too learne to be lowly mynded in rebuking the fautes [in other men] which we haue already condemned in our selues, seing that we our selues maye dayly and houely, yea and euery minute of an houre fall. Then sith the case standeth so: let vs pitie such as offende, for they be all of them myrrours of our owne frailtie, by cause wee see there what we our selues are furtherforth than God holdeth vs vp by the grace of his holy spirit. Moreover, in admonishing such as haue done amisse, we may yet (as I tolde you before) offend God in being too hastie, too rygorous, and too vnkinde. Although then that it be a commendable vertue to admonish our neighbours: yet if we be too harsh, all will turne into vice, except our Lorde doo so re- straine vs, as wee keepe an even hande and swaue not asyde too any of the two vices that I haue touched afore. Thus ye see what wee haue too remember concerning this saying of Saint Paule. Nowe hee sayeth expressly, *you that bee spirituall*: meaning to do vs to wit, that we bee the more bounde too beate with the weaker- lings, when God hath strengthened vs by his power, according also as is declared in the fourteenth too the Romanes. And in deede if God distribute his grace more too one man than too another: it is not ~~that~~ or that than with all, but rather too hold vp such as are not able to go: like as if two men do go a iourney together, and the one feelth himselfe weary, so as he is not able too drawe:

Esay. 2. 4. 3.

draw his legges after him; it is certaine that he which is strong and lustie will not runne before him as it were to spite him, but will restrayne himselfe to his companion, yea and he will toll him forward, saying, Gōtbe man, plucke vp a good heart, and let me helpe thee my selfe. To be short, he will do all that he can to cheare vp his fellow that is so faint. After the same maner also, must wee beare one with another, with iustice that God hath called vs all in comon, and chozen vs with condition that we should go all together with one accord, and euery man reache out his hand too his neybour (as the prophet Esay speaketh of it) and say, Go we; let vs go vp to the hill of the Lord. It is no reason then that such as haue receiued a larger measure of Gods gifts, should go about to oppresse others: but rather that they should beare with their infirmities, and bee touched with the meeldnesse that we haue spoken of. Thus ye see howe S. Paule sayth expressely, that the more that our Lorde hath set vs forward, the more ought we to drawe others after vs. And hereupon he addeth for a conclusion, *Beare ye one anothers burthens, and so fulfill the lawe of Christe.* When as hee sayth that wee must beare the burthens [of our neighbours:] he doth yet better expresse the thing that I haue tolde you heretofore; that is to wit, that he speaketh not here of the despizers of God, which runne into all licentiousnesse and are saped in malice and sturdinesse: but of suche as travell and go forward in all goodnesse, and haue an earnest good will too attaine to it, and whiche do even grope vnder their sinnes, as vnder a burthen that is to heauie for them. For the better vnderstanding herof, wee will set downe a similitude contrarie too that whiche is set downe heere by Saint Paule. He sayth that suche as are overtaken with their sinnes, are made as it were too stoupe vnder the burthen. And why? Bicause they are angrie with themselves. Not that they fret or chafe against God through pride and disdeyne: but bycause they bee not able to withstande Satan so stedfastly and stoutly as they faine woulde. But as for these roysters that are giuen too all euill, they be so farre off from stouping vnder their burthen, that they rather ryde aloft ~~in the clouds~~ ^{in the clouds}, triumphing and vaunting themselves, though they would viterly despise God. Thus see yet the difference that is betwixt them which

the Epist. to the Galatians. 289

are to bee borne with, and those agaynst whom all rigour may bee vsed. For the one sorte is bowed with the weight of the burthen which dooth in maner wey them downe: and these are the same whom our Lorde Iesus Christ calleth to him, saying: Come vnto mee all yee that labour and are heauie loden, and I wil refresh you, and you shall finde rest for your soules. Our Lorde Iesus calleth not all men without exception vnto him, but giueth a marke too such as may haue accesse to obteyne fauour, namely that they bee overloden: that is to say, they welter not in their sinnes, ne take pleasure in them, neyther doo they boast of them as folke paste shame: but they would fayne haue ease, and can finde none in them selues. Therefore he sayth he is readie to deale gently wyth them. And for the same cause also dooth S. Paule in the seuenth to the Romanes say, that he dooth not the good whiche he woulde, but the euill which he would not. Nowe S. Paule speaketh there of him selfe: in so much that although he were as an Angell of God in respecte of his conuersation in this worlde, and as a myrrour of all holynesse: yet dooth he mourne still, and say he is accursed. And why so? Bicause he was hilde as a captiue in prison, in so muche as he was not at libertie too giue him selfe fully vnto God: for he was hindered by his owne sinfulnessse. Nowe if S. Paule were in that taking: howe shall wee doo? By the way wee see howe this worde *Burthen* is to bee vnderstoode, where it is sayde that wee must beare one anothers burthens. Heerein Sainct Paule exhorteth vs to holde vp one another: and if any man misse of his duetie, wee must not therefore giue him ouer, but bee inclined to pitifulnesse still, and vse the forementioned meeknesse. To be short, he sayth that wee be knit together with suche condition, that if any of vs be overloden or waxe faynt, the rest muste supply his defaulte and weaknesse (as I sayde) euen as inclined therto by nature, without beeing encouraged by the worde of God. If wee be going of a iorney in a companie together, and see any of the ~~company~~ overloden, euery of vs will helpe to harden him: and for the dooming thereof, we ~~shall~~ vnload him, and euery man take a peece of his burthen. In like wyse let vs consider that the sinnes whiche wee commit through infirmitie, are burthens; and that in

*Math. 11.
d. 28.*

suche caces it behoueth vs too put vnder our shoulders, too ease
 such as are welneere wayed downe with them. Not that we should
 vse any flatterie, as I haue sayde afore: but that wee should helpe
 too amende them. And for prooffe heereof, if a man offende God,
 and I ouerpasse it, so as he continueth in his naughtinesse: the
 burthen increaseth in suche wise, as it is inoughe too breake hys
 necke. For whereas he had but one burthen: beholde now are ma-
 ny mo added, too beare him downe to the grounde, euen for want
 of warning. In so muche that if he had bin admonished at the first,
 he had bin eased of his lode: where as now by cloking of his vy-
 ces, wee bee the cause that the poore wretche can neuer bee relee-
 ued. And therefore it behoueth vs too vse the foresayde meane:
 whiche is, that in bearing with the weaklings, wee must not sayle
 too touche them to the quicke, that they maye bee made too ac-
 knowledge their faults, too the ende too amende them. Nowe for
 a conelusion Sainct Paule sayth, *that wee must by that meane ful-
 fill the lawe of Christ.* It is not too bee doubted but that S. Paule
 ment heere after a couert maner too nippe those agaynst whome
 he disputed heeretofore. For wee haue seene howe that in those
 dayes there were many that woulde haue had men too keepe the
 Ceremonies of the Lawe: for that was all their holinesse and per-
 fection. Therefore bicause they euer had the worde Lawe in their
 mouth, and bare men in hande that they should discharge them-
 selues to Godwarde by ceremonies: S. Paule sayth vnto them, Go
 too, wee haue the Lawe of Iesus Christ, who is a saythfull decla-
 rer of the will of God his father. Then if wee will haue a true in-
 terpretation of the Lawe: wee muste not seeke it elsewhere than
 in Iesus Christ, who is the euerlasting wisedome of God, and was
 sente too bring vs all perfection of wisedome. Seeing it is so: let
 vs aboue all things looke what he commaundeth vs, and consider
 what yoke he layeth vpon our backes or neckes: which is, that we
 should loue one another, as it is sayde in the. xiiij. of Sainct Iohn,
 I giue you nowe a commaundement that is bothe newe and olde:
 which is, that you loue one another. ~~unto~~ ~~unto~~ ~~unto~~
 wee must apply all our whole minde. namely to beare with such as
 haue neede, and to reache out our hande to suche as are ouerlo-
 den,

Iohn. 13.

d. 34.

den, to releue them. By that meanes then we shall fulfill Christes Lawe: and when wee haue so fulfilled it, wee may defie all suche as condemne vs. Those therefore which fulfill the Lawe of Christ, shall be no more subiect to the ceremoniall Lawe as they terme it. It is true that wee shall neuer fulfill the Lawe of our Lorde Iesus Christ, neither in this respect, nor in [any] other. But S. Paule sheweth vs the marke that wee must labour too come at. Although then that wee bee continually on our way so long as wee be conuerfant in this world: yet must wee not runne at aduenture, without knowing whither wee go. For wee haue our marke set vp afore vs, and thither must wee inforce our selues. So then, that wee may serue God according to his owne will, let vs learne too giue oure selues wholly vnto him: and to the intent it may bee knowne that his will is too holde vs in suche vnitie one with another: like as he hath knit vs together in an inseparable bande, so let vs seeke to drawe our neybour vnto him, and therewithall let vs bee patient and meeke when aught is to be corrected: and yet not bee willing that vice should be nourished through flatterie & dissimulation.

Now let vs kneele downe before the maiestie of our good God, with acknowledgement of our faults, praying him to make vs feeble them more and more, so as it may make vs to mourne before him with true repentance, and to aske him forgiuenesse of them, and to labour always to be knit vnto him, and to be rid of all the corruptions of our flesh, and to be clothed with his righteousness: and that in the meane while he will beare with our feeblenesse, till he haue fully deliuered vs. And so let vs all say, Almighty God heauenly father. &c.

The. 39. Sermon, which is the seconde

upon the sixth Chapter.

2 Beare ye one anothers burthen, and so fulfill the Law

3 For if any mā esteeme himself to be somewhat, whereas in deede he is nothing: he deceiueh himselfe.

Oo. ij.

4 But

- 4 But let euery man try his owne work, and then shall
he haue glory in himself only, & not in another.
- 5 For euery man shall beare his owne burthen.



WE haue sene this morning, that we must beare
with mens infirmities where wee see there is
any feare of God, or any good seede, and that
they be not vtterly wilfull in wickednesse.
And so yee see in what caces wee ought to be
pitifull. But when wee see men so proud, that
they despise God with stubborne outrage: it
is not for vs too vse any meekenesse or gentlenesse in that case,
but for as muche as they bee seene too prauce so in their braue-
ries, that loftinesse of theirs muste bee plucked downie, when they
exalte them selues after that fashion agaynst God. Also I tolde
you therewithall, that too keepe a good meane in rebuking suche
as haue doone amisse, euery man had neede too bethinke him-
selfe: for wee must first of all condemne oure selues: that is the
poynt which wee muste beginne at. And when wee see what wee
oure selues are, and that wee haue great store of vices in vs wor-
thy too bee rebuked: then haue wee there on the other side wher-
with too humble our selues, and too restrayne vs from vsing too
great or excessiue rigour towards suche as haue neede too bee
succoured, and too bee borne withall. Sainct Paule therefore con-
tinueth still the same matter, saying, *that he whiche seemeth him selfe*
too bee any thing, is nothing, but deceyueth him selfe: For euery man
shuts his eyes when he should thinke vpon his owne sinnes. Of a
truth there can not be so muche as one droppe of vertue in vs, but
by and by we magnifie it: but if our vices be apparant to the whole
world, in so muche that euen little children can laugh vs to scorne:
yet can not wee our selues see them. Now S. Paule intending too
correcte this vyce, sayth that men are lothe too bee deceyued, and
yet neuerthelesse euery man beguyles him selfe willingly and wit-
tingly, euen through his owne ouerwining. ~~And~~ by this meanes he bringeth vs too the very wellspring (as I sayde
this morning) whiche is that if men were not vayne glorious and
desirous

desire of estimation, surely there would be another manner of modestie and sobernesse than is too be seene. But for as much as euery man is puffed vp with pride, therefore wee count superioritie aboue all men, and seeke occasion too treade them vnder foote, or else to ouercountenance them in suche wise, as they may seeme our vnderlings. Therefore it is vnpossible to redresse this outrage of conuicting after that sorte too rase and hite men: except wee be first rid of this fowle desire to be had in estimation, and to bee as it were aduanced aboue others. No doubt but men can talke well inough of humilitie: but there are very fewe that vnderstande what the worde meaneth and importeth. Neuerthelesse S. Paule sheweth vs heere, which is the true humilitie: that is too wit, that men should vtterly abace them selues, and consider that they bee nothing woorth, for then shall they bee rightly humbled. VVhen humilitie or lowlynesse is talked of in common speeche: it is taken to bee but a deuice. For euery man can well inough say by his honestie, that he is nothing: but in the meane while they ceasse not to swell lyke Toades with the poyson of pride. But S. Paule teacheth vs heere a farre other lesson: which is, that wee muste put away all opinion of our owne wisdom, and of all the vertues that wee can imagine our selues too haue. For it is sayde heere in one word, that wee must thinke our selues to be nothing. And in very deede, the saying that is set downe heere muste bee layde foorth thus: Seeing that men are nothing at all: they that presume ypon their owne vertues, and glory of them, beguile them selues willingly. Therefore let vs take this parte, namely that wee bee nothing. It is true that God hath lefte still some markes in vs, whereby it may be perceyued that he hath exalted vs in worthinesse and excellencie aboue the brute beastes, in as much as it was his wyll to create vs after his owne image. Then if wee haue respect to othe thing that God hath put into vs, the same oughte to bee respected still yf we yet for all that, in respecte of oure make perfect wee be nothing. For wee be wholly bounde vnto him, ~~and hee hath~~ hee that we haue receyued, haue wee receyued it for our owne. Whiche like is it giuen men to make them by estimation and poyde of lordship, but rather to

increase our shame, because that all the vnderstanding, iudgement, and discretion that is in vs, is corrupted and marred by our owne naughtinesse. Too bee shorte, wee bee like a stinking and rotten vessell, and Gods giftes are as good wine that is put into the vessell; and so by that meanes all is marde. Euen so is it with vs. VVe bee vessels. And what maner of vessels? Vessels infected with the corruption of sinne. God putteth of his giftes into vs, to the ende he mighte bee glorified by it. Nowe, maye wee deserue too haue any prayse thereby before men? No, but rather blame, because that wee by our sinfulness doo marre the good thyngs that God hath put intoo vs. Moreover, where as it is sayde that wee bee nothing: it is because wee can not but apply all oure vnderstanding and reason vntoo euill, and for that wee wyll needes bee counted wyse, [when as notwithstanding] God knoweth that there is nothing but naughtinesse in vs, and that all oure thoughtes, are but vanities, leasings, illusions, and deceiptes. Agayne, where as too our seeming wee haue a wyll whereby wee choose bothe good and euill: the same will is a bondslaue too sinne, so as wee doo nothing else but fighte agaynst God. As muche is too bee sayde of all oure affections. And if we haue any thing else that seemeth commendable, God distributeth it too euery man as it pleaseth him selfe, and moreover he is fayne too continue the thing that he hath begonne, as wee see by experience. What cause then hath he too boast, whiche hath a sharpe and suttile witte, seeing it is not he that hath made him selfe to excell, as though he had bin his owne maker? Therefore wee must holde all thyngs of God, and doo him homage for them. Agayne we see that euen they which take them selues to bee iollyest fellows, eue they that are most honored in the world, who must not be repyled agaynst when they haue once spoken the words, I say wee shall see euen them made brutish: when it pleaseth God. So then, let vs conclude that Saint Patric dooth iustly abolish here all the power that men presume to haue, to the ende that they maye bee rightly humbled, that is to wit, to the ende that they maye see our selues to bee right worth. Marke this for one poynt. Now here vpon he mocketh the fonde waye gloriousnelle whiche rauisheth their

their wises, because there is not any man that would willingly be beguyled. And in very dedde it is a greffe to vs when wee see any man go about to winde vs in by wyllynesse and dissimulation, and we can by no meanes brooke it: and yet for all that we shall finde no greater deceyuers in the worlde too vs, than our selues. Euery man deceyues him selfe, euery man ouerthrowes him selfe, yea and that in a manner willingly: and what a follie is that? Nowe then wee see S. Pauls drifte, and also the lesson that wee haue too gather of that sentence. For as much as euery of vs will needes aduance him selfe by abacing his fellowes: therefore S. Paule tel- leth vs, that if wee make a good and righte tryall of the things that are in vs: there will not bee founde so muche as one drop of ver- tue that deserueth prayse, at leastwise in respecte of our owne persons. For wee bee nothing, and there needed but one blast too make cleane dispatche of vs. Therefore it is but a foolishhe ouer- weening that letteth vs too walke in simplicitie. And so let vs vn- derstande first of all, that wee can not chalenge any thing too our selues without treason to God, because it is a robbing of him of the right that belongeth to him, and which ought to be reserved vnto him, and that is to our owne destruction. For in good sayth what shall we gayne by it when we shall haue abused men, and when we shall haue bin taken for other than we be? To be shorte, when we shall haue bin as Idols, what will bee the ende of it but our owne decay and confusion? Then seeing it is so: let vs learne too bee cast down & layde flat vpon the ground, that we may be through- ly grounded in our God. And to bring that to passe, let vs learne to magnifie him only. And in the meane while, if it please him to exalte vs, let vs not cease to keepe our selues in continuall awe with sobernesse and modestie, knowing that wee haue nothing of our owne, and that whatsoever God hath given vnto vs, he muste be sayne to preserve it in vs from time to time, and that wee must so holde all things of him, as to make a willing sacrifice and obla- tion of them vnto him, in deuoting to imploy our selues in the ser- uice of him, and to the measure of grace which wee haue receiued of him, & yeelding the prayse thereof too him vnto whom it belongeth. This is in effect the thing that wee haue too

Pf. 143. b. 6

remember vpon this freyne. Truly it is harde too bring vs too this reasonablenesse. And in good sooth wee see the great contentions that are nowe a dayes about Freewill and mens owne vertues, as though men were able to aduance them selues, and to take the grace of God, and by that meane to deserue well. But all this proceedeth of this, that men are forepossest with such diabolish pride, as they wyll euermore needes bee somewhat of them selues. And therefore it standeth vs so muche the more on hande too put this doctrine in practise. Certaynely wee can not profite at all in Gods schole, nor in the holy Scripture, till we haue known that wee bee nothing at all, too the ende wee may come too drawe out of the fulnesse of our Lorde Iesus Christ. But that can wee not doo, excepte wee bee first vtterly dried vp in our selues, and confesse with Dauid that wee bee as the earth that is scorched and clouen with heate, and haue no whit of wetting or moysture, other than it may receyue from heauen. Herevpon S. Paul addeth, *Therefore let every man trye his owne worke, and then shall he haue prayse in him selfe, and not of other men:* that is to say, not by comparing of him selfe with other men. Heere S. Paule remedieth yet lone other vice which is too common, and yet notwithstanding we wil all of vs graunt it to be deadly of it selfe, and that al of vs are attainted with it: namely that we esteeme our selues as little Angels, when other men are worse than we, or at leastwise when we find the not better. And that is the very thing that rocketh so many wretched soules asleepe nowadays, making the to forget theselues, so as they make no reckning neither of God nor of their owne saluation. It is because they see that the whole world tag & rag doth go that trace: If wee take a whole towne, and aske, them from one to an other how they behaue themselves, surely euery man will haue his excuse and they will all pretende this for a buckler. Tush wee must doo as other men doo. As much will they say in cities & countreies. To be short, we wil needs be like colliars sacks (as the Proverbe sayth) one of vs maketh another black. And againe we heare our selues in bad, that we be quite & clere before God. ~~But as I haue said~~ as bad as I, wee see that the world is no better, it is apparante that all men doo so. Howbeit, besides that these stuffs can not purge vs, they

they be an occasion too harden vs in all naughtinesse, and to make vs rebelliously to despise Gods iustice, as though wee should neuer come to account of our doyns. So haue we a very good and profitable exhortation in this text, when S. Paule saith that euery man must trie his own worke. True it is that the word which he vseth, might be taken for to approve or allow: but it agreeth not with the matter: for he speaketh here of the tryall or examination that euery man ought to make of himself, without comparing himselfe with others: according as we see how in the second to the Corinthians, 2. Cor. 10. 6. he tainteth such as had measured theselues by others mens yarges. For S. Paule sayd vnto them, Every one of you consider what he hath done, and when yee haue well layd all your peccells together: what will you shewe? Therefore euery one of you must come and as it were lay himself vpon the racke, that it may be seene what manner of man he is, and what he hath done: and then may iudgement be giuen of him. Euen so is it sayd in this text, that euery man must try his owne worke. As if he should say, we will needes be aduanced one aboue another, but if it bee cast in any of our sects that we haue done amisse, by and by his cloke shall be, that he hath a great sort of fellowes: but that shall neuer go for payment before God (sayth S. Paule:) euery man must shole out himselfe, and set himselfe alone aside from the rest, and vnderstand that he shall be acquit or condemned before God, not hereafter as another man shall be found to be a better or worse than he, but after the rule of the iudge, that is to say, after his word. For God hath on the one side his owne word, &c on the other side our life. Therefore the true balance wherunto we must come: is not too set downe the multitude [for our excuse] and to say, such men or such haue misinstructed me, I haue followed that which I sawe, it was the common fashion, I was faine to doe forwhither I would or no: for I was caried away, because I was not able to stand against a multitude. No, none of these things will ge for payment before God, it will not serue our turne to say, that we haue many fellowes. But (as I haue sayde already) the true balance is that of Gods word, Counterpeyse, and [to consider] that although the whole world draw vs vnto euill, yet wee shal not be excused if we preferre not God and his word before all mens

doings. And heere first of all, in following the matter that S. Pauls layeth forth, when account is to be entered into, we must call our selues home to examine our owne lyues thoroughly. For a man shall neuer bee touched with true repentance, nor neuer acknowledge his sins without hypocrisie, till he haue shet his eyes ageynst al the doings of other men, and fall to considering thus with himselfe: Go too, what is it that my God commaundeth mee? After what manner may I appeare before hys iudgement seate? Howe wyll he iudge mee? Accordyng too hys worde. Beholde heere in effecte howe wee may be touched with the true feare of God: behold also howe wee may mislyke, of our sinnes, and finally bee humbled: namely, not by looking vppon this man or that man, but by examining truely what wee ourselues are, and therevppon by resolving our selues fully, that only Gods word shall beare sway with vs, & that it is not for vs to giue iudgement by the things that are seene in the world. Let that serue for one poynt. And herevppon also we may gather a generall lesson: namely, that it is to grosse an oversight, too thinke too burie our faultes and too scape vnespied, by hauing a great number giltye as well as our selues. And yet, neuerthelesse it is the common excuce nowe adayes, as I haue touched already: but yet for all that it is but a tryfling excuce. If a manne aske why the Papistes are so dull, and why they giue no care too any reason, tell them what yee can, but account it as nothing: it is bycause they iudge by comparison, saying: Al the world doth thus. Too bee shorte, God seemeth vntoo them too bee barred of all libertie, when the worlde behaueth it selfe otherwyse than he hath commaunded by hys woorde. But it is too no purpose for them too set downe and obiekt suche examples: for they cannot preiudice God, that he shuld not alwayes condemne such as haue done amisse. Though there were a thousande worldes, yet shoulde they all go to wrecke before him, specially if men came with such statelynesse, as too saye, Thus and thus doo wee. And who are you? Thus yee see in effect wherevntoo this text ought to serue vs that wee may take profite by it, ~~that we may~~ haue euery man too trye his owne woorkes. And it is purposely sayde by ~~hys owne woorkes~~, too bryng vs too the consideration of our whole lyfe.

lyfe. For he meaneth not that wee should take a peece of it and let the rest alone: but that lyke as God hath written all in his records, so wee on our side should search thoroughly by parcelmede wherein we may haue offended, and what vices and infirmities there are in vs. That is it that S. Paule ment by the word *uerke*. For it may happen now & then, that in some one point we shall haue serued God faithfully, but yet howsoeuer it be done, there is stil some infirmite in it. Agein wee bee faultie of so many imperfections, as it abasheth vs too see it, and wee cannot but euen lothe ourselues.

Therefore let vs learne to examin our owne liues well, before we iudge of other mennes. For seeing that God dooth vs the honour to make euery of vs his owne iudge: wee do but increase our own damnation before him, when wee be so rough and seuer towards those that haue offended, and forget our owne finnes. Now whereas S. Paule saith that euery man shal haue praise in himselfe only: it is not ment when men examine themselves, they shal find cause in them wherfore to be prayd: but that the true praise is that which hath some substantialle in it selfe: which is, that euery man know what he himselfe is, and iudge of himselfe without comparing with others. As for example: it is alwayes sayd that a purblind person is cleersighted, among thie that are starke blind. And among the black Moores, he that is tawny will seeme whire. If iudgement bee giuen of a whire man when he is among a dozen Moores, there will be no whitenesse vnto his. But if he bee brought ageine among his owne countrymen, he will bee found to bee a farre other than he was taken to bee. If it bee sayde, Lo heere a man that is cleersighted, and yet he is but purblind: his cleersightednesse shall bee but in comparison of them that are starke blind: for his eyesight is not cleere and sound in deede. Euen so, too iudge by comparison is a very sond thing. Thus yee see in effect what Sainet Paule ment to say. He ment not that when wee haue examined our lyfe, wee haue wherfore too commend and esteeme our selues: but that all the prayse ~~that we can~~ challenge too themselves, are but wynde and smoke, and starke lye, because their gazing is at themselves, as if a man should bee in loue with his owne image.

Marke

Marke me a little chylde when one sheweth him a glasse, he knowes not whither it be himselfe or another, whom he sees there; and yet is he altogether fond of it. Euen so is it with all suche as beleene themselves to be wonderous fellowes. And why so? VVherevpon do they ground themselves, or what reason moueth them, but that they seeie to themselves to be of more valew, than they that were able to shewe them the way? For see heere what they will alledge. O (say they) suche a man is well esteemed, but yet he hath suche a faule and such a fault in him. So that when a mans vyces are searched out, if they be condemned, ye see it is but a sport of little children. Therefore not without cause doth S. Paule say, that to make a good tryall, that wee may haue a well grounded prayse and such a one as may stand before God, we must try ourselues. If a man say, yea: but may a man prayse himselfe? It is so certain that we must be voyd of all glorie, to put in vre that which wee haue seen in another text, where it is sayd that we must glorie in God. The question then is not whither men may bee praysed or no: but S. Paule hath sayd condicionally, that if any man will be praised of God, he must withdraw himself as it were into his secret chamber, and consider what manner of one he is: and then will he be no more so foolish as to commend himselfe or to say, tashe, I am woorth as much as such a one, I am as good a man as he. VVhen this greene is pulled downe: then shall a man see whither he ought to be praysed or no. Now of a truth, it is certain that there is not one sparke of praise in vs, at least wise that we may chalenge as our owne. Neuertheless wee shall not sayle to haue prayse in our God: which is much better than if wee were hoysed about the Cloudes. For when we deceiue ourselves with a vayne opinion, or that the whole world laugheth vpon them: it seemeth to them that they flie in the aire: but it is the next way to make them tumble downe & breake their nookes. Lo whereuntoo all this presumption that blindeth vs serueth vs. But when we once know what it is tooo soke prayse in God: then are wee in the way tooo bee rightly knit vnto him, and so shall wee stand vpon a good and sure foundation, and be esteemed. According whereunto wee see how S. Paule glorieth in his good conscience and in his vprightnesse. He sayth that they who

he hath wonne vnto Iesus Christ by the Gospell are his Crowne or garland. And all Gods seruants may say as much. Neuerthelesse, it is not ment that they must part stakes with God, as they do which alledge their own vertues and deseruings, who out of all doubt do make as it were. ydolls of themselves: But that the faithful hauing confessed themselves to be nothing at all but by Gods free goodnesse: reioyce in the things that he hath giuen them, alwayes reseruing too him his due. Therfore when wee desire not too haue any thing too ourselues alone from God, but depend vppon him and vpon his meere grace: then shall wee haue praise, howbeit in our selues (sayth S. Paule) and not in other folke. Nowe whereas it is sayd *But in ourselues*: it is not ment that the praise springeth in our selues, and that wee bee not sinners: but he hath an eye too that which I haue told you already: which is, that so long as men stand vpo comparing of theselues wyth other folks, they do but deceiue themselves. For it wyll seeme that wee bee little Angells: and yet for all that, wee shall bee neuer a whit better than Diuells. And why? For wee lyken ourselues but too suche as are starke nought and vtterly corrupted. Nowe if euer this warning were necessarie, it is most necessarie nowe adayes. For althoughe there haue bin much corruption euen euer from Sainct Pauls tyme hytherto: yet at this day it is come to the full heygth of it. And in very dede it seemeth that all states and degrees haue conspired ageynst God. VVee see then that the world rusheth foorth as it were into a furious rage, too make warre ageynst all equitie and vpryghtnesse: and yet wee ceasse not too sleepe still in such confusion. And why? Bycause euery man dooth so. And by that meanes God is as it were driven backe. Thinke wee that wee by our iniquities shall thrust him out of his seate, or bereaue him of his authoritie of iudging the whole world? No: For all of vs without exception must appeare before him, and there wee cannot shooke ourselues together too say, Sirs let vs sticke too our tackeling, for wee bee too great a multitude. God wyth one blast of hys mouth is able too sincke a ~~whole world~~ so, let vs put the thing in practise which is spoken heere by Sainct Paul, and let euery man keepe good watche ouer himselfe. And when wee see blasphemie, whoredome,

dome, wantonneſſe, Loocenefſe, drunkenneſſe, gluttonie, pyl-
ling and polling, periurie, treason, enuie, and ſuche other lyke
things haue theyr full ſcope: Let vs bee ſorie for it, and yet let vs
not thinke that bycauſe the thornes among the which wee walke
doo ſcratche vs, therefore wee bee diſcharged: nor that it may
auayle vs when wee can alledge, that other men haue bin the cauſe
of our ſtaring out intoo lewde behauiour, or of that wee haue bin
caryed away in deeде as it were wyth a whirle wynde. I ſay let vs
not thinke that that can auayle vs: but let vs followe Gods word
when it is preached vntoo vs: Let that bee all our wyſedome. Let
that bee all our counſell, accordyng as it is ſayde in the hundred
and nynereenth Pſalme, that Gods commaundementes are the
Counſellers of a faythfull man. When a young man that is rea-
die too fall too vnthriftineſſe hath a gouernour too holde hym in
awe, he will bee reſtreyned for a tyme. Nowe truly Satan hathe
great ſtore of allurementes, and infinite meanes and occasions to
breake our neckes withall: But God of his grace gyueth vs coun-
ſell, he ſetteth hys word before vs.

Therefore it is good reaſon he ſhoulde winſo muche at our
handes as too bee herde of vs, and that wee ſhould frame our ſel-
ues too hym: for what ſhall it aduantage vs too haue alledged a
hundred thouſande tymes that wee haue doone as other men did:
It is all one as if wee ſhoulde ſaye, Tufhe ſirra, wee paſſe not ſo
muche for GOD as for menne, wee haue preferred the worlde,
whyche ledde vs too vnthriftineſſe, and withdrawn our ſelues
from all goodneſſe. Is thys a reaſonable excuſe? No: Is it not
all one as if wee ſhoulde ſpit in hys face, and bid hym backe and
get him hence, that men maye haue full ſwaye among vs, for wee
muſt doo as they doo and frame our ſelues too the bent of theyr
bowe? Thus yee ſee in fewe woordes too what uſe wee ought
now adayes too put thys doctrine of Saint Paules. And for the
ſame cauſe alſo he addeth, *that every man ſhall beare his owne bur-
then.* As if he had ſayde, every man ſhall bee combered ynoughe
for hymſelfe, wythout helping ~~any other~~. But this
ſentence may bee applyed too many uſes, yea euen wythoute
turning of the woordes from Saint Paules owne meaning. For

If thys reason that every manne shall beare hys owne burthen before G O D, bee alleaged as a generall matter : theri yfeth he the woorde *Burthen*, too cutte off all excuses, too the ende that men should thinke that all theyr shyftes and startingholes cannot auayle them : and that is well woorthie too bee marked. For wee see what malapertnesse is in vs : wee woulde bee ashamed to stand in contention wyth creatures as wee doo with our G O D, and for prooffe thereof, if God presse vs, wee wyll neuer leaue oure replying and murmuring, till wee bee more than conuicted. Yee see then that Saint Paules setting downe of thys woorde *Burthen*, is as if he shoulde saye that wee cannot accuse G O D, nor winne any thing by standing in contention with him. For why? VVhence commeth the condemnation that presseth vs? Is it of that God stretcheth oute hys arme too make vs feeble hys power in ouerwhelmyng vs? No, but every manne shall beare his owne burthen.

Nowe it is verie true that Gods wrathe is lykened too a burning fyre which consumeth all : but in the meane whyle, whence commeth the wood of the fyre that consumeth vs? VVhat kindleth it? VVhat maynteyneth it? It is wee our selues : Our sinnes are (as yee woulde saye) the wood, and our wicked lustes haue kindled the fyre. Euen so is it as in respecte of the woorde *Burthen*. It is true that it is Gods hand which presseth the wicked : but yet notwithstanding if they looke vppon the verye cause, they shall fynde it to bee their owne sinnes. Thus much concerning the woorde *Burthen*. Now after that S. Paule hath stopped all mouthes, & shewed that wee must quietly receiue the iudgement that God shall giue vppon vs : he telleth vs that every man shall beare hys owne burthen. And therupon wee haue to gather the thing which I haue touched already, namely that every man shal bee combered ynough with himselfe. And S. Paule doth purposely say so, by cause that when I referre my self to custome, and say, the fashion or guise is so, and every man dooth so : it is all one as if I would ynburthen my self. ~~But now we knowe that~~ whither they whom I alledge for my warrant bee strong ynough, and whither their shoulders bee able to beare my burthen.

Psalm. 50. 23

Behold,

Behold, God calleth mee, and I must bee sayne to yeelde vp an account of my lyfe : and I shall go seeke warrantes too answere for mee. And who be they ? Euery man shal bee combered ynough in answering for himself : there is not that man which hath not faults ynow of his own alreadye. And how then could they beare my burthen if I should cast it vpon them, seeing they bee so sore loden already with themselves, as is able too wey them downe a hundred times ? Is it not then a great folly for mee to bring such warrantes before God ? I am giltye of a hundred thousand faultes, I shall bee put there into the throng among the rest, and if I examine my selfe rightly, I shall finde my selfe worse than giltye as I sayd, and yet for all this, I will satisfie God with saying, I haue followed the common trace. VVhile I go about to discharge my selfe after this fashion vpon others, a thousand persons or twayne shall fall vpon mee, and by that meanes my burthen which was too heauie already shall bee increased and bee made much heauier : and so yee see wee shall still abide in confusion. Nowe therefore wee see what folly it is too alledge men, as though they could defend vs ageynst God, or that wee could bee exempted from our deserved condemnation by making a number of bucklers after that sort, too sheelde ourselves ageynst God : as who should say, the matter were doubtfull who should get the vpper hande, whether Gods woord which must endure for euer and cannot bee impeached, or else our lustes which are fleshely. For whereof commeth custome, and fashion, and all that men terme lawfulnessse, and antiquitie or prescription and such other things ? Of nothing else but that men will needes be wise in despite of God : and moreover are caried away with their own wicked lustes, & euery man would haue the bridle slaked, to take leaue too do all maner of lewdnesse. Yee see then that wee cannot bring any warrantes too set ageynst God, but wee make open warre ageynst him. To bee short, if euery of vs consider that he is overladen with his owne faultes, he shall haue cause to humble himselfe. For there is not any man which is not beaten downe to the ground if God list too enter intoo account with him, & execute rigour towardes him, and euen the ryghteouslest men of all, shall haue somewhat continually in them that is worthis of blame,

Isai. 40. b.
8.

blame, so as they shall bee confounded. Let vs acknowledge this, and yeele God the whole prayse, suffering our selues to bee gouerned by him. And let vs go backe againe to that which S. Paule tolde vs heretofore: that is to wit, [to beware] that wee deceyue not our selues wilfully, when we would shew our selues hardie and bolde in correcting, rebuking, and amending one man or other. Let vs not bee so foolish as to iustifie our selues by comparison, as who should say that God ought to hold himselfe contented with our rebuking of others after that maner, and for that there is some shewe of vertue in vs. Let vs not stay vpon any of these things, as is told vs vs heere, but let vs marke also by the way, that whereas it is sayde that euery man shal beare his own burthen, we haue right great need of our Lord Iesus Christs helpe, and that he should take all our burthens vpon him, according as in very deed hee hath borne all our sinnes vpon the crosse, as sayth S. Peter in his first Epistle. True it is that the matter which S. Paule handleth here, is none other than the same that I haue declared alreadie: that is to wit, that we must not imagin that men are able to warrant vs, for the rightuouslest man aliue is combered ynough with himself. And furthermore, that if our Lord had not regard to hold vs vp, wee shoulde be oppressed vnder our burthen. Yet notwithstanding euery man must answer for himselfe, and Gods word must haue the maistrise as I said afore. Thus ye see what S. Paule intended to tell vs. But yet further, let vs thinke a little vpon our selues. If euery man should be faine to beare his own burthen, who were able to indure it? VVe should needes be borne downe. For if a man had but some one sinne in him, behold hel were readie too swallowe him vp. Surely the weight of one sinne is heavier than a stone that were able to crush all our limmes and bones a peeces. Nowe it is no talking of any one, nor of a hundred: the multitude of them is infinite. How then shall we stande in iudgement before God when he bringeth vs to account? VVho can say that hee commeth franke and free? To be short, we see that if there were not a remedie in the matter that S. Paule telleth vs heere: we should be damned. Therefore we must repayre to our Lorde Iesus Christ, for it is hee that hath borne all our burthens, as I haue alledged alreadie. Truly the redeeming of vs did cost him deere,

Esa. 53. b.

45.

Math. 11.

d. 28.

Lam. 2. b. 13.

and if we seeke heauen and earth throughout for the price of a ransom, we shall not finde any other than him, that is able too pacifie God. Then had we neuer bin sanctified, except the sonne of God had giuen himselfe for vs. And in very deed the prophete Esay sheweth how hee bare our burthens. Namely that he felt the paynes of death, and that the father was faine to wreake himselfe vpon him, as though hee had bin an offender and gilty of all the sinnes of the worlde. Now therefore we must resort vnto him, according also as he allureth vs to him. And by the way, if any man alledge that here seemeth to be some contrarietie, considering how Saint Paule saith that euery man shall beare his owne burthen: the answer thereto is easie. VVhen the Scripture speaketh too vs of Gods iustice: it sayth that euery man shall bee recompenced according to his owne workes. After which maner Saint Paule speaketh in the .xiiij. to the Romanes. According as euerie man shall haue walked in his conuersation in this world (sayeth he) and according as hee shall haue wrought in his bodie: so must he receyue his rewarde. That is the order which the scripture keepeth in speaking of Gods iustice. Yea, but in the meane while it excludeth not the remedie that is giuen vs in our Lorde Iesus Christ, whereby men are succoured. Lo how God succoureth his elect, and such as hee hath reserued too saluation: that is to wit, after he hath chastized them, he reacheth them his hande, and lyfteth them vp againe when hee hath cast them downe. And truly we shoulde not knowe of what value the grace of our Lorde Iesus Christ is, neyther coulde wee taste of it, neyther coulde wee euer bee partakers of it, vnlesse wee were vtterly confounded in our selues. Therefore let vs learne to feele our burthen in such wise, as too bowe vnder it, (as hath bin declared this morning) and let the same leade vs too true humilitie. And afterwarde, when wee haue felt the burthen more than wee are able too beare: let vs repayre too oure Lorde Iesus Christ, who promiseth too ease vs, so wee seeke oure whole rest in hym. So then, wee see that Gods grace is not excluded when hys iustice is spoken of. For it standeth vs in ~~humble~~ ~~low~~ ~~eyes~~ too his mercie. VVhereas it is sayde that hee whiche shall haue beene a cruell and mercilesse persone, shall haue iustice withoute mercie:

mercie: thereby. Saint Iames dooth vs too vnderstande, that our Lorde hath his iudgement against the wicked and the reprobates, to recompense them according to their misdeedes: and againe that he measureth his owne otherwise, that is to wit, that after he hath condemned them in themselves, and made them to feeble their diseases thereby to bring them to true lowlinesse: then he setteth them vp againe. Then must we first be stricken downe with Gods hande, and afterwarde be lifted vp againe by his gracious promises, in that he telleth vs that in our Lorde Iesus Christ wee shall find all that wee want. Thus ye see in summe, after what maner we must practize this text: namely that in admonishing our neighbours with a gentle and meeld spirit, and being also humble & make our selues, without presuming any thing vpon our selues, wee must examin well our owne liues, so as we may dayly bewaile our sinnes and be sorie for them, to the ende that we be no more deceyued with hipocrisie, but labor to withdraw our selues from the worlde, to the intent we surmize not that we shall scape Gods iudgement by our shiftes. So then, let vs beare all these things in minde, that we may submit our selues to the pure worde of God. And whatsoeuer men do to turne vs away from it, let vs not suffer our selues too be seduced. And for the bringing hereof to passe, let vs flee to our Lorde Iesus Christ, knowing that howe desirous so euer we bee to giue our selues wholly to the seruing of God, yet wee be so ouerloden with sinnes and imperfections, that they were able to sinke vs downe to the bottome of hell, if wee had not one to holde vs backe, that is to wit, our Lorde Iesus Christ, who hath borne all our sinnes, and set vs ytterly free from them, too the intent wee might hereafter come before God with our faces vpright.

Now let vs acknowledge our sinnes with such humilitie, as euerie of vs may confesse, yea euen vnfeynedly, that we are all forlorne and paste hope, except this our good God haue pitie vpon vs: praying him neuerthelesse, too make the fruite and vertue of the death and passion of our Lorde Iesus Christ auaylable, not onely in hyding our sinnes which wee haue committed alreadie, and in burying them out of remembrance: but also in clenzing vs dayly by hys holy spirite: and in holding vs vp continually, till we bee

come to the perfection wherevntoo he calleth vs, and be deliuered from the prison of sinne, wherewith wee bee yet inclozed. That it may please him to graunt this grace, not onely to vs, but also too all people. &c.

The. 40. Sermon, which is the thirde

vpon the sixth Chapter.

- of giving on of selfe by*
- 6 Let him that is taught in the vvorde, make him that teacheth him partaker of all good things.
 - 7 Deceyue not your selues: God cannot be mocked, For looke vwhat a man soweth, that shall he also reape.
 - 8 For hee that soweth in the fleshe, shall also of the fleshe reape corruption. But hee that soweth in the spirite, shall of the spirite reape everlasting lyfe.



EE see well ynough that wheresoeuer S. Paule was knowne, he could not be suspected to be a man much giuen too his owne profite. For although it were lawfull for him to haue his finding, bicause hee bare abroad Gods worde: yet notwithstanding (as we see) he forbore that libertie, to the end to preuent al occasions of stumbling. And he protesteth that he was faine to labor day & night with his hands to earne his liuing. But yet was he so much the better able without suspition to call vpon the negligent sort to do their dutie, as we see in this text. He commaundeth men *to find their sea-b vs, & not to suffer them to want any thing.* Nowe if Saint Paule (as I sayde) had bin a couetous man in scraping too himselfe other mens goods, or if hee had bin desirous too set out himselfe in pompe and superfluitie: hee shoulde haue had his mouth stopped by many eyes haue bin tolde him that he spake for himselfe: and that it had bin no giuing of himself to the seruite of God. But forasmuch as he had shewed

Act. 20. 2.

34.

shewed sufficiently by experience, that forgetting himselfe and ha-
uing no regarde of his owne persone, he sought nothing else but to
aduaunce the kingdome of our Lorde Iesus Christ, and to edifie his
Church: therefore he might rebuke the vnthankfulnessse of such as
behaued themselues amisse towards their shepherdes, in abridging
them of sustenance for their bodies, whereas by their meanes they
had food and sustenance for their soules. Now it is a verie vnkinde
dealing, whē a man considereth not that he which bringeth him the
doctrine of saluation, is as a fosterfather sent vnto him of God, and
at least wise findeth not in his heart to giue him bodily food. Ther-
fore when men are so retchlesse in that behalfe, they bewray a con-
tempt of Gods worde. For nature ought to teach vs, that when we
be in any mans dette, wee shoulde streyne our selues to the vtter-
most to requite him the like: and if we be not able to do it: then at
leastwise to shewe that it is not for want of good will. But in this
eace, lyke cannot bee requyted for lyke. For Gods worde findeth
not any thing in the worlde that may be layde in balance agaynst it.
Yet notwithstanding, such as are taught, ought at leastwise not to
spare theyr temporall goodes, for the finding of those at whose
hande they receyue the inestimable treasure of the Gospell. And
verely we see howe it hath alwayes bin the pollicie of Satan, too
spoyle Gods Church of good Shepherdes and ministers, by after
a sort staruing of them. Satans vpholders shall alwayes haue y-
nough to cramme themselues withall: according as wee see howe
that in the Papacie, these ydle bellyes which do nothing else but
barke oute theyr Masses and Mattins, are crammed too the full.
Though all the worlde shoulde hunger and thirst for it, those kinde
of people shall neuer feeble penurie: yea and they shall haue good
store of prouision though all the worlde starue in the meane while.
But cleane contrarywise, when such as serue God shall haue shewed
the singular zeale and care which they haue for the health of mens
soules: men let them alone, and thinke them greatly bound vnto
them that they giue thē the heering. VVell (say they) we haue heard
him, ~~God~~ ~~for~~ ~~he~~ ~~well~~, he hath done his dutie. And how many
are there nowadayes that ~~make~~ contribution when they come too
heere a Sermon? They could find in their hearts that God shoulde
neuer

neuer be spoken of, bicause it is a melancholike matter too them.
 VWhereby wee see, that the Diuell hath by that meanes gyuen a
 pushe, too ridde away all teaching, and too bring to passe that there
 might bee none but Idolles, nor any man care howe hee behaued
 himselfe. Then was it not without cause that Saint Paule was de-
 sirous to remedie such inconuenience, saying, that hee which tea-
 cheth ought at leastwyse to bee nurrished and mainteyned, and that
 hee which receyueth the doctrine of saluation, is bounde at least-
 wise to giue of his goodes and substance, to him that hath ministred
 spirituall foode vntoo him. And Saint Paule speakerh here expres-
 ly of Gods woorde. For whereas humane sciences haue alwayes
 bin so highly esteemed, that such as haue professed them, haue bin
 mainteyned: the woorde of God, whiche surmounteth all other
 things, is as it were cast downe. Therefore Saint Paule blameth
 mennes naughtinesse, saying: See what a worthie thing it is to haue
 Gods worde brought vnto you: See what fruite redoundeth vnto
 you by it. For we be all miserable and cursed, sauing that God cal-
 leth vs to him by meanes of his worde: for that is the power which
 he spreadeth ouer vs to gather vs intoo his kingdome. Sith it is so
 then: howe can you bee nigardly of the transitorie goodes of thys
 worlde, that such as trauell for your welfare and edifying, shoulde
 not at leastwise bee so mainteyned, as they might giue themselves
 wholly vntoo that, and not bee drawne awaye by cares that might
 stoppe them and hinder them of doing their duties? The woorde
 that Saint Paule vseth heere, is *Catbeshise*, whiche signifyeth too
 teach, traine, or instruct, and therof commeth our word *Catbeshisme*,
 which signifieth a Teaching, Trainment, or Instruction. Then *he that*
catbeshyzeth, sayth hee: that is to say, he that is a saythfull Teacher
 to edifie the people in Gods worde, let him be mainteyned by such
 as are Catbeshyzed, that is too say, by such as are taught, or as are
 brought as scholers vnto God. Now we see Saint Pauls meening:
 and therevpon we haue to gather, first of all that we must not take
 any nowadayes for Ministers and Herdmen of Gods Church, but
 such as bring his woorde. Marke that for one power ~~that~~ nat-
 ly for our behoofe so to do. For the ~~apostles~~ boast that they haue
 the Church on theyr syde. But it is certaine that it cannot be veri-
 fied

fied of Gods children, that they shoulde bee a flocke without a guide. Then what are the markes of the Church? That there bee a flocke gathered together, and that therewithall there bee a sheepeheard too leade the sheepe too our Lorde Iesus Christ. And in good sooth the Papiſts alledge also that they haue a Hierarchie, that is too say, a holy and sacred Soueraintie, but in the meane while the marke that Saint Paule setteth downe heere, is not too bee founde among them. For wee see that all the horned Prelates, and all the route of the Popishe Clergie, haue no more but the bare tytle. For where is the sayde worde of God? They thinke that that were a steine to theyr state: it is ynough for them to doo their Ceremonyes and gewgawes, and they beare themselues in hand that they haue very well discharged their dutie, whé they haue so played an enterlude: and so those Hipocrites doo nothing else but fill the worlde full of their abuses and Illusions. Therefore let vs learne to discerne Gods true Church, from all the Synagogs that Satan hath builded in the worlde, and wherewith he dazeleth our eyes nowadayes. That is to witte, when Gods worde is preached saythfully, let vs conclude that God also dooth both knowe and acknowledge the flocke that is assembled there. And heere yee see howe they ought to dispose the goodes of the Church, as Saint Paule sheweth. Furthermore whereas hee sayth, *Let those that are taught impart all good things*: it is not ment that they should bestow such abundance vpon the preachers of the doctrine of saluation, that they should bee readie too burſt with it. For the superfluitie of ryches hath bin a deadly plague, when a number of men were moued, and driuen by fond deuotion, to giue their substance to such as they thought woorthie to possesse the greatest part of the world, whereby they brought all to horrible confusion. And therefore wee must not thinke that Saint Paule ment too inrich he Ministers of Gods worde in such wise, as they might haue wherewith to ryot with all exceſſe, or as they might haue wherewith to mainteyne a dissolute life in pompe and brauerie: Saint Paule ment not to open a gappe for ~~the~~ *the* ~~riches~~ *riches*: but onely ment to do men to vnderſtande, that they ought to succour them in all their needs, so as they should not be driuen to extreme penurie.

2. Tim. 6. 8.

And it behoueth vs to beare in minde how that in another place he sayth, if we haue wherewith to feede and cloth our selues, let vs be contented. Also we know that God hath a care of all creatures: and therefore much more of his saythfull ones. So then let vs liue soberly, as if we had but a day to liue, and let vs not make a hoord of the transitorie goodes of this world. VVhen the ministers of Gods worde beare this lesson in minde, namely to liue soberly and thriftily, and not too haue a care so full of vnbeleefe as shoulde torment them and burne them, and prouoke them to heape vp vnmeasurably: then wil they content themselues with a little, and yet notwithstanding men will be bountifull and liberall too them without their crauing of it, so as they shall alwayes haue wherewith to be fed & clothed. And in good sayth, besides this that hath bin sayd, we see that Saint Paule did not onely practize this doctrine himselfe, but also exhorted his brothers and companions to the same. For in the twentieth of the Actes he alledgeth principally, that he had trauelled and taken paynes with his handes to get part of his liuing: howbeit that it is much better to giue than to take: for (saythe he) the thing that wee ought to haue learned in the schoole of our Lorde Iesus Christ, is that we shoulde be better apayde when we haue occasion to do good, and to giue to the releefe of others: than when wee receiue to become rich our selues. For it cannot agree with Gods seruants, that they should couet to hoord vp. To be short, now we see whereat Saint Paule aimed: namely that he ment not to giue bridle to the preachers of Gods word, to haue a delicate and deintie table, or to be braue to the worldward: but that they should haue wherewith to find theselues soberly according to their degree. And therewithal also he blameth the vnkindnesse of the world, for that they which are bound to their Shepherdes do shewe themselves so niggardly, that it seemeth to be as it were a plucking out of the gurttes out of their belkies, when they be spoken too for the releefe of the neede of those to whom they be bounde beyonde measure. Nowe forasmuch as that vyce hath reigned at all tymes in the worlde, and the diuell (as I sayde) hath by that policie giuen ~~to the~~ encourage the ministers, that there might bee no more teaching and instruction: let vs learne that Saint Paule hath not without cause set
downe

downe this rule, that they whiche take peines in preaching of Gods worde, must haue wherewith to fynd and mainteyne them. And wee see nowadayes a greater churlishnesse in the world, than that which S. Paule blameth and cōdemneth. For they that are at no charges at all with them, will not sayle too grunt and grudge when the ministers of Gods woord bee talked of. O (say they) these fellowes must be nurrished in idlenesse: verily as who should say it were idlenesse too serue God and the whole Church. Againe, the Apostles (say they) did nother so nor so. No, but it is apparant that the Apostles were fetched a farre off: and euery man did streyne himselfe for the same, not onely in his goodes, but also in his owne persone. If any Apostle were too bee accompanied, it appeereth that the riche and welthie men passed the sea with them. And now adayes there shall bee nothing but murmuring and grudging at Gods seruants, though they bee enterteyned niggardly. But this discovereth and sheweth the wickednesse of those repyners, and bewrayeth them to be Heathenish folke, that could finde in their hartes too liue in barbarousnesse and beastly conuersation, without hauing any doctrine of saluation, and that all were thrust vnder foote, that euery man might liue after his owne lustes. So then, let vs beare in minde the thing that S. Paule telleth vs heere, to the ende that such as are called too the state and office of preaching Gods woord, may know that where as they bee founde and maynteyned, it is bycause they shoulde take payne, and profire the whole people with their seruis, and be thereby the more prouoked to do their duetie warely and carefully, and finally bee quickened vp to become so much the more diligent. And let not men enuie them nor grudge agaynst them when they haue conuenient finding and interteynment, seying that God hath so ordeyned: and we our selues also doo see reason why it should bee so. Now herevpon S. Paule addeth, *Bee not deceyued, for God is not mocked, and looke what a man soweth, that shall he reape.* S. Paule, in willing men not to bee deceyued, sheweth sufficiently that men haue at all tymes had store of shiftes, and that when they intended too doo or saye what they made euery preachers to saye some cloke. But heere he citeth them to Gods iudgement, as if he should tell them that they might well ynough content men and stoppe their mouthes: but yet for al

that they must bee fayne too come to account before the heauenly iudge. And therefore all ycur shiftes (sayeth he) will stand you in no stead. It is true that these excuſes will eaſely bee admitted among men, and (as I haue touched already) many men will hold their ministers at the ſtaues ende, and there ſhall bee nothing but quareling with them. For their eares are ſo itching, that a man ſhall hardly finde one of a hundred which will not be glad to heere ſuch matters, and to adde ſome ſkoffe beſides, or elſe too make the ſauce ſharper. This is too common a cace. Neuertheleſſe. Sainct Pauls doctrine extendeth generally too all the excuſes that wee bee wont to make when wee would iuſtifie our euill doing, or make men beleue that the Crowe is whyte. Firſt of all therefore let vs haue an eye too the grounde that Sainct Paule treateth of heere. Now the cace concerneth the finding of the ministers of Gods woorde. He willeth men that they ſhoulde not beguyle themſelues. And why ſo? For it is a ſonde thing to ſay, why ſhould not the Miniſters of Gods woord labour for their liuing, ſeing they ought to giue example vnto others? VVhen they come out of the pulpet, can they not ſpend the reſt of the time in ſome labour, that they might not burthen the Church? This will eaſly bee receyued of ſuche as gabble after that faſhion, thinking themſelues too haue a good cace, and too bee very zelouſe of the common welfare and of the order of the Church. But ſuche men deceyue themſelues. For there is nothing in them but malice, and Satan thruſteth them forth therevnto, to the end to make the world to lothe the doctrine of ſaluation, or at leaſt wyſe too ſet light by it and to ſkorne it. [That is the very wellſpring], thither muſte we go, and there muſt we holde vs. So then, it is not without cauſe that S. Paule warneth the Galathians, too beware that they beguyle not themſelues in vſing theſe fayre colours. And ſecondly we muſt alſo apply this warning of Sainct Pauls generally to al the couertes which wee take in going about too diſguize things, for wee will alwayes haue wherewith to cleere our ſelues, if men will beleue vs: And there is not ſo very a naughtypacke but he will ſtill haue ſome ſhifte too conceale his owne ſhame before men, ſuch that if wee were a hundred times conuicted, yet the Diuell would euer put ſome deuoyce in our minde, too ſet a good face vpon a ſoule matter.

And

And bycause we be inclyned thereto by nature, and hardened therein by custome: it standeth vs the more in hand too marke the thing that S. Paule telleth vs heere: which is, too beware that no man beguyle himselfe, and that wee erre not wilfully. For it is certaine that hypocrisie shal neuer deceyue men, till they beguile themselves willingly and wittingly. The hypocrites shal now and then be deceyued, and yet notwithstanding bee conuicted therewithall, and they shall haue such hartbitings, that they shal be the first that shall condemne themselves, though all men else did acquit them. But there are that fall asleepe, and beare themselves in hand that nothing is amisse in them. Yet ceasse they not therefore to haue some pricking within the: and although they be blinde, yet doth God make them vnexcusable, bicause he quickneth the vp, & they seeke shifts still to intangle themselves in, so as they themselves perceyue not the mischief, that they might repent the of it. Ye see then that the woorst kind of Hypocrisie that can be, is when men deceyue themselves by fond flatterie in alledging this & that, & in seling to shift off the matter, not only before me, but also before God. Now S. Paule sayeth heere, that God will not be mocked. As if he should say, that such as beguyle themselves after that fashon with their fond excuses, are mockers, yea & very mockers of God. For if wee bare such reuerence too God as we ought to do: it is certaine that when we be cyted before his maiestie, we would sound ourselues to the hard bottō of our thoughts and affectiōs, so as there should not be any thing that were not examined to the quicke. All they then which make so light a matter of cōming before God, as though he were but some litle babe & might play with him at their pleasure, do thereby shewe themselves to bee full of vngodlinesse. Now therefore we see how profitable this texte is for vs, where S. Paule hauing warned men that they shoulde not beguyle themselves, addeth *that God cannot bee mocked.* This should seeme not too make too the purpose. For what though wee bee deceyuers: dooth it therefore followe that we be mockers of God? Yea sayeth Saint Paule. And for prooffe thereof, yee seeke vayne shifts to excuse your selues to men. But if you looked rightly vpon the deede, and were not wrapped in your owne malicioussesse: surely you shoulde haue a righter iudgement than you haue.

VVhat

VVhat causeth you then to fall asleepe in your so fond excuses: it is
 bycause yee consider not that wee muste all of vs appeere at Gods
 iudgement seate, and that it is he whiche searcheth mens thoughts,
 and from whom nothing is hidden. But you take him too bee but an
 Idoll: you would beare him in hand that he ought to be contented
 with your fooles bables: and whē ye haue beguiled men & laughed
 them to skorne, yee thinke that God is of the same stampe, and vse
 yet greater boldnesse towards him. Therefore it is certaine that all
 such as flatter themselues and seeke startingholes, are Infidelles, and
 the thing it selfe sheweth them to be playne mockers of God. Now
 although this saying be short: yet ought it to make vs quake, for as-
 much as we heere so great a thunder, or see such a lightning coming
 vpon vs from aboue. And I pray you, is it a fault too bee pardoned,
 when men that are but starke rottennesse, do so vaunt themselues a-
 gaynst God, yea euen to mocke at him? Surely wee knowe it is the
 greatest reproche and spite that can bee done vnto a man, too laugh
 him to skorne after that fashon. If it be intollerable among vs that
 are nothing: will God suffer himselfe to bee mocked? Sainct Paule
 therefore hath well giuen vs occasion heere to looke neerely to our
 selues, and to walke playnely, and not too vse our skoffing trickes, as
 though we thought to mende our market by it, for asmuch as God
 is prouoked by it, as though wee defied him, or as though we inten-
 ded too dispossesse him of his right, and so make him beleue that a
 man might plucke him by the noze, and doo all maner of villanie to
 him and he not perceyue it. VVere this saying well marked, wee
 would walke in another maner of awe than we do: but we see how
 men become Heathenish, yea euen wilfully, and wex so hardharted,
 that they regarde nother shame nor honestie when good or euill com-
 meth in question, but yee shall see them corrupt and peruert. all do-
 ctrine with full mouth, and cast out blasphemies agaynst God. Yee
 shall see then now adayes that all Tables, all houses, and all streetes
 are full of mockers of God. And whereof commeth that? It is true
 that there are many Hypocrites and selfe soothers: Howbeeit, the
 Diuell hath so possessed some, that they spit openly, that
 is too say, they defie God without any remorse of conscience, and
 thereby it appeereth that they bee giuen vp too a reprobate minde,
 and:

and spirit of madnesse. And whence proceedeth such malapertnesse of aduancing mennes selues so against God? As I told you before, it cometh of the sayd hypocrisie, when wee thinke to disguise things in such wyse by our suttile flightes and fayre replies, that there is no more difference betwixt white and blacke. So much the more therefore dooth it behoue vs too beare well in minde this warning of S. Paules. Now herevpon he proceedeth with the matter that he had touched, in somuch that he extendeth it yet further, in saying *that looke as wee sowe, so shall we reape: He that soweth in the spirit shall of the spirit reape euerlasting lyfe, and he that soweth in the flesh, shall reape corruption.* To be short, heere S. Paule likeneth all the studie, care, and paynes that we take, vntoo seeede which husbandmen sowe. For wherfore do men buzze themselves about this or that, or wherfore doo they trauell and take paynes, but for some end which they haue purposed to themselves? I say, euen bycause they hope for fruyte to their commoditie: that is the very cause why they be not weerie of their labour. As for example: he that intendeth too get muche, will suffer hunger and thirst, cold and heate, and nothing will appall him. And why? For his couetousnesse carrieth him on still, so as he forgetteth all things else, and tormenteth himselfe more than if he were in his enemies handes: nay, his enemies woulde not torment him so much. So then, when a man taketh great paynes too gather goodes, it is lyke the sowing of a husbandman: and he hopeth that haruest will come, and that he shall gather it vp againe in the ende. He that woulde aduance himselfe too the worldward, dares not sleepe half his fill: and what seeketh he by his watching? To come to some honour or worship, and to winne credite. VVell then, Ambition is the haruest of them that couet worldly honour. Their desire is to gather. And what? The thing that their owne nature liketh and longeth for. Euen so is it in all other things. Like as an vnthrift will labour too satiate his appetite, and he will not sticke the rather to do some lewd pranke, as too play the bawde, or some other lyke thing. And to what ende? To the end he may eate his fill and fare delicately, or else play the drunkard. And other some fall too robbed and murder: that in fine they become arrant Theeues. Lo wherevnto mennes lustes bring them. For they purpose with themselves

Psal. 90. 4.
5. 6.

selues to make a haruest: that is to say, to haue the thing that they lust for, though it be to their ruine and confuzion. But howsoeuer the world go, if ye consider why men giue themselues to one thing or other: ye shall find that they alwayes hope for a haruest. So then, the things which they do, are the seedes of the labour which they hope to gather frute of. Heere S. Paule sayeth, that after as we sowe, so shall we reape. And afterward he openeth himselfe in saying, that the one sort soweth too the spirite, and the other sort too the fleshe. Now to sowe to the spirit, is too withdrawe a mannes selfe from the worlde and from this transitorie lyfe, and to know that we be created not too farre heere beneath, but too passe forth on till wee bee come too our inheritance: and that our life is not to bee heere but for a little while, and to walke away (as hath bin sayd in the Psalme that hath bin song and shall be song againe), so as our beyng heere, is not too abide heere for euer, nor as though wee had an euertlasting dwellingplace: but God giueth vs as it were a shorte walke, and causeth vs too make but a turne or twayne, and streytwayes after sayeth vntoo vs, Come away Sirs and returne yee intoo dust, as Moyse also speaketh in his song. Seing it is so, if wee bethinke our selues well to renounce all our owne lustes, then shall we sowe too the spirite, that is too say, wee shall see that it behoueth vs too apply all our studie too the heavenly lyfe whereyntoo we be called. Yee see then howe the one sorte, of whom the number is very small and scant, doo sowe too the spirit, bycause they starte not out intoo worldly cares too bee tied too them, but consider that God calleth them higher, and therefore prepare and indeuer themselues to come thither. The other sorte doo sowe to the fleshe: that is to say, they bee so wholly possessed with a beastly affection, that too their seeming there is nothing too bee compared too this lyfe. And truly if yee marke at what marke men shoote, yee shall finde that the world holdeth them backe well nere all. Yee shall scarce finde one among a thousand that goes any further, too consider that this world is but a shadow that vanisheth away, and too bend themselues earnestly and rightly too the heavenly lyfe. Therefore all men wel nere doo sowe to the fleshe. True it is that their respectes do somewhat differ. For one is a whorehunter, another a drunkarde, the third

thinde a niggardly pinch pennie, and another a spendall. Then if yee looke vpon the humours of the minne, they bee diuerse and as it were repugnant, so as the one hateth the other. And wherefore? Bycause (sayeth he) he is not of my nature, he and I cannot agree. But howsoever the worlde go, if a man siste them, he shall finde that all of them sowe too the fleshe. Therefore there are many sortes of of sowyng: but yet notwithstanding all of them sticke faste heere beneath, so as they cannot consider wherevntoo God calleth them, and wherevntoo they ought to apply themselves. For some would bee riche, some would haue honour and credite, some would lyue at their ease, and take their pleasure, some would haue this, and some that: but in the meane whyle all of them poare vpon this transitorie lyfe, and cannot lift themselves vp. Nowe Saint Paule sayeth, it is good reason that wee should reape according too our sowyng. They then which do so giue themselves to the worlde and sowe too the fleshe, shall (sayeth he) reape corruption: that is to say, in the end they shal perceyue that al the things which they esteemed so highly, were but smoke. True it is that this woord *Corruption* might be taken for euerlasting death: but that is not Saint Pauls meenyng. For he intendeth to say that men are destitute of wit and discretion, when they wil needes intangle theselues in their blockish and grosse cares. For why? if a man aske them: go too, what is the world? They will say, it is a shadowe that slippeth away. And what is our life? It is nothing. And what are the goodes of this worlde? They be but a dreame. All of them will say thus much, and yet neuerthelesse they bee so rauished, as a man cannot tell how to plucke them from it, and the Diuill holdeth them as it were bewitched, so that God crieth out at their cares, wretched men where are you, and yet they go on still too plunge themselves deeper in the quamyre. And although they knowe well ynough that all their lustes are nothing, & that this life slippeth swiftly fro them: yet will they needes bee wedded to it still. Although then that God doo crie too these vnaduized folke to bring them intoo the right way: yet are they so dulle that they cannot obey neither the Counsell nor the warnings whiche they heere. Thus yee see why S. Paule sayeth, that suche as haue sowne after that maner, shall of the fleshe reape corruption.

But

But they (sayeth he) which sowe to the spirit; (that is to say, which know that there is a much preciouſer life than this wherein we bee, and ſet their whole affection and minde therevpon) ſhal reape of the ſpirit euerlaſting life. That is to ſay, bycauſe they haue bin gouerned by Gods ſpirit, and haue labored to come vnto him and too bee knit to him: therefore is their reward alſo ready for them. Now heere firſt of all wee bee warned, to thinke better vpon all our thoughtes, doings, attempts, wiſhes, and indeuers, and to conſider well too what end they tend. For this ſimilitude ſhall alwayes be found true, that we do then ſowe, when we apply our labour or trauell to any thing. Therefore let vs looke well to our ſelues, and conſider that although God will haue vs to gather Corne and wyne in this worlde for the ſuſtenance of our bodies: yet notwithstanding he calleth vs yet higher, and will not haue vs to be hild ſtill heere. VVherefore let vs learne to ſeek firſt that God may reigne, and beare rule, ſo as we may yeeld our ſelues wholly to him and his rightuouſneſſe, and that the care of this tranſitorie life dull vs not, as I haue ſayd afore: but but that it may be as an income to the principall wherevnto we muſt go, that is to ſay, to the kingdome of God. To be ſhort, let vs conſider that God hath put vs into this world to ſowe, that is to ſay, not to be idle nor vnoccupied. And how? Truly the Miniſters of Gods woord ought to ſowe, to the end to gather in ſuch a harueſt, as they may offer vp to God as an holy offering. And their ſowing is too teach faithfully, to the end that Gods woord may bring forth frute; and his name be glorified and bliſſed, accordingly as our Lord Ieſus Chriſt ſayd to his Apoſtles, I haue chozen you to the end you ſhould go and bring forth abundance of frute; and ſuch frute as ſhall laſt for euer. The miniſters then haue this peculiar to themſelues: howbeit all of vs in common muſt ſowe to eternall lyfe, that is to ſay, wee muſt paſſe through this worlde as ſtraungers, liſting vp our mindes to the heritage where wee ſhould reſt, and wherevnto alſo it beho- ueth vs to apply all our indeuer. And euen when wee trauell for the ſuſtenance of our bodies, let it be alwayes with tending to the ſayde marke, according as it is ſayd that we muſt not liue to eate and drinke, but eate and drinke to the end to be conueyed to another life: and that our living in this world is not to ſettle heere, but to atteyne to
a higher

Iohn. 15. 6.

19.

a higher thing, that is to say, to the heavenly life. Sith it is so, when-
soeuer any man buzieth himselfe to get his liuing, whither it bee by
tillage, or by some handicraft, or by trade of merchandise, or how-
soeuer it bee, in all the cares that wee take for ourselues or for our
housholdes, let vs alwayes shoote at a higher mark. For surely it is a
naughtie thing, if a man buzie himself but only about the getting of
his liuing, and haue no regard of Gods seruice. For in the getting
of his liuing he ought too consider thus with himselfe: Howe will
God allow of my dooyng? How will he accept my seruice? True-
ly that will he doo if I walke not after myne own lustes, if I looke
that I doo no man wrong, and if I buzie my selfe saythfully a-
bout the thing that I am bounde too doo. This (I say) is the way
for vs too sowe: that is too wit, that wee bee not wedded to the
worlde, nor hilde downe heere beneath, but that wee may al-
wayes mount vpwarde too the lyfe of heauen. Now then let vs
looke well vppon the meane of sowing after that sorte: that is to
wit, of sowing too the spirit, sayth Sainct Paule. VVherefore let
vs consider that wee bee not as Asses and Oxen that toyle and la-
bour, and afterwarde doo eate and drinke, and are fed as reason
and good right require: but that God hath adopted vs too come
to the life of heauen. Therefore let vs sowe to the spirit; and cut off
all that may hinder our mounting vpward, let vs shake them off as
hurtfull things, and assure our selues that al such as labor to get re-
putation in this world, shall in the end finde themselves disappoin-
ted. VVhy so? For they shall see plainly that it is but corruption.
VVhen he that shal haue gathered great abundance of goods com-
meth vnto death, he hath so much the more greef, bycause he made
this world his paradise. Therefore he then gnasheth his teeth at
God, and he stormeth and tormenteth himselfe, much more than if
he had not takē so much paynes to gather. Thus ye see that such as
haue sowed in the flesh, perceiue [at length] that they haue sowed
to corruption, bicause they gather nothing else but corruption: but
it is all to late, and therefore let vs bethink ourselues. And although
we see that men beguile themselves, and too make their reckening
that it is a happie life to haue all thing that they wishe, as common-
ly euery man is ruled by his owne lyking: although wee see men
storme

Eph. 6. e. 15

storme after that fashion: let vs learne to do otherwise & consider
 that God calleth vs to an euerlasting life, which he setteth continu-
 ally before vs by his Gospel. Let vs set our whole mindes vpon that,
 and let al our intents & desires tend thitherward, & let vs indeuer
 to profit more & more in the doctrine of saluation, that he may lift
 vs vp and drawe vs hence from beneath, according also as S. Paule
 sayth when he telleth vs what the weapons of Christenfolke are,
 making the doctrine of the Gospell to bet our shooes. For it stan-
 deth vs on hand to be armed from top too toe, or else wee should
 soone be wounded with the assaultes that are giuen vnto vs in this
 world. After he hath declared this (say I) he sayth that the Gospell
 must lift vs vp, and drawe vs from the corruptions wherein wee be
 plunged, so as wee may attaine too the kingdome of God where-
 vnto he calleth vs. Ye see the what we haue to beare in mind. Now
 as touching that S. Paule saith, that they which haue sowed in the
 spirit shall reape euerlasting lyfe: he meaneth not that wee in so
 doying deserue so woorthie and excellent a thing as the kingdome
 of heauen is: but he sheweth that the faithful hauing knowen their
 owne calling, shall neuer fynd themselues deceyued, though they
 seeme wretched too the worldward. VVee know that God adop-
 teth vs of his owne free goodnesse: that is the groundworke of
 our saluation. He forgyueth vs our sinnes: and that is our rygh-
 tuousnesse. For if he shoulde consider vs in our owne nature, he
 coule not but cast vs away as lothsome and accursed: So can we
 fynde no grace at his hande, excepte he admitte vs of hys owne
 free goodnesse. And wee knowe also that our workes are eter-
 more vnperfect and blemished with some vyce, so as they cannot
 be accepted of God. VVee are sure that when we should go about
 too serue him and to doo good, oftentimes wee go cleane backe-
 ward, so that we are euermore in his danger. But howsoener the
 world go, when God hath once adopted vs to bee his children, bu-
 ried all our sinnes, and shewed that he lyketh well of our seruice
 though it be vnperfect: then declareth he further & addeth as an o-
 uerplus, that we shal not be deuided in dedicating our ~~lives~~ vnto
 him, and in laboring for the heauenly life. It is true that men wyll
 laugh vs to scorne. Behold these fondlings say they: see how they
 martyr

martyr themselves? And wherfore? for the kingdome of heauen. And who hath brought them tydings of that? It is I wote not what a kinde of Religion that beguileth these folke, and in the meane while they be poore outcastes, in whom there is neither corage nor any thing else. According whereuntoo wee see now adayes, that such as stand vppon their reputation, do rayle vppon vs saying: as for these wretched sillie soules what thinke they to doo? Lo how wee bee scoffed at, bycause wee couet not too aduaunce ourselues nor too bee in reputation of the world. Although then that wee bee so scorned, let vs gyue eare too the promise that is made vs heere: which is that if wee followe our vocation simply, wee shall perceiue that God who hath begonne is faythfull, and that hys intent of winning vs vntoo him is our souereyne welfare, and that he not only seeketh our profit in al respectes: but also will through his infinite goodnesse shewe himselfe a father and Sauour towards vs. VVherefore let vs streyne our selues too the vttermost too come vntoo him, let vs dedicate ourselues wholly to him, and let vs giue ouer all worldly things that may hinder our comming vntoo him, I say let vs giue them all quite and cleane ouer, seeking continually the things that may guide vs vpward, & let vs continue in them to the end. And if we do so: surely our Lord Iesus Christ will shewe that there is a haruest prepared for vs, not of these worldly riches which are subiect to corruptiō (for the costlyest & richest apparel & deckings of this world shal be eatē with mothes & worms: and there is neither gold nor siluer nor any thing else, but it perisheth in the end. And moreouer whē mō will needes take of the vnmeasurably: they shal burst with the goods which they haue heaped together, & they shal not only become vnprofitable to the, but also they shal turne to their ytter destruction. In sted of this the, we shal find that we haue hoorded vp a good treasure, which shal be laid vp safe for vs in the hand of God, to receiue the fruite of it when wee shall haue finished our course in this world, and continued the sowing of our seede, that is to say, when wee shall haue proceeded in the doing of our God without wearinesse, looking alwayes vp to heauenwarde, and withdrawing ourselues from the world as much as is possible for vs.

And nowe let vs cast downe our selues before the Maiestie of our good God with acknowledgement of our sinnes, praying him too make vs so too feelee them, as it maye bring vs too true repentance, and yet notwithstanding wee not cease too comforte and cheere vp our selues wyth his goodnesse, not doubting but that he receiueh vs too mercie, at leastwise if wee repaire too him too bee reformed by his holie spirit, till he haue rid vs quite and cleane of all the imperfections and vices of our fleshe, and renewed vs after his owne image, to bring vs to the perfect righteousness wherevntoo we trauell. And so let vs all say, Almighty God heavenly father. &c.

Fourth Sermon **The. 41. Sermon, which is the fourth**
vpon the sixth Chapter.

- 9 Let vs not bee vuerie of vuell dooyng; for in conuenient season vvee shall reape vwithout vverie-nesse.
- 10 Therefore vvhile vve haue time let vs doo good too al men, but chiefly to them that are of the household of faith.
- 11 Yee see howe large a letter I haue vwritten too you vwith mine ovvne hand.



W E haue seene the similitude whereby Saint Paul exhorted vs to do good, so long as God giueth vs tyme in this world. For whyle wee bee heere, wee ought to apply all Gods giftes too the seruice of him and of all his, yea and generally of all men. For after as God bestoweth any abilitie or gifte vppon any of vs he byndeth him too suche as haue neede of him and as he is able too helpe. Therefore wee must bee fully resolved of this, that none

None of vs must bee ydle or vnprofitable, but haue an eye too the meane that God hath gyuen vs, too the ende that euery of vs maye make as it were a sacrifice of it vntoo hym. And here- vppon, too gyue vs the better corage, Sainct Paule saythe that in so dooyng wee doo sowe : and God will not suffer vs too bee disappoynted, when wee shall haue indeuered too occupie our selues about the things that he commaundeth. VVee are of o- pinion that all is loste, if euery man seeke not his owne profit, and bee giuen wholly too himselfe. But it is cleane contrarie. For althoughe that he which succoureth his neyghbor forgo the thing that he bestoweth vppon him : yet he putteth it in good keepyng, as he doth which layeth his seede intoo the ground, that is, to reape fruite of it in conuenient season. Contrarywise there is a way for all to perishe : namely if we be too gripple of the riches of thys worlde, so as wee haue no care nor regarde but of our owne profite : wee shall gather corruption, that is too say, all shall pe- rishe, as in very deede the worlde and the fashion thereof muste needes passe and vanishe awaye. Thus yee see what all the trea- sure is which they can scrape together, that indeter too make their hand in this worlde. For as their lyfe is flyghtfull and transitorie, so are all the goods that they shall haue hoorded vp, and all shall go too destruction. But if wee can discharge our selues of earthly cares, and looke vp too the kingdome of God, although we seeme too bee diminished and made poore by dooyng good : yet shall not our treasure perishe, but shall be well kept in Gods hand till the last daye. Howbeit for as muche as the Diuell offereth vs many oc- casions too coole vs, or too make vs turne heade backe ageine, Sainct Paule addeth a verye needefull incoragement, which is, that wee shoulde not bee weerie of well dooyng. And afterwarde he addeth that wee muste bee patient, in wayting for the seaso- nable time of gathering. Therefore where as hee sayeth that wee must not bee weerie, it is bycause that suche as haue any good will or desyre too doo good, shall bee plucked backe by Satans s- ues, and by a number of comberances and lettes whyche he will cast in theyr way. If a man walke abroad for his owne pleasure, he needeth not too bee warned that he wearie not him- selfe.

selfe. And why? For he chozeth some faire beaten path, he keepeth a measurable pace, and he goeth at his ease: for he is not stinted to go thus many leagues in a day, but returneth ageine as soone as his iourney is not to his mind.

This warning therefore is for such as haue long iourneys to go, and not onely one or two, but continuall trauelings. They shall perchaunce haue hard passages, they shall haue stonie and shrubbie wayes, or wayes that are myrie and dirtie, they shall haue hils and dales. Such haue neede too bee quickened forward, that they may bee cheered and plucke vp a good harte, that they tyre not nor quayle not in the middes of their iourney. Euen so is it with vs when God toucheth vs wyth his holy spirit, so as wee be disposed to serue him and to doo good to such as seeke succour at our hand. But on the one side wee bee plucked backe by vnbeleefe, by cause wee bee afrayde that the earthe wyll fayle vs: and if any manne bee too bee releued, wee cast with our selues that the like want and penurie maye befall our selues. Thus yee see wee bee plucked backe, wee bee snarled in that ouercarefulnesse, and are vnfatiable in our lustes, and thinke wee shall neuer haue ynough. Herevppon also wee bee tempted too seeke excuces. For wee will alledge [on the one side] that wee cannot tell whither the partie that complayneth haue suche neede as he speaketh of, or whither he bee so greatly too bee pitied: and on the other syde that the worlde is so wicked and vngracious, that a man cannot tell too whom too doo good, and that oftentymes the good turne is lost, and there is suche vnthankefulnesse, that it were better too let those complaynants to endure hunger and thirst, than to giue them occasion too offende God, in beguyling men after that sort and in laughing them too scorne for their labour. There will alwayes bee founde excuces and shiftes ynow too escape from welldooyng, as experience sheweth too muche, specially considering that wee bee so lazie and faynt by nature. So muche the more therefore dooth it stande vs in hande too remember thys lesson which Saint Paule setteth downe here, which is, too go forward still without beeyng weerie, yea verily in dooyng good. This matter concerneth the enlarging of our hartes, and of the
employ-

employing of our goods (if wee haue any) to the releefe of our needie neyghbors. And wee know that Sainct Paule hath begon at the ministers of Gods woorde. Neuerthelesse he exhorteth vs all generally, for so much as God hath knit vs all together, and set vs in the world with condition that euery of vs should consider wherein he may bee able too helpe such as haue neede of him. Let vs apply our lyfe thervntoo, that wee peruert not the order of nature. Furthermore for as much as wee bee so lither and colde, and shall also finde many occasions too hinder and breake off the zeale that wee haue too discharge our duetic. Let vs ouerleape all incomberances, and plucke vp a good harte that wee quayle not. And the more that the worlde is nowe adayes come too the top of inquitie, vnthankfulnesse, and malice: the more doothe it stande vs in hande too treade downe suche temptations, rather hauyng an eye vntoo G O D, than to the vnworthinesse of the persons that are too bee succoured. For howe muche lewdnesse foeuer there bee throughout the whole world: yet will God continue alwayes vnchaungeable in his purposse: that is too wit, he will haue euery of vs to consider his owne abilitie, and the measure that is giuen vnto him, and that wee bee not borne too ourselues, (for God hath not created vs to that intent) but he will haue euery of vs to thrust forth and as it were too constreine himselfe to helpe such as desire succour of him: and although they craue it not, yet if wee see them in necessitie, he will haue vs too relceue them by suche meanes as he offereth. The verry heathen men had skill ynough too speake suche language. Therefore it is dubble shame too vs if wee knowe not wherefore God hath created vs, and wherefore he sheweth himselfe so bountifull towards vs. Truely he coulde well haue disposed the worlde in suche wise, as no manne shoulde haue wanted, and euery man might haue forborne other. But he offereth vs matter of pitie and compasison, too shewe whether there bee any kyndhartednesse in vs or no. Nowe we must also marke well the promise that Sainct Paule addeth: which is, that wee shall reape or gathe in seasonable time. True it is: that wee were not too bee excused, though there were no rewarde at all, but that God shoulde saye simply that he wyll haue it soe.

for it is sufficient that he hath set vs in the world, and fed vs wyth his bounteousnesse, and it requireth at leastwise that wee shoulde bee wholly at his commaundement : howbeit for as muche as he seeth our feeblenesse and slownesse, he addeth this ouermore too make vs plucke vp a better harte, saying, that none of all our doings shall bee lost. For he dooth as it were take them intoo hys keepyng, and will deliuer vs them ageyne, yea euen with a greater profite than we coulde haue hoped or wished for in the world. He that hath money in his powche, and sees a commoditie offered him, wyll lay it out on all sydes : for he presupposeth that he shall loze nothing by it, but that besides the returne of the principall, he shal be much increased by the profite that will ryse to him of it. Truly if a man bee about to lend money, or too put it too some traffike, he will looke twyce or thrice too it that it may bee sure : but finally if he spie a riche man that is able too paye and of good credit : he concludeth by and by that he may well trust him. But thoughe God assure vs as much as may be that whatsoever we put intoo his handes shall returne safe vntoo vs, and that wee shall haue greater gayne of it, than of all the things that wee can doo in the worlde : he hath not so muche credit among vs that wee wyll trust too his woorde : no, wee bee deafe on that syde. First of all therefore, too the ende wee should not bee thrust out of the way by mennes vnkindnesse : our Lord sayth, whatsoever yee doo too the least, or to the most despyed of these, I accept it and acknowledge it as done to my selfe. Too bee short I receiue it as of myne owne hand. Lo how God speaketh as in respect of the word profite. Also he addeth a promise, that there is no vsurie nor gayne so great, as the profit that is to be hoped for at his hand, so wee shet our eyes ageynst worldly things, that they hold vs not backe, but bestowe the things that he hath put intoo our handes, and whiche he hath committed to our charge, as he appoynteth by hys woord. But whereas God speaketh after that manner, not once or twyce but manie times, so as if there were but one drop of trust in vs, surely wee shoulde bee fully resolute of it : yet notwithstanding wee bee still fastened heere by lowe, and cannot beleue nor perswade ourselues, that God speaketh in good earnest.

Math. 10. d

42.

Therefore

Therefore it is not without cause that S. Paule setteth downe the promise, that wee shall gather or reape, as if he had sayde, yee wretched men, yee stande vpon thornes when any profite is shewed you, and although the issue be vncertayne, yet your couetousnesse drieth you to it, and euery of you is willing to disburse your money. Lo heere, God which is true and can not lye, assureth vs oftentimes, yea and warranteth vs that whatsoeuer wee put into his hande shall yeelde vs inestimable gayne: and yet wee can not finde in our hartes to beleue him for all his promises which he makes vnto vs. And can wee doo him a greater wrong? He for his owne parte oweth vs nothing: whatsoeuer he promiseth vs, is of his owne good will without beeing in any wise bound vnto vs, and yet can not any thing induce vs to serue him. Therefore marke well what Sainct Paule telleth vs, to the ende that euery of vs may indeuer too amende this cursed roote of couetousnesse, which is so deeply settled in our hearts, that wee must bee fayne so inforce our selues when wee shoulde followe whither soeuer God calleth vs, and specially when wee should play the faythfull Stewards in dealing forth the goods which he hath put vs in trust with. How be it, let vs marke the words which he addeth, *in conuenient season*, sayth he. And this serueth to confirme and strengthen vs in patience. For wee would haue God to shewe vs to day or to morrowe, or rather out of hande, what the profite is that he speaketh of. The husbandman will holde him selfe quiet when he hath layde his seede in the ground: Afterwarde he sees frost and snow, winde and rayne, heate and colde: and yet neuerthelesse he waiteth still for the comming of haruest. They that occupie the trade of marchandise, put forth their money, yea and their owne persons also in great danger: and in the meane while theyr filuer goes and runnes, and is shifted too and fro: and yet notwithstanding bicause they bee accustomed to buying and selling, they knowe well enough that they shall not receyue any profite at the first day, but must be fayneto wayte till the time come. Howebee it there is no hoping or looking for present gain when we haue to doo with God, and yet notwithstanding wee must thinke our selues out of all doubt of it, in so muche that the time ought not

too seeme too long, if wee looke vp to the euerlastingnesse of the kingdome of heauen : and yet for all this, no man is patient. VVe will bee quiet inough so long as wee hazarde and aduenture our goods : and is it not a very pitifull cace, that when as God telleth vs that he will bee a faythfull keeper of the things that are too bee spent [in his seruice] wee fall into sorrowe and vnquietnesse, and beare our selues in hande that all is lost, if wee see not the thyng performed out of hande? Yee see then that the thing whiche wee haue to marke vpon this saying, is that wee must bridle our selues till the conuenient time be come. For it is not for vs to appoynte the certayne day : that must remayne in the hande of God. Therefore let vs be contented that he exercise our patience, and the time shall not be prolonged further than is for our profite. Furthermore S. Paule ment also to draw vs from the world, for we desire temporall profite. No doubt but wee will bee well contented that God shoulde giue vs it : but yet therein wee shewe our selues too bee altogether earthly. For if a man doo any almose deedes, althoughe his intent bee too serue God : yet coulde he finde in his heart too receyue by and by for euery pennie a shilling, or rather a Crowne, and vnder colour of dooing some small almose deedes, he woulde seeke too rake into him selfe on euery side. For as muche then as wee woulde chaffer so with God : Saint Paule to correct suche vyce, sayth that wee must looke whether God calleth vs, that is too wit, too the great day, at the whiche euery man shall haue hys wages. So then althoughe all seeme to bee lost as in respect of this worlde, and of this present life, yet let vs not ceasse too trust still in God, who is a faythfull keeper of our pawnes and gages, &c will doo muche more for vs than wee can hope for, so that wee on our side haue patience. Heerevppon he concludeth, *that while wee haue tyme and leysure, wee must doo good too all men, and specially to the household of fayth.* Nowe in saying that wee must labour to doo good while wee haue leysure : he setteth before vs the shortnesse of our lyfe. And wee see an vngacious maladie still in vs in that behalfe : for euery day seemeth as a yeare too vs. VVyll there neuer bee no ende, say wee? Muste wee still continue in this plight? Shall wee euer bee newe to beginne? Lo howe euery of vs thinketh the time

tyme to bee ouerlong that is spent in well dooing. And therevpon,
O (say wee) I shall come soone inoughe: for if I spende my selfe
to day, and one come to craue of mee to morrowe, I shall wante
wherewith, and therefore I were better to spare my selfe. Nowe
these delays are suche as a man shall neuer finde time to do good.
For euery man would preferre his fellow before him, not of pur-
pose to folowe him in dooing good, but to holde him selfe still at
a stay. But contrariwyse Sainct Paule telleth vs, that if wee consi-
der the matter aduisedly as it is in deede, we shall finde our selues
too haue no great leysure of all the tyme of our lyfe. For although
wee dyd neuer cease, but euery man inforced him selfe as muche
as were possible, too spende him selfe in the seruing of hys neigh-
bours: yet were it netter a whit too muche. VVee see that as long
as wee bee in this worlde, wee muste styll bee in charge. VVee
see wee muste bee fedde and clothed whyle wee bee children, at
whiche tyme wee can not earne the value of a pinne, and other
folkes must bee fayne too trauell for vs. Very well: are wee come
too yeres of discretion? Yet haue wee neede too bee oftentimes
helped and succoured, I meane even the rycheft sorte of vs. For
there will come some sicknesse, or other aduersitie, that shall
pull downe them whyche thynke them selues too bee lustyest and
strongest. Agayne wee shall haue neede of so many things, and bee
so combered for our owne selues, as wee shall scarcely bee able too
imparte the hundreth parte of our ducie, too those whome wee
owe it too by Gods appoyntment. They (I saye) whiche are riche
and haue store of goods, even they hauing also a good wyll,
(doo what they can, and trauell they neuer so much without ceas-
sing) shall hardly or neuer bee able too discharge the hundredth
part of their ducie towards those whom they bee bounde vnto
too. Therefore when all is well considered, wee shall fynde
that wee haue no greate leysure too doo good too oure neygh-
bours. For when wee come too olde age, it is a returning agayne
too a seconde childehoode, so as wee serue too no more purpose
than litle babes, saying that we bee more chargeable, by-
cause wee bee waywarde and vncasie too content: euery body
must be combered with dooing seruice to vs, and when all is done,

wee bee vtriefly vnprofitable. Heereby then wee see that wee haue no great leysure to doo well: and therefore it behoueth vs too streyne our selues so muche the more, whyle God giueth vs conuenient time. VVhen a husbandman sees fayre wether, Ply it first, ply it (sayth he) wee can not tell whither it will rayne or no: wee muste go dig our vynes, wee must go tyll our grounde, wee must sowe our seede, wee must doo one thing or other whyle the wether serueth, for wee can not tell howe long it will last. Likewyse dooth the marchantman when he hath a vyage too make, and likewise doo all other men. And nowe commeth that trauell or labour in question which God calles vs too. The case concerneth sowing, yea euen to the spinite, and to the incorruptible lyfe: and yet for all that wee say wee bee none of the hastings: wee maye well delay it yet a yeere hence, yea two or three yeeres hence, that is too say, from hencefoorth for euermore: suche is our negligence and coldnesse. Therefore let vs learne too praetise this warning that is giuen vs heere by the holy Ghost: namely too doo well whyle wee haue leysure, for wee shall not haue it euer. And it is a speciall fauour that God graunteth vs, when he putteth into our hands wherewith to succour our neybour. And in so dooing he giueth vs some token afore hande that he auoweth vs for his children, and if wee can finde in our hartes to impart his giftes to suche as haue neede of them, it is a marke of his image that he putteth into vs. Nowe then if wee bee willing to serue their turnes which craue our helpe, when wee haue meanes wherewith, and opportunitie to doo it: surely God dooth vs great honor in it. And wee wote not whether that leysure shall laste with vs still or no: For wee see how he plucketh away his goods from these Cormorants, and from suche as are like Seagulfes: wee see howe he strippeth them miserably, so as they bee driuen to seeke succour themselves, and are not regarded, because they haue bin so full of crueltie, that they had no compassion vpon suche as soughte their releefe. Seeing it is so then: Let vs marke that our life is but shorte, and passeth away swiftly, and that occasions of welldoing slip away. And therefore let vs ply it according as our Lorde giueth vs abilitie, yea euen towards all men (sayth S. Paule) but cheefly towards the *bonbolds*

the Epist. to the Galathians. 311

besholde of sayth. Nowe when he sayth too all men, it is to shewe vs that although men discourage vs to doo them good, yet wee must not cease to do still as God commaundeth vs. For (as I haue touched already) wee must not looke what euery man is, nor what he deserueth: but wee must mount vp higher and consider that God hath set vs in this worlde too the ende wee shoulde bee vnited and knit together: and that for as much as he hath imprinted his image in vs, and wee haue all one common nature: the same ought too moue vs too succour one another. For he that will exempt him selfe from releeuing his neybour, must get him a new shape, and shewe that he intendeth too bee no more a man: for so long as wee bee of mankinde, wee can not but beholde our owne face as it were in a glasse, in the person that is poore and despised, whiche is not able too holde out any longer, but lyeth gronyng vnder his burthen, yea though he were the furthest straunger in the worlde. Let a Moore or a Barbarian come among vs, and yet in as much as he is a man, he bringeth with him a looking glasse, wherein wee may see that he is our brother and neighbour. For wee can not abolishe the order of nature, whiche God hath set to bee inuolable. So then wee bee bounde too all men without difference, bicause wee be all one flesh, as the Prophet Esay auoweth, saying: Thou shalt not despise thine owne flesh. As if he should say, they that are nigardly and pinching, and shrinke away when they should doo good, doo not onely despise God, and reiect his worde: but also are vgly monsters, bicause they consider not that there ought too bee a communitie among all men. Thus yee see why S. Paule sayth expressely, that wee must induer to doo good to all men, yea euen to suche as are vnworthy, euen though they were our deadly enemies. Truly this is harde, and contrarie to our inclination: but yet therein God tryeth vs so muche the better. For if wee doo good to suche as deserue it, or to suche as are able to recompence it: it is no declaration or prooffe that wee bee willing to serue God: for it may be that wee had respect to our owne profite. And as our Lord Iesus Christ telleth vs, the Heathen men, and the worst men in the world doo as muche as that comes too. How so? They consider with them selues, I haue neede of helpe, I must

Ef. 58. b. 7.

Mat. 5. 8.
46.

must winne mee some freende. Then if wee shole out suche as are worthy to haue good done vnto them, and suche as are able to requite like for like: it is no right prooffe nor certayne triall that wee be willing to imploy our selues as God commaundeth vs. But when wee winke at mens vnthankfulnesse, and are inclined to pitie, onely in respect of their pouertie and miserie: then doo wee surely serue God. And if wee bee once at that poynt, certaynely (as I tolde you before) wee shall indeuer too doo good to all men, so as wee can not finde in our harts to breake the indissoluble bonde whereby God hath knit and vnited vs together. Therefore the furthest straungers in the worlde are neighbours neereinough vnto vs, though they bee neyther our parents, our kinsfolke, nor our acquaintaunce. And why? For wee bee all of one fleshe, and wee beare all one marke, which ought too persuaide vs too doo what wee can possible one for another. But how soeuer the case stande, Sainct Paule commendeth vnto vs cheefly the housholde folke of fayth. And he vseth the worde *Hausholde folke*, too touche vs more to the quicke by that similitude. For although nature teache vs that wee oughte too succour suche as are in necessitie: yet notwithstanding they that are of one Householde are more inclined and willing to doo good one to another. Yee see heere what degrees are among men, how all knowe that there is a certayne mutuall bonde, so as if they forsake euen the furthest straungers of the worlde, therein they forget them selues: yet notwithstanding forasmuche as it is harde for a man to reache out him selfe so farre and wide: therefore men are not so muche inclined too doo good to vnknown persons, except it be in extreme necessitie. For then howe hard harted so euer wee bee, euery of vs is moued to put to his helping hande to succour a man, when we see him in imminent daunger. Yea and this pitifulnesse is so ingrauen in vs, that it wyll extende it selfe euen to the brute beastes: and therefore muche more reason it is, that it shoulde extende to those that are created after Gods image as well as our selues. But as I sayde, if a man be in extreme necessitie, then are wee more earnest to helpe his neede. And when wee be of one countrey and language, then wee see our selues somewhat neerer one another, and that increaseth the

who be of the
household of
faith.

the affection whiche otherwise in generall woulde bee but colde. But when there befallcth any freendlynesse and familiaritie of neighbourhood, that is yet more: according as wee see that they whiche bee of one Countrey will say, Seeing that God hath brought vs thus neere together, let vs at leastwise indeuer too serue one anothers turne. Agayne wee see that the neighbours whiche dwell in one selfe same streete, and communicate familiarly together, are as kinsfolke and neere of alyance. Nowe then it is muche more reason that they whiche are all of one house, and are gathered as it were into one little corporation or bodie, shoulde bee hilde as it were faste linked together by God: and that he shoulde imbrace them as if a father shoulde holde all his children about him. For as muche then as wee oughte too bee so muche the more moued too imploy our selues with the better courage, seeing that God hath so knitte vs together, and brought vs so familiarly neere one another: Saint Paule sayth that all the faythfull, & all those that professe the same Gospell which wee doo, are as householdfolke of one selfe same house. And in very deepe the Church is called Gods house, and hee sitteth ouer in the midst of vs. VVhen the Scripture speaketh so, it meaneth not that our vniting together muste bee in suche a materiall Church or Temple as thys is: but that althoughe euery man bee at home in hys owne house, yet God hath in suche wyse gathered vs together too him selfe, that wee bee as it were household fellows one with another, and wee bee not onely Countreymen of one Realme or kingdome, but there is yet a certayne neerer alyance, whiche oughte to holde vs more close together. Too bee shorte, when as it is sayde that suche as intende too bee Gods children muste dwell all together in one house: it is too shewe that there is as it were one common brotherhood among vs. And althoughe earthly brethren go asunder one from another, and euery man gettes him away by him selfe: yet muste wee alwayes continue in the vnitie whiche God hath set among vs. Sithe wee heere this, muste wee not be wrothdes bee worse than blocke, and crueller than the brute and wilde beastes, if wee bee not moued too bestowe Gods giftes too the reliefe of our neighbours, I meane of the faythfull

1. Tim. 3. 4.
15.

H. 15. 77.

Nowe

Nowe then wee see that Saint Paules meaning in effecte is, that seeing God hath bounde vs too doo good too all men, because they bee our owne fleshe: no malice oughte too hinder any of vs from indeuering too discharge him selfe generally towards all suche as God offereth too him, and in whome it is hys wyll too trye our kindnesse. And yet notwithstanding that for as muche as he hath gathered vs into his flocke, and knit vs together in hys name, and wee call vpon him as our father wyth one mouthe: it behoueth vs of dutie too bee as brothers one too another. So that if wee minde that he shoulde allowe vs, for his children, wee must so aduance the adoption whereby he hath chosen ys, as wee maye declare vnfaynedly by oure dooings, that wee mynde too shewe that wee take them for our brothers, whome God hath so gathered into his house and Church. Thus yee see what we haue too remember vpon this Texte. Wherefore let ys no more vse these fonde excuses too say, I wote not who he is; I know him not. But he is not knowen of God: yes: and yet notwithstanding thou disdaynest too open thine eyes to looke vpon him, that is thine owne image, yea and whom God taketh for one of his children. Thou knowest not him, and yet beholde how God voutsafeth to cast his eye vpon vs which are most miserable, yea euen he whiche hath so high and terrible a maiestie, that the very Angels of heauen doo tremble before him with all humilitie. Yee see then that God our soueraigne Lorde looketh downe vpon vs that are but wretched wormes of the earth & filthinesse: yea and he not only voutsafeth to say, I know you: but also protesteth, I haue adopted you for my children, yee be my workmanship, yee be mine heires, yee be after a sorte my members. God voutsafeth too speake after that fashion: and wee be so full of pride and statelynesse, that wee despise suche as are as good as our selues, and mooste commonly muche better. So then who can bease with such pride. To be short, they that are so straunge in withdrawing them selues from their brethren, and will not in any wise communicate with them, deserue well to bee wiped out of the booke of life, so as God shoulde see and scrape them quite out, and deliuer them into the possession of the Diuell who is their sire, for he was a murderer and full of

of crueltie from the beginning. Thus yee see in effect what wee haue too beare in minde, and how it behoueth vs too practize this lesson, wherein the household folke of faith are chiefly commended vntoo vs. And so, seing that God hath vouchsafed too call vs too him, let vs shewe our selues too set more by that grace and honour, than by all the goodes in the worlde. And in prooffe thereof, let vs shewe also that wee haue a brotherly affection too doo good too such as haue neede of vs, according to such oportunitie as God shall giue vs, and according too the measure of our abilitie. Nowe here-vppon Sainct Paule sayeth, that the Galathians ought too consider, *that he hath written them a large letter with his owne bande.* And this serues too make them the more attentiuē, when they see what care he hath of their saluation. For his commending of the largenesse of his letter, was not too bee payed for it by the pounce (as they say) but too the end that the Galathians might knowe, that he ment too open his hart vnto them, and that for asmuch as he sawe them thrust out of the way into a wrong trade, and was lothe that they shoulde perish, therefore he had not only warned them in a woord or twaine, but also cōfirmed his doctrine, so as they might perceyue themselves to haue bin misledde before. Lo in effect whereat Sainct Paule aimed. And by this text we ought all to take warning, to confirme our selues the more, according too the meanes and helpes whiche our Lorde giueth vs to come to him withall. If God had but incled his minde vntoo vs in one woord, yet had there bin no excuce for vs if we could not beleue him, to submit our selues with such obedience as becommeth vs. But when wee see that besides his giuing of the Lawe, he hath also added an exposition of it, and moreouer sent his Prophets too the ende that the doctrine should alwayes bee of the more authoritie, & the things be made cleere which else would haue bin darke some: and after his Prophetes, sent his onely Sonne who hath brought vs the full perfection of all wisedome: and finally his Apostles: so that he thought it not ynough too giue the Lawe, but also willed the Gospell too bee published, and that the same shoulde continue to the end, and stirre fit men still to instruct vs: sith (I say) that God doth so much for vs, and that he hath such a care of our welfare, quickening vs vp continually without ende or

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ceasing.

ceasing : must we not needes be so much the more blameworthy; if wee be negligent and all this stande vs in no stead : Therefore let vs not looke at Sainct Paule here, how the Galathians had little regarde of him : but let vs consider that God had raysed him vp, and ment too shewe how deere we be vnto him, and how great store he setteth by our soules, in that he would haue his doctrine so confirmed. True it is that there are not past a sixe or seuen leaues in this Epistle, and at the first, it should not seeme to be so great a letter. But if wee marke the substance and contents of it, surely wee shall finde heere wherewith to confound the Diuell, and all the wyles that he can bring with him, so as Gods truth (whiche is our saluation) shall haue the vpper hand. In so much that if we had no more but this Epistle, we might be [sufficiently] fenced and armed, to fight against all the lies, deceytes & abuses which the Diuell can alledge to bleare our eyes with. But we haue not this Epistle alone : but we haue also so many other of Gods testimonies, as are sufficient (as yee would say) to put out our eyes, if we list not to looke vpon them. And therewithall wee haue so many confirmations to help vs : that although we were the stubbornest & wildest creatures in the world, yet might wee be drawn too some knowledge, seing that God trieth so many wayes to winne vs to him. To be short, he maketh vs too come vnto him though wee would not come by our good will. And if wee go backe wheras we should come forward: must not the rebelliousnesse that is in vs bee tootoo intolerable? So then, whensoever and as oft as wee reade this text, although it seeme not to touche vs, but too haue bin spoken only to the Galathians : yet let vs vnderstand that god casteth vs in the teeth, that his labour should be lost as vnauaylable among vs, except we were furthered continually by the doctrine more & more confirmed. Howbeit he had much leuer that we came with a cheerefull corage. For he intendeth not to blame vs nor too go to law with vs, conditionally that we be so well aduized as to say, Go too, I see now that my God deserueth well that I should hie me to him, if he did but beken too mee a farre off. But he calleth mee wonderous familiarly, and is not contented with opening his mouth once for all and away : but he hath also sent Moyses and all the prophetes, he hath sent teachers without number, he hath sent his Apo-
stles,

files, yea & his owne only sonne which is his euerlasting wisdom & woord. Seing then that God is so friendly to me, yea and aduanceth me to excellent dignitie, & seing that by all meanes possible he sheweth mee his wisdom, wherby he seeketh to win mee to himself, & continueth in the same without end or ceasing, early and late: should I lie stil as asleepe, without any more vnderstanding or feeling than if I were a blocke? So much the more then doth it stand vs on hand to take a better tast of Gods woord, & to apply all our indeuer therevnto. And seing there is nothing superfluous in it, and that wee haue neede to bee prouoked to giue ourselues to it: Let euery of vs be moued too apply our selues thereto, & not say that the repeating of one selfsame thing is needlesse: but let vs vnderstand, that although men bring vs no noueltie, yet must we continually beate vpo the selfsame lesson: namely that in asmuch as God hath sent Moyses, the Prophets & Apostles, & ouermore vouchsafed to haue his doctrine put in writing: all this was done for our instructiō: and that whē our Lord Iesus Christ was sent at the full time, he vttered all that is requisite for our saluation, and moreouer raysted vp men to bee the instruments of his spirit, to shewe vs his will and too bring vs the rydings of saluation, (as he doth still at this day) who are witnessēs too vs of the things which otherwise should haue bin vnknown too vs. For asmuch therefore as it is so: let euery of vs agree therevnto, and whither wee reade it euery man alone by himselfe, or whither wee be taught it publikely: let vs bee stablished in the woord which it hath pleased God too bestowe vpon vs. Thus yee see in effect what wee haue too beare in minde, too the ende wee may haue so much the greater good will too giue our selues wholly too this holy woord, and that it may be receyued with the greater reuerence, according also as it is well woorthie too bee.

But now let vs fall downe before the Maiestie of our good God and father, acknowledging him as our iudge except he burie our faults through his infinite mercie, and let vs pray him too take vs to mercie for our Lorde Iesus Christes sake, and in the meane whyle too graunt vs the grace too walke in suche wyse, as wee may make a trueprooffe that wee are his children, and that his calling of vs hath not bin in vayne: and also to cause the same grace too

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auayle in such wise in our hartes, that wee may growe in it, and bee strengthened more and more too serue and worship him all our lyfe long, in true obedience to his holy woord. And so let vs all say, Almighty God heavenly father &c.

The .42. Sermon, which is the fift

vpon the sixth Chapter.

12 As many as desire vvith outvvard apparence to please in the flesh, constreyne you too bee circumcized, onely to the ende they may not suffer persecution for the crosse of Christ.

13 For euen they themselues vvhicke are circumcized keepe not the Lavve, but vvoulde haue you circumcyzed that they mighte glorie in your flesh.



It is not for nought that God hath so often warned the Preachers of his woorde, not too seeke the well liking and fauour of men, but as it were too shet their eyes against all worldly respects, to the end that they gaze not heere & there, nor be hindered to do their duetie rightly. For wee see it is impossible for vs too discharge our selues aright, vnlesse wee looke vp vntoo God, and turne away our looke from men, bycause wee shall bee easly corrupted when wee bee so ledde, whereas nothing ought too bowe vs one way or other. Howbeeit, this constancie is cheefly requisite in suche as shoulde beare abrode Gods woorde, namely that they bee not ledde nother by ambition nor by couetousnesse too speake in fauour of men, or too please them, and that they bee not abashed at any threatening or perill. For experience sheweth that so soone as a man is afraide of his sinne, or hath respect of his owne profite: he will bee chaunged in the turning of a hande. True

it is

it is that such as couet mennes fauour after that fashion, will not at the first dash shew themselves to be wicked & enemies of the truth, according as our Lord Iesus Christ also putteth a difference betwene the hyrelings and the woolues. After he hath spoken of the good and saythfull sheepeherds which seeke the comon welfare of the flocke: he sayeth, there are also rauening woolues or theeues whiche seeke nothing else but too put all too spoyle, ruine, and confuzion. And these are they which fight openly against God, laboring and indeuering to ouerthrow the pure doctrine of the Gospell. Neuerthelesse there are also which rowe betwene twoo streames, who do make a countenance to serue God. And truly some men builde, howbeit not for any zeale: for there is no soundnesse of hart in them. Notwithstanding, so long as it is not to their coste, they set a good face vpon the matter, so that the world is oftentimes deceyued by them, and taketh them too bee the ministers of Iesus Christ: but yet their seeking is but for wages, they bee wholly giuen too their bellies. For prooffe whereof, if yee do but threaten them, by and by they be dismayed, and they will turne the car in the pan, so that wheras yesterday they seemed too maynteyne Gods woord, too day they bende crooked and a crosse. And why? For they see it is the way to please the world, and to profite themselves. And for the same cause doth Sainct Paule nowe warned the Galathians to marke well, that such as had troubled them and thruste them out of the right way, were men giuen too their owne profite, and by that meanes had brought their doctrine in suspicion. Heere tofore he hath already sufficiently discussed and shewed by reason, that if wee put our whole trust in Iesus Christe, the Ceremonies of the Lawe are henceforth superfluous: for they serued but for a time, too shewe that it is not for vs, too mingle any merite of their owne, or any soade opinion of purchacing rightuoulnesse before God, if wee bee well settled vpon the grace of our Lorde Iesus Christe. Sainct Paule then hath handled and layde foorth that matter as much as needed. And now too the end that the simple sorte may bee the more moued: he turneth his tale too the perlones themselves, saying: Consider what is the end that these men against whom I stride heere, make such a thinging of the Ceremonies of the law with our Lord Iesus Christ. Is it

zele. that moueth the therevnto? or is it for that they be desirous to serue God? No: it is rather for that they bee lothe too put themselves in daunger of persecution. Seyng then that feare causeth the too misfashion Gods woorde: yee neede not too make any long inquirie too knowe what maner of men they bee, and whither they bee to be credited or no: for yee see that their chaunging and transforming of themselves after that fashyon, is bycause they would sayne shunne the battell. Nowe then seing that they bee such traytours vnto God through their cowardlinesse, deserue they too bee beleeued, or to haue any reuerence yeilded to their sayings? Thus yee see Sainct Pauls meening. But heere all Ministers of Gods woord are taught to haue such constancie and stedfastnesse, as they may not passe whither the doctrine that they bring bee hated or beloued of the worlde, but go on still in their race, and not strike sayle at every winde, nor be shaken like wauering reedes that bowe too and fro: but alwayes hold on in seruing of God, what turnings and chaunges so euer happen, and what troubles and disorders so euer befall.

To bee short, wee must practize the thing that we haue scene before: which is, that if wee will please mennes fancies, wee must giue ouer the seruice of the Sonne of God. Marke that for one poynt. And heerewithall also all the saythful may receyue a good and profitable lesson in this text: that is too wit, that they muste looke well vpon such as seeke their owne profit and aduauntage, and are desirous to winne fauour with the worlde, and woulde sayne be prayzed: for a man shall neuer haue any holde of such folke. They will not shewe themselves too bee such at the firste brunt (as I sayd afore): for there are that play the Popeholie hypocrites, in somuch that it seemeth that but for them the woord of God woulde growe odious: and so long as it is well lyked, they cast out fire at their mouthes, and yet in the meane whyle yee shall see them chaunge their minde from day too day. If any perill happen, and they see that they muste witnesse with our Lord Iesus Christ in good earnest: then shew they their cowardlinesse, and in the end turne quite away, &c chaunge their coates as it is sayd in the Prouerbe. But howe soeuer they fare, let vs stand vpon our gard continually, that wee may beleue such as walke vpon
rightly,

rightly, and start not out when they see the world cōfederate themselves against them, no though there happen such rage as it may oftentimes seeme that they shal be swallowed vp, but which euen whe they see the perilles present, doo neuerthelesse continue in vpright constancie: let vs marke such men as Gods seruants. But as for such as be variable and counterfetting, which say now one thing and now another to eschew mennes hatred, or for feare of persecution: let vs beware of them, that we be not deceyued and beguyled by them, for they bee deadly plagues. And it is certaine that wee shall neuer bee firme and well settled, except we haue that discretion and warenesse with vs, according as S. Paule sheweth vs in this text. And this is very needefull now adayes. For what causeth so many hypocrites too gabble agaynst Gods woord, and too play the shamelesse brothels in maynteyning the outrageous abuses that are too bee scene in the Popedome, as their superstitions, idolatries, and errours: but for that they knowe well ynough, that if they make not the pot too boyle space, they are lyke too starue, and should they not therefore holde fast the possession of their things? Againe on the other side they consider also the daunger of persecutiō for maynteyning such doctrine: for yee see it is condemned of the Princes and great menne of this world, and therefore it is good sleeping in a whole skinne. See I pray you howe an infinite number doo now adayes disgayse and falsifie Gods truth, and maynteyne all corruptions, by cause they bee lothe to suffer for Iesus Christes sake. True it is that they bee not ranke Papistes too blasphemie Gods woorde openly: but yet they would sayne haue a meane, yea of their owne deuising. For they blame vs of ouermuch rigour and extremitie, in that wee condemne suche as go to Masse, and beare themselves in hand that they woorship not ydols. O (say they), howe should that be, so a man thinke it not in his harte? Should men bee driuen so neere hand as too make it a stumblingblocke, and a matter of lyfe and death? Too what purpose were that? God setteth greate store by our lyfe, and although wee should doo amisse, yet will he haue pitie of our fragyltie. Sure they that speake after this fashyon, haue none other reason too moue them, but that they see playnely that all the worlde is so sore inflamed agaynst vs, and it seemeth that wee should perishe

and be quite confounded euery day. Thus ye see that they flee backe and labour too in battell themselves alone from the rest, when they see any danger appeering. But when we see these liuerharted folke shun persecution after that sort, & loth to come to any hand strokes for our Lord Iesus Christes sake, and winding and transforming themselves after that maner, only to haue peace in this world: it standeth vs so much the more in hande too marke this warning of S. Pauls, and to discerne which are the true seruantes of Iesus Christe: that is too wit, they which regard not their owne profite, nor would haue men too fauour vpon them, nor seeke the belly cheere and honour of the world: but do simply content themselves with the doying of their duetie, and passe not what winde doo blowe, whither it be tempestuous and stormie, or whither it be sayre and calme: but to profit their heerers, and to maynteyne in all purenesse the doctrine committed vnto the. If we follow the thing that is shewed vs heere, surely our faith shall neuer stagger as many do now adayes, which know not what to do, and yet notwithstanding will say, I feare the troubles and diuersities of opiniōs, and the bickerings that are in this world. Some cā well ynough say, it were moete, that I should giue my selfe wholly to our Lord Iesus Christ: but there are another sorte which take a much plesanter way, and would haue a reformation but onely in half. And which of these shall I beleue [say they. Opē thine eies: for all they that alledge any such excuses, seeke not too followe the truth, but are well apayde if they can get some shrowding sheete too hide their shame, and would fayne bee flattered: but in the meane whyle, what gaine they by it. For Satan leades them to destruction, and they be willing too follow him. Bicause they are afrayd of their liues, they loue the couert, and bicause they bee giuen too pleasure, they seeke their owne ease. Therefore they must haue such payment as they deserue. But how soeuer the worlde go, S. Pauls declareth that suche as wilfully become bruishe, are so ouertaken by Satan and caste in such perplexitie, as they wote not what too do: bicause they consider not that such as do simply beare abrode the trueth of the Gospell, are no wauering persons, but suche as keepe on their pace, and passe not whither the worlde like of their doctrine or no, but for asmuch as God hath comāded them to speake, they do so.

Contraria

Contrariwise, as for the nicelings which say it is good too beware, and not to cast themselves out of the Saddle, and woulde haue men to counterfeyt, and to beare twp faces in one whoode : it is certain that such maner of men are not ledde with any zeale or affection to serue God, nor haue any regarde of edification or of the welfare of the Church : nor (to be short) haue any other care or respect, than to eschew all persecution, and too liue at their ease, so as no man might fasten vpon them. Nowe then, seeing that this is manifest ynough : it is certaine that all suche as nowadayes do keepe themselves so in their nest, do offende God, and are viterly wythoute excuse. VVhy so? For Saint Paule giueth vs heere an infallible marke, which sheweth vs who bee the true seruants of God, and who bee the hyrelings whom we must eschue, that is too wit, such as seeke but to feede their bellies, and too haue their commodities in this worlde. Herevpon he addeth, *to the ende they might not suffer persecution for the Crosse of Christ.* No doubt but that vnder the worde *Crosse*, Saint Paule comprehendeth the whole doctrine, howbeit with a consideration, that it is right harde for a man too preache simply and plainly the things that are conteyned in Gods worde, but that he shall haue many incounters. For although God spare vs (vs I meane which preach his worde) and will not alwayes put vs too so hard tryall, that our enemies shall haue their swordes drawne vpon vs : yet the worlde doth neuer receyue the Gospell so obediently, but that there is still some murmuring and speaking agaynst it, as is too bee seene yet still at this day, and must bee yet hereafter. For our Lorde intendeth too trie the constancie of hys saythfull ones, and therewithall to shewe the inuincible power of his worde, in overcoming all the lettes that Satan styrrerh vp agaynst it : according too this saying of Ieremie, They shall fight agaynst thee, but thou shalt get the vpper hande of them. *Ier. 1. 19.* Thus ye see that God is glorified when the world and Satan streining themselves to the vttermost, are not able too let the truth of his course. For this cause Saint Paule sayth, that they which be so variable, and do disguise Gods worde or falsse it, do shunne the Crosse, that is say, the true preaching of the Gospell, even too eschue persecution. Now here againe we haue a varie profitable counsel, For if we

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desire to serue God and his Church : wee must alwayes bee readie to receiue alarmes. And although the fire bee not yet kindled, or the enemies not yet armed too make so cruell persecution as they woulde, or finally our Lorde do brydle all those that are wearie of his worde, and woulde faine shake off his yoke : yet must wee bee scorned at many mens handes, we must be diffamed, there must be murmuring and rayling agaynst vs, and we must put it vp and harden our selues agaynst it. Yea and wee shall see a thousand backbitings agaynst such as imploy themselves faithfully, even where the Gospell is preached. Some shall bee arreigned as felons, and some shall be indited of this and that, and yet all shall be but starke slanders. To be short, all such as minde to go through with their race, must prepare themselves too indure many temptations that might make them reele, if they were not settled in this poynt, that God must bee obeyed in spyte of the whole worlde. Marke that for one poynt. And herewithall we haue also to marke, that this extendeth to the whole Church in generall. Therefore when wee heere the message of peace that is brought vs in the name of God : let vs not thinke to be in rest to the worldwarde, but too haue manie troubles and incomberances continually. And he that determineth not vpon that must needs shrink away from our Lord Iesus Christ: for he can neuer be any of his disciples, according as he himself declareth with his owne mouth, that such a man is not worthie to be of his schole, and so he shotteth them all out of the doores. Wherefore let vs learne, that when we be once called to our Lorde Iesus Christ, wee must be partakers of his crosse so long as he listeth, according as it is sayde, that if we suffer with him we shall also bee glorified wyth him, and be made partakers of the power that is shewed in his Resurrection. But yet notwithstanding the sufferings which he indured must first be accomplished in vs that are his members. True it is that he suffered as much as was requisite for our saluation : but yet must wee bee fashioned like too his Image, as it is sayde in the. viij. too the Romanes. Nowe whereas God spareth vs, so as wee bee not among Tyrantes that might torment vs : or if the wicked bee not able too byte vs, but onely bawke at ys : or if hee let vs alone in peace : let vs knowe that it is because he pitieth our feeblenesse, and

and that hee spareth vs bycause hee seeth howe weake we bee. But yet for all this let vs not flatter oure selues, but praye God too strengthen vs so by his holy spirite, that whensoever hee shall call vs intoo the aray too fight, wee may not bee lyke freshwater souldyours, but that wee maye haue mynded it a long tyme before hande, that wee muste bee made partakers of Iesus Christes sufferings, too come too the glorie of his Resurrection. Nowe Sainct Paule hauing spoken after that maner, addeth for a larger confirmation of his matter, *that they whiche are circumcized, and whiche preache circumcizion, keepe not the Lawe: but only secke too glorie in the fleshe of those whome they bring too that lewishe fashion.* In this Text Sainct Paule dooth ageine accuse his aduersaries of double dealing and vtter hypocrisie. VVhy so? Circumcision was the marke of the same thing before the comming of our Lorde Iesus Christ, whereof Baptisme is the marke vntoo vs at this day. For the Iewes had recorde [thereby] that they were sanctified by God as his heritage. But yet for all that, they that mingled Circumcizion with the Gospell, were vtterly of opinion that the Lawe of Moyfes was to be obserued, forasmuch as it was giuen of God; & that it was not at any time to be abolished. Heere then yee see that the couert which they tooke, was that Circumcizion serued for a signe of the keeping of the whole Law. But now S. Paule layeth too their charge that they keepe not the Law: and therefore they do but mock God & men in making a countenance by an outward signe, to do the thing which they do not: for it is cleene contrarye. Now the we see S. Pauls meening. And as touching this speech of *keeping the Law*, it is sometimes take for the doing or performing of all that is cōteyned in the Lawe. But no man can keepe the Lawe, that is to say, no man can discharge himselfe thoroughly of all things that the law cōmandeth. For it is not for nought that it is called an intollerable burthen. Also we see our owne infirmitie, and there God sheweth vs an angelicall righteousness. How then is it possible for vs to attaine vntoo it? So then, if wee take the worde Lawe for a perfect and faultlesse obedience, no man keepeth it in effect. Neuertheless the sayth: being guided and gouerned by Gods spirite, do keepe the Law, that is to say, they walk according to the rule that is giuen the there.

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Not that they run so swiftly as they should do, nor that they attaine to the marke at the first brunt: but yet they go on still towards it, and God beareth with them, and layeth not their faultes too their charge. The saythfull then do kepe the Law. But here S. Paule speaketh of the Ceremoniall Lawe, howbeeit that by occasion hee had shewed heretofore, that all Gods commaundements coulde bring nought els but condemnation, except we had refuge to the grace of our lord Iesus Christ: but (as I said) here he speaketh of the ceremonies & shadowes. Now let vs see what he meaneth by it. They (saith he) which are circumcized keepe not the Lawe: that is to say, they haue in deede that signe as a standarde too make men belecue that they be Iewes, to the intent, that they might not be hated nor persecuted: but yet for all that, they keepe not the whole Lawe: for they take leaue to despize all that shoulde bee matched with Circumcision. For he that is circumcized ought also to do sacrificize, too absteine from the meates that are forbydden by the lawe, to keepe the dayes and feasts appoynted there, to vse the inioyned washings and purifyings, and to do diuerse other things. But these men make none account of them. VVhen they be in corners and no man sees them, they passe not what they do, neyther make they any conscience at all to despize all the Ceremonies of the Lawe. Thus it appeareth that they do it not for any zeale, but only in respect of men.

Act. 16. a. 3.

1. Co. 8. b. 6.

1. Co. 7. f. 35

Nowe it behoueth vs to marke, that Saint Paule speaketh heere of such as stood vpon the sayde poynt, that men ought of necessitie to bee circumcized. For at some tymes Saint Paule had a speciall regarde to fashion himselfe like to the Iewes, and absteyned from the libertie which was permitted him, for eschuing of offences: but did he alwayes mainteyne that there was no bonde of necessitie in the matter. So then, when Saint Paule submitted himselfe of his owne accorde, he moued not to bring other men in bondage, according as he protested that he intended not to binde any bodie. True it is that the case is altered when hee speaketh of warlage: but yet here he sayeth generally, that he will not lay any yoke of bondage vpon the soules that are redeemed by our Lord Iesus Christ. And thus yee see howe Saint Paule behaued himselfe in this behalfe. Nowe sayth here, They that constrayne you to bee circumcized, that is to say,

say, they that lode you with the lawe, and say you must keepe that Ceremonie vnder paine of deadly sinne: seeke nothing else but too bring you in bondage without cause why. To be short, we see here whereof they be blamed which would subdue Christen folke too the keeping of the Ceremonies and shadowes of Moyses Lawe: that is to wit, that they were double fellowes, and passed not vpon the truth of the matter, whither God required such things or no, but had a minde to please and pleasure the worlde, and by that meane to eschue persecution. And we nowadayes haue neede to bee warned thereof, as well as the Galatians needed then. And if we looke vpon the state and disposition of our time, we shall easily perceyue that this doctrine is not needelesse, and that the holy Ghost intended to prouide for the thing whiche he knew to be for our behoofe. For what a number are to be founde nowadayes, which do strongly and stoutly mainteyne the Ceremonies of the Lawe, and yet notwithstanding make none accounte of them? But (which is worse) they mainteyne the follies and traditions that are inuented by men, yea and euen such abuses, errors, and deceytes as are so grosse and fonde as may bee. All these things shall be mainteyned with extreme rygour, by such as will needes haue men to obey them. Like as nowadayes, if a man charge these Hypocrites that the grace of our Lorde Iesus Christ, and the brightnesse of his Gospell are darkened by the great number of their obseruations, and that wee bee become as good as Iewes: (for in very deed the Papists haue borrowed so many things of the Lawe, that a man shall hardly discern the difference betweene the Iewes, & them that call themselues Christians :) I say if a man doo charge them with these things: yet wyll they mainteyne to the vttermost, that men must do so still, because they haue bin kept time out of minde. If a man go further wyth them, and say, howe so? Yee haue so many dotages, that the verie heathen men were neuer so grosse and fonde in their superstitions as you be: O ruff (say they) yet must we keepe still the traditions of our mother holy Church. And therewithall they crie, to the fire with him. But nowe what doo these Hypocrites, which moue the rage of Princes and Iudges agaynst those that preach Gods worde faithfully? So long as they be among themselues, they make but a
mocke.

mocke at theyr owne traditions. And when they dispute of them, they will say cleane contrarie too theyr preaching, and talking in the Pulpit. VVhereby it appeareth that there is no zeale of God, nor no soundnesse in them : but that their whole seeking is to be fedde and pampered fatte, and too liue in rest, and too haue their ease and commodities. Seing then that nowadayes there are so many men that haue not one whitte of the feare of God, nor of the reuerence of his woorde in them, who notwithstanding pretende too bee verie zealous, and yet in verie deede doo but allure poore soules with baytes or rather (as ye woulde say) choke them: it standeth vs so much the more on hande too marke well the thing that Saint Paule telleth vs heere : which is, that forasmuch as wee see that they which crie out and storme at others : do nothing at all of that which they speake of, we must stande vpon our garde, and consider whereat they ame which teache vs. True it is that although the partie do cleane contrarie too that which hee sayeth, yet muste not Gods woorde therefore bee of the lesse authoritie towards vs : For it is no reason that bycause the man is wicked, therefore God shoulde bee dispossessed of his soueraine prerogatiue. And though a man leade a looce lyfe, or do some shrewde turne, yet ought not that to deface the heauenly doctrine, so he preach saythfully. Although a man be mutable, fleeting and variable, or though he bee an hypocrite, and his life be not answerable to the things that hee speaketh with his mouth : the truth of Gods worde must not therefore be imbeced towards vs. Neuerthelesse, I say now that whensoever we see men pretend great zeale, and yet let themse lues loce, and take leaue to do contrarie to their preaching : we must consider of it, and haue the discretion not too bee ledde by theyr Pype nor drawne by the noze, but to looke into theyr doctrine, and to make a good and liuely tryall of it. And when we go so to worke, we shall see that the doctrine of the Papistes is but a couert which they take to liue quiet to the worldwarde, and as for to Godwarde they care not how things go. For they would not abide any chauges, but that they be loth to put themselues in danger of any displeasure: for they be alwayes afraid to bee vexed or greued in any wise. Sith we see this : it is an infallible marke to make vs beware of all Satans ambu-
shes,

thes, so as it shall not be possible for vs to be deceyued, except wee lyst our selues, as I haue declared before. Furthermore, Saint Paule addeth, *that such men desire to glorie in the fleshe of the simple.* It is very certaine that heere he hath an eye to the signe of Circumcision, as if he should say, they intende to prynt their marke vpon you, to the ende they may vaunt, VVe haue wonne them. Yea, but their winning of men after that sort, is to make them so much the more detestable for so abusing the signe which God hath giue them, to warrant the adoption which he had made with Abrahams offspring, and for corrupting the true and lawfull vse thereof. For God had commaunded the Iewes to be circumcised. And why? To the ende they might see that all mankind is accursed, and that there is nothing but vncleanesse in vs, and that wee must be faine to renounce all that is of our owne nature, or else we shall neuer cease too bee filthie and damnable before God. Lo what the Iewes ought to haue learned by their circumcizion. Neuerthelesse, therewithal they had also a record, that by mans seede they should recover their saluation, according as we know that we be blessed of God for our Lord Iesus Christs sake. And therefore Circumcision serued too humble the Iewes, and too make them mistyke of themselues, and to be ashamed, when they sawe there was nothing but cursednesse in their nature. That say I was the true and lawfull vse of circumcision. Nowe what do they agaynst whom S. Paule speaketh? They knowe that Circumcizion is no longer in vse: that is to witte, that Baptisme suffizeth euer since the comming of our Lorde Iesus Christ: but bicause the Iewes called all them Apostates or backsliders, which were not circumcized: therefore these rascalles will needes hold still the signe without the truth [or substance.] VVe see then that they were verie falsaries, and wrested the doctrine cleane contrarie too Gods meening when he ordeyned that spirituall Sacrament, bicause their desire was nothing else but to please the worlde. As much is done at this day. And they that labour to ouerthrowe Gods truth, are much worse than Saint Pauls aduersaries. For they had yet some cloke of honestie to mainteyne Circumcizion and the figures of the Law, bicause they were al ordeyned and stablished by God. But as for these hypocrites which crie out vpo vs nowadayes with full throte, [saying] ye must keepe

keepe the olde custome without chaunging of any thing: whereon are they grounded? They cannot say that God is Author of any of their stuffe. Men haue contriued them after their owne fancie, or rather Satan hath blowne them into their eares: so that (at a word) all that is termed Gods seruice in Poperie, is nothing else but a confuzed maze: all is but dreames of mens setting forth, and the diuell is euer the cheefe Authour of them. And yet these naughtipacks say that nothing must be taken from them. And wherevnto haue they respect? Truly they will alledge that men muste purchase Gods grace by them, and that they stirre folke vp to greater deuotion. Againe, they giue the title of Sacrament too all the foolish deuices of their owne heades, saying: such a thing must bee kept, for it is a Sacrament. But when all is iustly reckened, a man shall see that theyr intent is to please the worlde, and to mainteyne themselves stil. For they be inforced spite of their teeth to confesse, that it maketh neyther here nor there as in respect of God, and that he passeth not for their kinde of seruice, but vtterly dislyketh it, bicause he will be serued with obedience. But what? There will bee horrible confusion (say they) if men cut off all after that fashion, and speake plainly of things. See I pray you, how they woulde faine disguise themselves, and in suche wise corrupt and falsifie religion, as there shoulde bee made a mingled confusion of all: or else that there shoulde no more be taken away but the grossest and fondest things, and in the meane while such Ceremonies be let alone as may be any whit sufferable. It is certaine (say I) that all they whiche speake so, desire nothing else but to haue fayre winde and weather to the worldwarde. Seing it is so: let vs take warning at the holy Ghostes hande to flee suche plagues. And although we cannot triumph in this worlde, although we be nothing set by, although men rayle vpon vs with open mouth: yet let vs not cease too holde oure owne for Gods truth, and let it suffice vs to be allowed of the heauenly iudge, though all the world abhorre vs. Although then that we see all these things: yet let vs be patient, and tarie till our Lorde Iesus Christ shewe himselfe to bee our warrant, and therewithall giue victorie in the behalfe of his truth, so that all his enemies may bee put to shame and haue their mouthes stopped vp.

Nowe

Nowe let vs fall downe before the maiestie of our good God, with acknowledgement of our faults, praying him too touche vs with suche true repentance by his holy spirite, that beeing vtterly cast downe in ourselues, and quite & cleane rid of all presumption, we may be hartily sory for them: and that moreouer it may please him so to increase the giftes of his holy spirite in vs, as wee may no more be giuen to our flesh, and the world to be hindred and hilde downe by them, but that we may go forward to serue him, and in-deuer that his name may be glorified more and more, and we beare suche a marke of his adoption, as wee may bee so confirmed with it in our selues, that other men may haue occasion to glorifie the name of this our good God for working so in vs. That it may please him to graunt this grace, not only to vs, but also to all people and nations of the earth. &c.

The. 43. Sermon, which is the sixth and

last vpon the sixth and last Chapter.

of Sermon of 3081

14 God forbid that euer I should glory [in any thing] sauing in the Crosse of our Lorde Iesus Christ, vvhcreby the vworld is crvcified vnto mee, and I vnto the vworld.

15 For in Iesus Christ neither Circumcision nor Vncircumcision auayleth any thyng: but the nev creature.

16 And as many as vvalke according to this rule, peace bee vpon them and mercy, and vpon Israell that pertyneth to God.

17 From hencefoorth let no man put mee to payne, for I beare in my body the markes of the Lorde Iesu.

18 Brethren, the grace of our Lorde Iesus Christ bee vwith your spirite. Amen.



E haue seene heeretofore howe Saint Paule condemned such as sought altogether to row betweene two streames, thereby too please the worlde, and in the meane while to eschue persecution: And that made them to disguise the Gospell, whereof wee see too many examples yet still at this day. For suche as see

that the pure doctrine and truth of God can not be brucked of the world, but that the wicked sort doo rage agaynst it: they (I say) would fayne finde some meane way, that they might not bee hated nor incurre any displeasure. And that it is so: if now a dayes yee aske it of such as haue but some little vnderstanding: ye shal scarce finde one of them among a hundred, whiche will not graunte that there are many abuses in Poperie: but yet [they will say] that all must not be cut off by the quicke, but that it is inoughe if some of the ouergrosse and excesiue superstitions bee taken away, and so they would fayne still nourishe a great sorte of infections. And why? For (as I haue sayde) they woulde fayne bee in credite and estimation, and it is no matter at all with them to betray the purenesse of the Gospell, so they may saue themselues from persecutiō: yea and euen among vs a man shall finde inowe that woulde haue bothe. And what moueth them, but that they would aduance themselves, and get some reputation? Forasmuche then as wee see that the Diuell which rayfed those broyles in the time of Saint Paule, continueth [the same] vnto this day, we ought to be armed with this doctrine. And the very remedie, is that which S. Paule setteth downe heere: namely to reiect all glory, saue that which we haue in the Crosse of our Lorde Iesus Christ. Now for the better vnderstanding heereof, first of all wee must call to minde how it is sayde

Ier. 9. f. 23. in Ieremie, and alledged also by S. Paule, that all the glory of man must bee cast downe, too the ende that God may bee exalted as

Esa. 29. d. he deserueth. And in very deede it is truely sayde, that all the wisdom which men weene them selues to haue, is nothing, but must

14. & 1. come to account and be quite dāned, and they must resorte to God, as to him that hath the fulnesse of all good things in himselfe.

Cor. 1. f. 19 Let vs cōfesse (I say) that all wisdom proceedeth of his free goodnesse,

the Epist. to the Galatians. 322

nesse, inasmuche as we be inlightened by his holy spirite, and that bicause we be weake of our selues, we must be strengthened by his power, and whereas wee be full of all filthe and iniquitie, wee must recouer rightuousnesse by his gifte. But nowe wee must come to the meanes. For it is not inough for vs to knowe that God is our light, our rightuousnesse, our wisdom, our strength, & finally that the whole perfection [and fulnesse] of our life, ioy, and happinesse is in him: that is not inough, for there is a very far distace betwene him and vs, and therefore it standeth vs in hande to know how and by what meanes we may be partakers of all the graces whiche wee haue to seeke in God. Howbeit wee knowe that the whole is communicated to vs in Iesus Christ, verily for that he came downe heere bilowe, and abaced him selfe, and was contented to be crucified for vs. Seeing then that our Lord Iesus Christ is he out of who we must drawe all things that we haue neede of: now wee see why S. Paule sayth he will not seeke any glory but in the Crosse of our Lorde Iesus Christ. And why? For in as muche as he suffered so paynefull and bitter a death, yea and was set agaynst Gods iustice for vs, and tooke all our cursednesse vpon him: therefore was he giuen vnto vs to be our wisdom, rightuousnesse, holinesse, strength, and all that euer wee want. But first of all wee must learne what we be, to the intent to beate downe all our owne glorying, and to settle our selues vpon our Lord Iesus Christ. For we see many men burst with pride, and they wote not why. There is nothing but winde & smoke in all the things which they surmise of them selues. Howbeit the very cause why they seeke not Iesus Christ, is for want of due examination of them selues: and suche are the Hypocrites, and the Counterfettters, and those that are puffed vp wyth ouerweening of their owne works. Therefore (as I haue touched already) it behoueth vs to looke to our owne state, and to see howe wretched wee be till our Lorde Iesus Christ pitie vs. That is the way too prepare vs too come vnto him. And that shall serue for one poynte. Howbeit that is not yet all. For there is that can graunte them selues too bee sinners, and that there is nothing in them but vanitie: and yet notwithstanding they welter neuerthelesse in their own filthy dung. And why. For they cōceyue

not Gods iustice, but are (as yee woulde say) doted in this world. None of all these vnthriftes which giue them selues ouer to drunkenesse, or to whoredome, or to suche other lewdnesse, can excuse their vilanies, but that they are sayne to be ashamed of them: and yet neuerthelesse they delight in them, and continue styll in them as if they were hardened. And why? Bicause they bee made drunken with this worlde, and the diuell hath so clozed vp their eyes, that they see not howe they must one day come to account. They play the amazed men, and beare them selues in hande that they shall alwayes stande at a stay, and so they go forward with their naughtinesse, and neuer sicke nor be sorie for the matter, but are alwayes laughing at it, as though they ment to spite God wilfully. VVee see then that one sorte is letted, yea or rather viterly turned backe from comming to Iesus Christ, bicause they presume vpon their owne wisedome, and are possessed with an imagination that Satan hath put into their heade, so that too their owne seeming they bee wise inough without Iesus Christ, and therfore they holde scorne of him. The other sorte (whiche are infinite in number) notwithstanding that they knowledge themselves to be wretched sinners: doo neuerthelesse not seeke the remedie. And why? For this present worlde possesseth them, and they bee so wrapped in it, as they can not lifte vp their eyes, nor their mindes, to seeke the remedie that is readie for them in Iesus Christ. So muche the more neede therefore haue wee to mynde the thing that I haue touched already: that is too wit, that wee must ridde our selues of all selfetrust and ouerweening, and bee so greued as wee may neuer be in rest till wee haue founde succour in our Lorde Iesus Christ. And let vs not only open our eyes to see our owne foulenesse, and to be ashamed of it: but also let vs consider that this life is nothing, and that God hath set vs heere as in a wayfaring, wherein he intendeth to trye whether wee will come to him or no. Therefore let euery of vs summon him selfe euening and morning, and as oft as we looke vpon our sinnes, let them be as spurs to pricke vs and prouoke vs to repayre vnto God, so as wee may not be like brute beastes, nor be hilde backe in this world, but that our necessitie may alwayes driue vs too resorte too our Lorde Iesus Christ.

Thus:

Thus yee see howe wee may glory in the crosse of our Lorde Iesus Christ. And Sainct Paule hath purposely spoken here of the crosse, bicause the matter that he delte with, was the pulling downe, and as it were the treading vnder foote, of all lofynesse which men as-
pire vnto. For wee will needes bee alwayes somewhat of our selues, and holde still some worthinesse. To the ende therefore that we might be discharged of that wicked affection: Sainct Paul telleth vs that Iesus Christ the sonne of God can not be our glory, but only in respect that he was crucified for vs. And heerevpon inse-
weth that which he addeth, namely that we shall be crucified to the world, and the world to vs, when wee shall haue learned to glory in the only meere grace that is brought vs by our lord Iesus Christ. As how? surely they that are not crucified to the worlde, that is to say, they that couet to bee in some authoritie, and to set out them selues, they that desire to bee honored and exalted, and (to be short) they that are drawen hither and thither of their lusts, doo not yet knowe what it is too glory in the Crosse of our Lorde Iesus Christ: for they shoulde haue begonne at the foresayde poynt, that is too wit, of beeing confounded in them selues. Therefore not without cause thooth S. Paule say, that for as muche as he had serled his glory in the crosse of our Lord Iesus Christ, he had quite forsaken and given ouer the worlde. Nowe by the worlde he mea-
neth all that is delightfome to the fleshe, as when men think ney-
ther vpon God, nor vpon the lyfe of heauen, so as one is given to couetousnesse, another to ambition, and euery man is driven by his owne naturall sway, and there is not any that passeth further than this world. VVhen men followe their owne swinge, and God hath not yet touched them with his holy spirite to draw them too him: surely although they doo all sing ouer the fields, and runne affray: yet is there great diuersitie in their affections, so that if the matter come to triall, one drawes one way, and another another way cleane contrarie: and to be short, men seeme to differ quite & cleane one from another. But yee they be all alike in one thing, that is too wit, that they would aduance the selues to the worldwarde, that they be given to their owne private profite or pleasures. At a worde, they be so intangled here, that they could find in their hearts

too be separated from God. But S. Paule sayth that when wee shall haue set all our glory in our Lorde Iesus Christ, knowing that by the meanes of his Crosse he hath dedicated vs vnto his father, and purchaced vs the kingdome of heauen: then it will be easie for vs to withdraw our selues from the world, and to be as it were cut off from it. And why? For it is certayne that whosoever hath bin touched and wounded to the quicke with the feeling of his sinnes, will so pursue the grace that hath bin given him in our lord Iesus Christ, as the world shall be nothing with him. And in good sooth wee shew that al the spirituall benefites which God offreth vs, & wher-vnto he calleth vs are as things of nothing vnto vs, in that wee esteeme them not in comparison of the trumperie and inticements of Satan. VVhat is this world if a man view it in it selfe? There is no man but he seeth howe frayle our life is, and howe it is but as a smoke that passeth and vanissheth away: and yet wee see men frye still in their affections, and howe they bee vtterly caried away and rauished with them. God on his side crieth out. Ye wretched folke, ye be more destitute of wit than little children. For ye buzie your heads about mooneshine in the water, and about pelting trifles wherein there is nothing but foolishnesse, & ye be wholly wedded vnto the: and yet in the meane season whē I offer you perfect happinesse, ye make none account of it, all is one to you. Yee see then that the cause why we be so cold & negligent now a dayes in receiving the benefites which God offreth vs by his Gospel: is for that the world hath gotten the possession of vs aforehand: and on the other part we also do set too much store by the world. And why do we so? Bicause we know not the inestimable benefites that God offereth vs. Therefore let vs ioyne these two together, that is to wit, that we be crucified to the world, and the world to vs, bicause we haue our glory in our Lord Iesus Christ crucified. But this is easier to be sayd than to be doone: and therefore euery man must strayne him selfe in his owne behalfe, & when he vnderstandeth this lesson, he must put it in practise. For if we comēt to be taken & auowed for Christians before God & his Angels: we must be conformable to the holy Ghost in the thing that he setteth down here. And in very deepe if we were not too farre overscene, wee haue occasion of it
enough,

enough, as hath bin said afore. For they that doo but only enter into
 themselves to consider what they be, and what their state is so long
 as they be separated frō Iesus Christ, must needs be scared with the
 feling of gods wrath which they haue deserued, whē they perceiue
 theselues to be plūged in such cursednesse, that it were much better
 for the if the earth had swallowed the vp a hundred times, than to
 haue liued in that plight but one day, being in the meane while eni-
 mies to their God, frō whose hands they can not scape. Therefore
 let vs lerne to looke to our selues. Such as intend to deck theselues
 to the worldward, & specially women, will looke in a glasse, & that
 shal be done with as much curiositie & warenesse as may be. But in
 the meane while we looke not vpo our selues to spie our own warts
 and filthinesse, to the end we might humble our selues truly before
 God, & seeke our glory where it is to be had. Now, it is certen that
 he which knoweth his own reproch & shame, wil seeke to come to
 the remedie of it, at leastwise if Gods spirite worke liuely in vs, &
 that we be not sorted by Satā, as I haue said afore. Let vs lerne, let vs
 lerne to looke vpo ourselues, both without feining, & without flat-
 tery. And whē we shall haue knowē our own warts & miseries, let vs
 resort to our lord Iesus Christ. And forasmuch as al losinesse, state-
 liness, & vaunting must be beaten down by meanes of the Crosse:
 Let vs be truly crucified to the world, and let the world also be no-
 thing vnto vs. Now whereas S. Paule sayth, that the world was cru-
 cified to him, & he to the world: it is true that he meeneth another
 thing [than playn crucifying]. For therby he intended to shew yet
 more strongly, how we may renounce the world, and be separated
 frō it; namely by beeing crucified to ourselues as in respect of the
 world; that is to say, by mortifying al the lusts that fight one against
 another within vs, & haue too much force, & instanc vs al wholly
 like a burning fire, & cast vs heere & there, because wee see that the
 son of God was sayne to suffer so reprochful a death for vs. Who
 would now make his triumphes & braueries in the world, when he
 seeth that he which is the head of the Angels, & vnto whō belōg all
 maiestie, glory, & dominiō, was hāged vpo tree, & made accursed &
 abhominable for vs. Thus ye see by what meanes al our lusts may
 be mortified, and the death and passion of our Lord Iesus Christ

Gal. 3. c. 13.

St. iiii.

worke

worke so in our hearts, as our lusts may be no more so ticklish as
 they haue bin. And that is for one poynt. Agayne, the world must
 be crucified vnto vs. As howe? By esteeming all worldly thinges
 as chaffe and corruption (according as in very deede there is not
 any thing in them whiche is not corruptible) in comparison of
 the spirituall benefites whiche Iesus Christe hath brought vs, and
 whiche wee ioy by this meanes. For in very deede all worldly
 things are corruptible. And moreover, what else are all the things
 whiche men couet so sore and so vehemently that they bee vtterly
 intangled in them, but snares that Satan hath layde too catche
 them withall? Are they not al of them illusions & trumperies? Yes
 surely bee they. Seeing it is so then, let vs learne too let nothing
 by the worlde, and too bee fully perswaded and resolved in oure
 selues, that God is our freende, that he acknowledgeth vs for hys
 children and heires, and that he blisseth vs, and that without those
 things wee bee miserable. By this meanes then yee see wee maye
 passe lightly through the world, and not be stayd nor pulled backe
 by any thing, for wee will alwayes looke still to that marke. VVhen
 knowe wee ought to make hast too come too the place that God
 calleth vs too: and if the affections of this world intangle vs, wee
 shall be estranged from our God by that meanes. Thus yee see in
 effect what wee haue to remember vpon this streyne. Now heere-
 vpon S. Paule addeth, *that in Iesus Christ neither Circumcision nor the*
circumcision anyeth anything at all: but the new creature. As if he
 should say, that they which dyd then trouble the Church, had no-
 thing to moue them therto but their owne vayngloriousnesse. For
 to stirre vp great troubles when the Church is not furthered nor
 fareth the better by them, surely it sheweth that men seeke nothing
 else, but to set vp them selues in the roume of our Lorde Iesus
 Christ. For what should be all our drift, but that the sonne of God
 might reigne among vs, and we be ruled by the worde of his Gos-
 pell, and that his power might bee knowen, to the ende that bothe
 great and small might put their whole trust in him? And therefore
 according heerevnto, let vs bee reformed in our whole life to obey
 God, and to submit our selues to his word. For like as Gods spiri-
 tual reple consisteth in fayth & newnesse of life, so fayth importeth
 that

that we should do homage vnto God for all his benefites, that wee should haue our recourse vnto him, that we should blaze abroad his praises, and that his holy name should bee called vppon among vs. That is the way for vs to be aduanced to be Gods temple. Ageins on the other side, we must also be renued in our life, & by patience learne to renounce ourselues, and to dedicate ourselues vnto God. Lo what all teachers and preachers ought too procure. They then which shoote not at that marke, do shew well ynough that their intent is not to serue our Lord Iesus Christ. So then S. Paule declareth that nothing auaileth in Iesus Christ, but the new creature: that is to say, that wee must come too that poynt, according as wee haue seene how he sayd heretofore in the second to the Corinthians, that whosoever will bee esteemed in Iesus Christ, must become a newe creature. For if one man boast of his eloquence, another of his wit, another of his great learning, and another of his trim behauiour or goodly personage all this is but vanitie. Therefore let vs learne too forsake our selues quite, and to forsake the world, and to gyue our selues to him that hath bought vs, to the end that wee bee no more loose. For it is good reason that Iesus Christ hauing bought vs so dearly, should possesse vs and fully inioy vs. But that cannot bee done, except euery of vs renounce himselfe, and all things else that may hold vs among men. Lo what we haue to marke. Now Sainct Paule speaketh of Circumcision & vncircumcision, bycause that (as yee haue seen afore) the disputation and controuersie which he had was about the Ceremonies of the Lawe, which he comprehendeth heere vnder the particular terme of Circumcision. For the Iewes would needes haue men to reteine still all the shadowes & figures which serued but for a time. And therefore S. Paul scorning all those things, saith that our Lord Iesus Christ is not come to holde vs still in the old forworne figures, but that for as much as the veyle of the temple is rent asunder, and he hath in himselfe the body and substance of all the shadowes that were in the Lawe: men must holde themselves contented with him, and therefore Circumcision was no longer any thing worth. VVee shall profit our selues the more by text, if we apply it to that which we saw yesterday. For in poperie they haue many pelting trybles wherein they put all the trust of

2. Cor. 5. 17.

holinesse. And if a man aske the Papists how they can deserue fauor at Gods hand & purchase remission of their sinnes, as they make their boast: They will clap you in the mouth with their holywater, their Tapers, their Sencings, their Organplayes, their chauntinges, their Pilgrimages & with a number of other things. Again they haue their foolish deuotions of trotting from altar to altar & fro chappell to chappell. Moreouer they must buy good store of Masses. To be short, all Gods seruice which is so termed in the popedome, is but a maze & gulfe of superstitions inuented of their owne heades. But let vs consider what those things may auaille. God hath not made mention of any of the, but men haue deuised them of themselves, yea or rather Satan hath whispered them into their eares, too farre from Gods seruice withall. And yet notwithstanding, the papists thinke that there is neither Religio, nor faith, nor seruice of God, nor reale, except a man be rauished with their foolesbables. But S. Paule speaking euen of the ceremonies that God had ordeined in his law, saith that they be henceforth as nothing. And why? For God thinketh it ynough that we serue him with a pure conscience, & that hauing put our trust in him, we call vpon him, knowing that we hold all things of him, and therewithal that we liue vp rightly & faithfully, one with another, knowing that charitie is the fulfilling of the law & the end of the law: & finally that we be so dedicated to our god, as we may liue chastly & in all holinesse, waiting for the coming of our Lord Iesus Christ as it is said in the epistle to Titus. That this is the first poynt of the holinesse & perfection which God sheweth vs by his worde. But the Papistes will on the contrary parte saye, how so? what shall become of so many goodly deuotions? Shall they all bee abolished? Nay it were better that God shoulde bee plucked out of Heauen. Lo what the doltishnesse of the Papistes is. But wee see howe Sainet Paule telleth vs, that if men bee so sore drowned in their owne fancies, as too surmise that they can worke woonders with God, and bee hild downe too their owne pelting trashe: all of it is nothing woorth. VVho hath pronounced it? God by the mouth of Sainet Paule. VVhat auailleth it? The newe creature. And what is ment by the new creature? That wee shoulde fall too examining of our bygges after suche a sorte, as

Tit. 2. 13.

wee myght bee vtter abaced in our selues: and therevpon offer vnto God the spirituall sacrificies whyche wee owe vnto him, euen offering ourselues too him to the end he may haue pitie and mercie vppon our myseries, and prouide remedie for them: and finally bee ready too follow him whithersoever he calleth vs, & not haue any other wisdom than his only woorde, knowing that he cannot bee serued with pompes and gay shewes of great glitering too the worlde, but he is contented that wee shoulde simply offer vp vnto him our thoughts and affections. And therefore it is long of none bot of our selues, that we knowe not what S. Paule meeneth, nor whereto this lesson may serue vs. For it is certeine, that all they which flatter not themselves in their owne vyces, but looke vp vnto God, knowing that they must come before his iudgement seate will rid their handes of all glorie. And furthermore they will consider what God commaundes them by his word, how he will be serued of vs, and what he alloweth, so as they shall no more bee in daunger too bee deceyued, by those tryffing toyes wherein the hypocrites are plunged ouer heade and earts. For it is certeine that wheras the Papistes torment themselves (as wee see) to serue God: it is too none other ende, but that he should hold them acquit, and they scape his hands, & not be constrained to serue him as he commaundeth: for they despise the whole law, & yet in the meane while haue a nūber of things to put into their account, which they would haue God to allow of. But (as I said) the end of all their dopings, is to imagin themselves discharged to Godward, and that he should not presse the to sore, and yet notwithstanding, that they might follow their own swindge, & take leaue to assoile themselves of al their sinnes, & that God having I wote not what, (that is too say, some faire countenance of their owne bringing) shoulde haue his mouth shut and not bee so hardie as too speake a worde. Now then wee see wherent S. Paule aimed. And he addeth in the wynding vp, *Peace and mercie bee vppon all those that submit themselves too that rule, and vppon Israell that pertyneth too God.* In speaking of the Rule, he sheweth that men may well make themselves beleue thys or that yet in the meane whyle God wyl not bow, for he is not mutable that he should suffer himself to be led by our folyes, or be made

to swarue aside: that is impossible saith S. Paul, and whatsoever befall, the Law that God hath stablished must abide vntouchable as he himself is. No doubt but we will admit this at the first sight. For who wil not willingly abide that God should be our superior? Yea and we perceiue full wel, that to say the contrary were blasphemie. Yee see then that at a glaunce the whole world can wel graunt that God should be our souerain, and his lawe our rule, but therewithall let vs see what libertie men take to themselves. Every man deuiseth one thing or other, and when he hath so done, he would haue all other men too obserue the same: every man then woulde haue his owne rule alone by himself. True it is that in the popedome all are not of the rule of S. Francis or of S. Dominik: but yet for all that there is not so doting an old fool, nor so superstitious an hypocrite in the popedome but he hath his rule. Ageine, there is not so yong a child but he hath his rule too. For all of them will say, that is my deuotion. And their vsing of the worde *Deuotion*, is as much to say with them, as, God is put backe, and I must haue my libertie to do what I list, and God must hold himself contented with it. Thus wee see how the diuelish pride of man in fleeing to and fro, and in wandering out at rouers, gadding now on the one side and now on the other, is all one as if they made crooked and ouerthwart pathes, & that God should therefore be faine to bow his rule, & become pleyable to bend according to their fancies. So much the more therefore behoueth it vs too marke well howe it is said heere, that men may well torment themselves, but yet Gods rule shall continue still, & hold on his course and keepe his pace. And what is this rule? It is that it should suffice vs to haue perfection in such wise, as our Lord Iesus Christ sheweth it vs in his Gospell. Not that it can be fully in vs: but that it behoueth vs too labour towardes it. For when wee speake of perfection it is not ment that we can attaine to it so long as we liue: but that we must not swarue one way nor other, neither to the right hand nor to the left, but keepe on still to the mark that God sheweth vs. Yee see then that it behoueth vs to become new creatures: that is to say, wee must renounce ourselues and yelde wholly vnto God. And sith it is so: let vs bethinke vs too subiect ourselues to the sayd rule, and to frame ourselues thereafter. For e-
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every man will soone set forth his legges and feete : but that shall be but to fiske heere and there. And therefore to the end we stray not, let vs learne to sticke fast to the things that God sheweth and teacheth vs by his woorde. Now wheras S. Paule saith that peace and mercie shall be vpon them: it is to shewe vs, that we may defye the whole world, and that although wee be condemned by the follie of men, yet wee neede not to passe for it, but may keepe on our race still: so God allow of vs, it is sufficient. For surely we shewe that wee yeeld him not the honor which is due to him, when wee be so shaken downe by the foolish judgement of the worlde, and with the opinions that men sowe abroad of vs. If it bee sayd of vs, these fellows behaue not themselves well, and we bee greened at it, & therupon would frame ourselves to euery mans liking: it is certain that in the meane while wee shall swaue aside from God. So then let vs marke well how S. Paule hath tolde vs heere, that although men condemne vs. and finde fault in our doyns: (as certainly the world will neuer agree with God:) yet notwithstanding wee must esteeme it as nothing, and hold ourselves contented that God blisseth vs, and offereth vs heere all happynesse vnder the word peace, certifying vs that he will haue compassion vpon vs, how miserable soeuer we be. Although men should spit in our faces, and although there appeere no such vertues in vs as were requisite: yet notwithstanding, if we keepe on our way still vnto God, we shall euer finde him pitifull to beare with our infirmities, and to releene all our miseries. When wee be once at the poynt, it ought to suffyze vs. But on the contrary part, let vs vnderstand also that in blissing such as frame themselves too the rule of God, the holy Ghost curseth and detesteth, yea and vtterly shaketh off such as runne at rouers after that sort, and set more by their owne fancies than by all lawes, and will needes haue leaue to do what they list, and harden themselves in such wise against Gods word. Although then that they be had in reputation to the worldward, and be in a manner drunken in their owne pride and presumption, and set more by themselves than reason would they should: yet wee see that God doth alwayes holde them as accursed. So then the thing that wee haue to remember in effect, is that we haue but one only rule, which is conteyned in the

Gospell.

Gospell. And whither doth that rule leade vs: Euen to this, that we bring not to God what we our selues think good, or what we haue deuized of our own head: but that we submit ourselues wholly vnto him & to his woord, and cōsider also that seing we haue all perfection in our Lord Iesus Christ, we must be cōtented with him alone, specially for asmuch as we see God to be pitifull in hauing mercie vpon vs, and that our life shall be happie and blissed of him, so we go on foorth whither soeuer he calleth vs: Lyke as on the contrarie parte, what soeuer opinion the worlde haue of vs, and how much so euer it fauour vs, we must needes be accursed, if we haue not the rule that Sainct Paule speaketh of heere. And hee addeth *Israell belongeth too God*: too shewe that they whiche serue God after this small maner, shall alwayes bee acknowledged of him for his people. For Sainct Pauls enemies agaynst whom he disputed in this Epistle, would needes haue all the Ceremonies kept, and that they shoulde bee the markes of the Church, as they surmyzed. Likewise in these dayes the Papistes would haue men too keepe [Oyle and] Creame and diuers other things. But Sainct Pauls enemies had much more colour than the Papistes haue, and their cace was much better in comparison. Neuerthelesse Sainct Paule reiecteth all those things, and sayeth that God muzeth not vppon any of those small toyes. True it is that he had ordeyned the figures of the Lawe for a tyme, and they had also some profite in them, bycause they serued too leade the people too our Lord Iesus Christe. But nowe that wee haue the substance and pithe of them in him: wee muste gyue them quyte ouer. Then of muche more lykelyhood they bee not the *Israell* of God, that set foorth themselues with greate pompe before men: but they that haue the true marke of God. For when the Papistes speake too vs of the Church, the Pope muste needes bee there with his tryple Crowne, the Bishoppes muste bee disguyzed too playe their enterlude, there muste bee a sorte of horned beastes, all muste glister, the Priestes and Monkes muste bee present, and the eyes of the simple soules muste bee dazzled. Yee see then wherein the Church of God consisteth after the opinion of the Papistes: that is too wit, in pompe and in tryfling and ynprofitable gewgawes.

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And what say they too the Sacramentes? They must haue this and that: and to bee shorte, they haue their markes whych they take to bee godd stuffe. But in the meane whyle let vs come too the Gospell. VVhat shall a man fynde there? Nothing but plaine simplicitie. God will not haue the preachers of his word and the ministers of his sacramentes too bee disguised, nor too make so many murli-mewes: neither is it his will that his sacramentes should bee defyled with mennes inuentions, for all that is nothing before God. Therefore let vs beare well in mynde the definition of the true Church whiche Sainct Paule setteth downe heere, too the end we bee not shaken when men say too vs. How nowe? See I pray you how goodly things they bee. They bee so in deede according to our naturall vnderstandyng. For after as a man is fleshly and earthly: so will he be alwayes inclined to followe the thing that carryeth a fayre shewe to his senses. But it is not for vs. too iudge of Gods seruice: we must sticke too that which he hath determined, for his sentence cannot bee repealed: which is that wee must seeke al our whole wysedome in Iesus Christ, which thing wee then doo when wee obey him, and not else. Furthermore let vs vnderstand that he will not haue vs any longer tyed too the outward things which he ordeined in the time of the Law: but he will haue vs to be contented with Iesus Christ alone, & with the perfection that is in him. And therevpon wee haue also too marke, how he wisheth *the grace of our Lorde Iesus Christ too bee with their spirit*. For it sheweth that the worlde by reason of his vnthankfulnesse: is not worthie too see the benefites that are offered it in Iesus Chryst. The Gospell shall [perchaunce] bee preached ynoughe, but yet in the meane whyle we see how euery man shrinkes back and wrytheth aside, as though he wee had conspyred too forsake the good way of saluation, too cast our selues intoo ruine and destruction. And what is the cause thereof? It is for that wee haue oure myndes emptye, and the Diuel fynds alwayes entrance into vs, and thervpon tempteth and prouoketh vs too flitte in the ayre. Too bee short, vntill *the grace of our Lorde Iesus Christ bee with our spirit*, it is certeyn that wee shall alwayes bee as wateryug reedes, so as there shall bee neither holde nor stay in vs.

2. Cor. 11. p.
24.

Yee see then that the point whereto we must come, is not onely that God should poure out his grace vpon vs, but that wee also shoulde so receiue it in harte and minde, as it may take roote, not to hold vs downe heere beneath, but to lift vp our affections & all our senses vnto God. And bicause this doctrine can neuer passe vnspoken ageinst, S. Paule doth heere defie all such as lift vp theselues ageinst it, and saith: *Hereafter let no man trouble mee, for I beare the markes of our Lord Iesus Christ in my body.* VVhen he speaketh of the markes of our Lord Iesus Christ, he setteth them ageinst all the cotes armours of Princes, ageinst all their Crownes and scepters, & ageinst all the cognifances or badges, which they haue too honour theselues withal, or to purchase theselues any maiestie or reuerence to the worldward. VVhen a Prince intendeth to keepe his estate, he will furnish and apparell himself in such sort, as men shal not bee able to looke vpon him without dazeling of their eyes. And they do it, oftentimes bicause they haue not in themselves wherewith to win estimation, but are faine to borrow it else where: and so yee see it is the fashion of worldlings to set out themselves with pomp and brauerie, and to vse many things to get themselves reputation: To be short, the world doth alwayes borrow of others, bicause it hath nothing but vanitie in it selfe. But S. Paule telleth vs that the marks of our Lord Iesus Christ are much better, preciouiser, and of farre greater Maieftie, than all the things wherewith the world is so raiished as we see. But by the way wee must see what he ment by these markes. He hath shewed it [in another Epistle] heretofore, where he sayth that he had bin often whipped, that he had bin once stoned that he had bin cast in prison, that he had suffered hunger & thirst, and finally that he had bin as an outcast and forlorne person. True it is that such reprochfull things would bee shunned to the worldward. But S. Paule saith that they be much better, than all the honor and pompe that could be deuised to be done vnto him, and that he caryeth those markes, to the end that men should not stop him of his course, nor hinder him of discharging his duetie. Now then wee see how S. Pauls meaning is, first that if we bee Christians and true Church of God, we must keepe this order, namely that we bee vnited together, or that wee bee all as one. And howe is that? Not euey

euery man after his owne fancie, as wee see some doo, who beyng of a froward minde cannot possibly frame themselves to others, but will needes keepe alone by themselves, like shrewde horses, and it were too bee wished that there were Hermitages and Cloysters for such maner of people, when they will not by any meanes ioyne with the order of the Church. Therefore when they doo so separate themselves from the companie of the faithfull through their owne pryde, they must bee made the Diuelles Hermites and Cloysterers. But howsoeuer the worlde go, men see why they bee so hidden: namely bycause the Diuell holdeth and possesseth them, and their desire is nothing else but too haue I wrote not what a separation, too turne quyte and cleane away from God. But Sainct Paule telleth vs, that the rule which wee must go by is this, namely that we make Iesus Christ our shooteanker, laboring too fashion our selues lyke vnto him, so that whensoeuer he speakes, wee may yeeld our selues too his saying, and euery of vs keepe his order: and afterward that wee help one another. For wee may well brag of perfection and of this and that: but if wee indeuer not too further the buylding vp of the spirituall temple, surely wee shall still serue Satan, and bee as slaues vnder his tyrannie. Therefore let vs learne to haue one conformitie among vs, tending all together too our Lorde Iesus Christ. And furthermore let such as haue stoutnesse and cōstancie to walke in Gods Lawe, desie all these Cockerelles that mount vp in pryde after that fashion, too bring in this or that. For Iesus Christ will alwayes knowe his owne markes. That is too say, although wee bee despyzed too the worldward, yet shall wee alwayes bee auowed too bee Gods children. And therefore let vs go on forewarde still, and let such as would stoppe vs, be sure that God will beate them down, as wee haue seene heeretofore. Yea and it is good reason that they should bee scattered and confounded, sith they breake the vnitie of the Church: and for asmuch as they will not imploy their seruice (according too their abilitie) too the furtherance of the kingdome of our Lord Iesus Christ, God muste needes ouerthrowe them how glorious or prydefull so euer they bee. Thus yee see what we haue too gather vppon this text, if wee minde too continue in the inioying and possession of the benefites that haue bin purchased for vs so

Gal. 5. b. 12.

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deerely, by the death and passion of our Lorde Iesus Christ, and are still dayly offered vs by the Gospell.

And now let vs fall downe before the Maiestie of our good God with acknowledgment of our faults, praying him that wee may bee so wounded with them, as they may make vs too bewaile them and too craue forgiveness of them, and also too reforme them in such wise by true repentance, as wee may fight manfully agaynst all the vyces and corruptions of our fleshe, till he haue ridde vs quyte and cleane of them all, too clothe vs agayne with his owne righteousness. And so let vs all say, Almighty God heavenly father &c.

Thus ende the Sermons of Mayster Iohn Caluin
vpon the Epistle of S. Paule too the Galatians.

All prayse, glorie, honour, and thanks bee only
vntoo God through his Sonne our Lord
Iesus Christ. Amen.

The prayer which M. Iohn Caluin made ordinarily before the beginning of his Sermons.

L Et vs call vpon our good God and father, praying him too vouchsafe too turne away his face from the great number of faultes and offences, wherby we cease not to prouoke his wrath agaynst vs: and forasmuch as wee bee too too vnworthie to appeare before his maiestie; it may please him to loke vpon vs in the countenance of his welbeloued sonne our Lorde Iesus Christ, accepting the desert of his death and passion, for a full recompence of all our finnes, that by meanes thereof he may like well of vs, and vouchsafe to inlighten vs by his spirit, in the vnderstanding of his word, and

and graunt vs the grace to receyue the same in true feare and humilitie, so as we may be taught thereby to put our trust in him, to serue and honour him by glorifying his holy name in all our life, and to yeelde him the loue and obedience which faythfull seruants owe to their maisters, and children too their fathers, seeing it hath pleased him too call vs to the number of his seruants and children. And let vs pray vnto him as our good maister hath taught vs too pray, saying. Our father which art. &c.

**The Prayer that Maister Iohn Calvin made
ordinarily before the beginning
of his Sermons. •**

LET vs fall downe before the face of our good God &c. (*Here be added as the matter treated of in his Sermon, giueth him occasion too require at Gods hande, and bicause the same chaungeth almost in euerie Sermon, it cannot here be specified.*) That it may please him to graunt this grace, not onely to vs, but also to all people and Nations of the earth, bringing backe all poore ignorant soules from the miserable bondage of errour and darchnesse, to the right way of saluation, for the doing whereof it may please him to rayse vp true and faythfull ministers of his worde, that seeke not their owne profite and vaine-glorie, but onely the aduancement of his holy name, and the welfare of his flocke: and contrariwise roote out all sects, errors and heresies, which are seeds of trouble and diuision among his people, too the ende we may liue in good brotherly concorde all together: and that it may please him to guide with his holy spirite, all kings, princes and magistrates that haue the rule of the sworde, to the end that their raigning be not by couetousnesse, crueltie, tyrannie, or any other euill and disordered affection, but in all iustice and vprightnesse, and that wee also liuing vnder them, may yeelde them their due honour and obedience, that by the meane of good peace and quietnesse, we may serue God in all holinesse and honestie: and that it may please him to comfort all afflicted persons, whom he visiteth after diuers maners with crosses and tribulations: all people whom he afflicteth with plague, warre or famine, or other his rods: and all persons that are smitten with pouertie, imprisonment, sickness,

nesse, banishment, or other calamitie of bodie: **O**ration of mind: giuing them all good pacience, **A**nd let them full discharge of their miseries: and specially that **h**e please him too haue pitie vpon all his poore faythfull ones, that are disperfed in the captiuitie of Babilon vnder the tyrannie of Antichrist, cheefly which suffer persecution for the witnesssing of his truth, strengthening them with true constancie, and comforting them, and not suffering the wicked and rauening wolues too execute their rage agaynst them, but giuing them such a true stedfastnesse as his holy name may be glorified by them both in life and death: and finally that it may please him to strengthen all Churches that are nowadayes in daunger and assaulted for the quarell of his holy name, and ouerthrow and destroy all the deuises, practises and attemptes of all his aduersaryes, to the intent that his glorie may shine ouer all, and the kingdome of our Lorde Iesus Christ bee increased and aduanced more and more: Let vs pray him for all the sayde things in such wise as our good maister and Lorde Iesus Christ hath taught vs to pray, saying: Our father which art. &c.

Also let vs pray our good God too giue vs true continuance in his holy fayth, and to increase it from day to day, whereof wee will make confesion, saying: I beleue in God the father. &c.

The blessing of the people after the Sermon.

THe grace of God the father, and the peace of our Lorde Iesus Christ through the felowship of the holy Ghost dwell with vs for euer. Amen.

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